## Cisai[[@Headword:Cisai]]

             (rather Cisceus, Κισαῖος), another Graecized form (Esther 11:2) of the name of KISH (q.v.), the great-grandfather of Mordecai (Est 2:5).

## Cisara[[@Headword:Cisara]]

             (Cisa, also Ciris), in the mythology of the Wends and Slavs, was a goddess of the fruitful earth, who is believed to be identical with Ceres, and was worshipped by the Rlicetians, Vindelicians, Sorbiatians, also in Saxony, where the city Zeitz was named after her. In the vicinity of Augsburg she had a sacred wood, where her festivals were celebrated and sacrifices offered. The name of this mother of all the wise comes from the Slavonic Ziza (the breast).

## Cisholm, James[[@Headword:Cisholm, James]]

             a Scotch prelate, was chaplain to king Jamnes III, and was advanced to the see of Dunblane in 1486, but was not consecrated until 1487. He occupied this see about forty years, and resigned in 1527. He was living in 1533. See Keith, Scottish Bishops, page 178.

## Cisholm, William[[@Headword:Cisholm, William]]

             a Scotch prelate, was, during the lifetime of his uncle William, constituted coadjutor and future successor in the see of Dunblane, in 1564. He was much employed by the queen in civil and public affairs. He was also one of the commissioners for the divorcing of the earl of Bothwell from lady Jane Gordon. He went to France, Where it is said he was made bishop of Vaison. He died a Carthusian at Grenoble. See Keith, Scottish Bishops, page 180.

## Cisleu[[@Headword:Cisleu]]

             SEE CHISLEU.

## Cisneros[[@Headword:Cisneros]]

             SEE XIMENES.

## Cissa[[@Headword:Cissa]]

             (Cyssa, or Cysse) is the name of two persons in the early history of Christian Britain:

1. A regulus in the reign of Kentwin, king of the West Saxons (A.D. 676- 685), having authority over what is now Wiltshire and the greater part of Berkshire. He was a benefactor of Abingdon monastery, founded by his nephew Heane, and there he was buried.

2. An anchorite at Croyland, in the earlier part of the 8th century.

## Cistae[[@Headword:Cistae]]

             were small chests or boxes which, among the ancient Greeks, were carried in procession in the festivals of Demeter and Dionysus. In these chests were certain utensils used in the worship of those deities.

## Cistercian Nuns[[@Headword:Cistercian Nuns]]

             (Bernardines), a religious order founded in 1120 by abbot Stephen of Citeaux for the convent of Tarb. They followed the rule of Citeaux under the superintendence of the abbot general of the Cistercians. Later, they were frequently subjected to the jurisdiction of the bishops. Their habit was white, with a black veil, scapular, and girdle. They gradually amassed immense riches, and numbered as many as 6000 convents. In Germany some of the abbesses were raised to the dignity of princesses of the empire, and remained so until 1803. Among all their convents, that of Port Royal (q.v.), in France, became the most celebrated. Only a few convents are left, viz. in Switzerland (which has now by far the largest number), in Italy, Bavaria, Saxony, and France. SEE TRAPPISTS.

## Cistercians[[@Headword:Cistercians]]

             (or CISTERTIANS), an order of monks founded in the year 1098 by Robert, a Benedictine, and abbot of Moleme, in Burgundy. Finding it impossible to preserve discipline in his convent, he retired, with twenty of his best monks, to Citeaux, in the diocese of Chalons, where he laid the foundations of the famous order named from the place. Robert, being ordered by the pope to resume the government of the abbey of Moleme, was succeeded in that of Citeaux by Alberic; and pope Paschal II, by a bull of the year 1100, took Citeaux under his protection. Alberic drew up the first statutes for the monks of Citeaux, or Cistercians, in which he enjoined a strict observance of the rules of St. Benedict.

The habit of the order was a white robe in the form of a cassock: it was at first black; but they pretend that the holy Virgin, appearing to Alberic, gave him a white habit, and from-this time they changed the black for white, retaining the black scapular and hood: their garment was girt with a black girdle of wool: in the choir they had a white cowl, and over it a hood, with a rochet hanging down before to the waist, and in a point behind to the calf of the leg. In memory of the change of habit, a festival was observed on the 5th of August, called “The descent of the blessed Virgin at Citeaux, and the miraculous changing from black to white.” The order made surprising progress. “From the very first, the Cistercians were the spoiled children of the apostolic see, and every conceivable privilege and exemption was heaped upon them” (Christian Remembrancer, July, 1867, p. 4). About  1128 the first Cistercian abbey in England was founded by Giffard, bishop of Winchester, at Waverley, Surrey. The order spread in England rapidly, and accumulated vast estates. Eighty-five abbeys in various parts of England owned the maternity either of Citeaux or Clairvaux. Fifty years after its institution the order had five hundred abbeys; and one hundred years after it boasted of one thousand eight hundred abbeys, most of which had been founded before the year 1200.

The government of the order was in the hands of twenty-five definitores, the first of whom was the abbot of Citeaux, who, as abbot general, was the head of the whole order. Next to him in dignity were the abbots La Ferte, Pontigny, Clairvaux, and Morimond, the four oldest convents after Citeaux. The abbot of Citeaux appointed four other definitores. The abbots of La Ferte, Pontigny, Clairvaux, and Morimond nominated together twenty (five each), four of whom, i.e. one of each nomination, were rejected by the abbot general. The legislative assembly, called the General Chapter, met originally annually. They did not settle in any diocese before the bishop had accepted the Charta Charitatis, the fundamental law of the order, which had been given in 1119 by abbot Stephen of Citeaux. In 1143 the king of Portugal imposed upon his whole kingdom the duties of vassalage towards the abbey of Clairvaux, so that (in 1578) claims were laid by the latter to all Portugal.

The decay of the Cistercians began with the rise of the mendicant orders. Their history consists mostly in efforts of popes and some abbots to stay the flood of corruption which early overflowed the whole order. These efforts were usually unsuccessful, but led to the establishment of a number of reformed congregations, which received from the popes the privilege of an independent organization. The most important are those founded in Spain in 1469, in Tuscany in 1497, and that founded by pope Urban VIII in 1630. The present number of abbeys is very limited. There were in 1843 16 abbeys, with 499 members, in Austria; 9 in Italy, several of which have since been suppressed by the Sardinian government; 3 in Switzerland, of which one has since been suppressed; 1 in Belgium; and 1 in Poland. Since then they have re- established themselves also in England, at St. Susan's, Lullworth, and Mount St. Bernard, in Leicestershire. Several other monastic organizations owe their origin directly or indirectly to the Cistercians. The Templars received their rule from St. Bernard of Clairvaux. The Spanish knights of Calatrava, Alcantara, and Montesa, and the Portuguese of Avis and Christ, were affiliated to the Cistercians. The Feuillants took their origin in 1574 in  the reformed Cistercian abbey of Feuillans, near Toulouse. The austerest congregation that sprung from them are the Trappists, founded in 1662. See Fehr, Geschichte der Monchsorden, 1, 90 sq.; A concise History of the Cistercian Order (London, 1852, sm. 8vo); Maillard, Dark Ages, p. 358; Luard, Annales Monastici, vols. 1, 2 (Lond. 1864, 1865); Christian Remembrancer, July, 1867, art. 1. SEE TRAPPISTS.

## Cistercians (2)[[@Headword:Cistercians (2)]]

             In the following article we add some particulars respecting this order, especially in Great Britain:

"They came to England and settled at Waverley in 1128. From their eminent refounder, Bernard of Clairvaux, in 1113, they were often called Bernardines. They were distinguished by their silence, austerity, labor in the form their army white habit, and dislike of ornament in their buildings. They erected their abbeys in lonely places, usually well-wooded and watered valleys, far away from human habitation, and were principally noted for their success as graziers, shepherds, and farmers. The short choir, the transeptal aisle, divided into certain chapels, the low central tower, the grisaille glass in the windows, the solitary bell, the absence of tessellated pavements, pictures, mural color, and many lights in their churches: the regular and almost invariable arrangement of the conventual buildings, with the dormitory at the eastern side of the cloister, communicating with the transept by a flight of stairs; the refectory set at right angles to the cloister: the chapter-house divided in to aisles, except at Margam in Wales, are unfailing notes of the houses of the order.

There were, in later days, modifications  of this extreme rigor in the towers of Fountains and Furness, and noble choirs of the former-church, Rievaulx, and Sallay; in the exceptional apse of Beaulieu, and the chevet of Croxden, with its crown of radiating chapels and the use of stained glass and armorial tiles. Butin general the character of extreme simplicity, verging on baldness, was preserved. Only one abbey church, that of Scarborough, remains in use; the rest are in ruins or destroyed. At Buildwas, Jorevalle, Melrose, Byland, Allievanux, Ford, Merevale, Boyle, Tintern, Lilleshall, Kirkstall, and. Netley, it is still possible to trace the groundplan, or reconstruct the arrangement of the ancient buildings. The absence of an eastern lady chapel in England is always observable. No such adjunct was ever built, because the entire church was dedicated to St. Mary. The square east end may be said to have been universal in England, for there were but two instances to the contrary; but, with the exception of Citeaux, which was square-ended, the finest ministers on the Continent presented an apse or chevet. The triforium story was rare in England."

## Cistern[[@Headword:Cistern]]

             ( בּאר or בּוֹר, bor', from בָּאִר, to dig or bore, Gesenius, Thes. Heb. p. 176; Sept. usually λάκκος; Vulg. cisterna or lacus; A. V. generally “pool”), a receptacle for water, either conducted from an external spring, or proceeding from rain-fall (Jer 2:13; Pro 5:15; Ecc 12:6; Jer 36:16; a pit, as often rendered; the mod. Arab. birkeh). Thus the cistern is essentially distinguished from the living spring עִיַן, a'yin; but from the well בְּאֵר, beer', only in the fact that beer is almost always used to denote a place ordinarily containing water rising on the spot, while בּוֹר, bor, is often used for a dry pit, or one tha' may be left dry at pleasure (Staniley, Palest. p. 512, 514). See AIN. But the pit into which Joseph was cast by his brethren (Gen 37:24) was a beer or dry well (Thomson, Land and Book, 1, 442).

The dryness of the summer months between May and September in Syria, and the scarcity of springs in many parts of the country, make it necessary  to collect in reservoirs and cisterns the rain-water, of which an abundance falls in the intermediate period (Shaw, Travels, p. 335; Jerome, quoted by Harmer, 1, 148; Robinson, 2:98; Kitto, Thys. Geogr. of Palest. p. 302, 303). See WELL. Hence the frequent mention of cisterns in Scripture, and more especially of those which are found in the open country. These were, it seems, the property of those by nwhom they were formed (Num 21:22). They are usually little more than large pits (see Sir 1:3), but sometimes take the character of extensive subterraneous vaults, open only by a small mouth, like that of a well. They are filled with rain-water, and (where the climate allows) with snow during winter, and are then closed at the mouth with large flat stones, over which sand is spread in such a way as to prevent their being easily discovered (comp. the “sealed fountain” of Son 4:12). If by any chance the waters which the shepherd has thus treasured up are lost by means of an earthquake or some other casualty, or are stolen, both he and his flocks are exposed to great and imminent danger, as are also travelers who hasten to a cistern and find its waters gone (comp. Jdt 7:21). For this reason a failure of water is used as the image of any great calamity (Isa 41:17-18; Isa 44:3). There is usually a large deposit of mud at the bottom of these cisterns, so that he who falls into them, even when they are without water, is liable to perish miserably (Gen 37:22 sq.; Jer 38:6; Lam 3:53; Psa 40:2; Psa 69:15). In cities the cisterns were works of much labor, for they were either hewn in the rocks or surrounded with subterraneous walls, and lined with a fine incrustation. SEE BETHESDA.

The system which in this respect formerly prevailed in Palestine is doubtless the same that exists at present; and indeed there is every probability that most of the cisterns now in use were constructed in very ancient times. Dr. Robinson assures us that “the main dependence of Jerusalem at the present day is on its cisterns; and this has probably always been the case” (Researches, 1, 480). Both large and small cisterns are frequent throughout the whole of Syria and Palestine, and for the construction of them the rocky nature of the ground affords peculiar facilities, either in original excavations or by enlargement of natural cavities. Dr. Robinson remarks that the inhabitants of all the hill country of Judah and Benjamin are in the habit of collecting water during the rainy season in tanks and cisterns, in the cities and fields, and along the high roads, for the sustenance of themselves and their flocks, and for the comfort of the passing traveler. Many of these are obviously antique, and exist along ancient roads now deserted. On the long-forgotten way from  Jericho to Bethel “broken cisterns” of high antiquity are found at regular intervals. Jerusalem, described by Strabo as well supplied with water, in a dry neighborhood (16, 760), depends mainly for this upon its cisterns, of which almost every private house possesses one or more, excavated in the rock on which the city is built. The following are the dimensions of four belonging to the house in which Dr. R. resided: 1, 15 x 8 x 12 feet deep; 2, 8 x 4 x 15; 3, 10 x 10 x 15; 4, 30 x 30 x 20. The cisterns have usually a round opening at the top, sometimes built up with stone-work above, and furnished with a curb and a wheel for the bucket (Ecc 12:6), so that they have externally much the appearance of an ordinary well. The water is conducted into them from the roofs of the houses during the rainy season, and with care remains sweet during the whole summer and autumn. In this manner most of the larger houses and public buildings are supplied (ib.). Josephus (War, 4, 4, 4) describes the abundant provision for water supply in the towers and fortresses of Jerusalem, a supply which has contributed greatly to its capacity for defense, while the dryness of the neighborhood has in all cases hindered the operations of besiegers. Thus Hezekiah stopped the supply of water outside the city in anticipation of the attack of Sennacherib (2Ch 32:3-4). The progress of Antiochus Sidetes (B.C. 134) was at first retarded by want of water, though this want was afterwards unexpectedly relieved (Joseph. Ant. 13, 8, 2; Clinton, 3, 331). Josephus also imputes to divine interposition the supply of water with which the army of Titus was furnished after suffering from want of it (War, 5, 9, 4). The Crusaders also, during the siege A.D. 1099, were harassed by extreme want of water, while the besieged were fully supplied (Matth. Paris, Hist. p. 46, 49, ed. Wat.). Benjamin of Tudela says very little water is found at Jerusalem, but the inhabitants drink rain-water, which they collect in their houses (Bohn's ed. of Early Travels, p. 84). Barclay gives the most complete description of the subterranean reservoirs of Jerusalem, particularly those under the Haram enclosure (City of the Great King, p. 226, etc.). SEE JERUSALEM.

The defense of Masada by Joseph, brother of Herod, against Antigonus was enabled to be prolonged owing to an unexpected replenishing of the cisterns by a shower of rain (Josephus, Ant. 14, 15, 2), and in a subsequent passage he describes the cisterns and reservoirs by which that fortress was plentifully supplied with water, as he had previously done in the case of Jerusalem and Ma1chaerus (War, 4, 4, 4; 4:6, 2: 7:8, 3). Burckhardt mentions cisterns belonging to private houses, among other places, at Sermein, near Aleppo (Syria, p. 121), El Bara, in the Orontes valley (p. 132), Dhami and Missema in the  Lejah (p. 110, 112, 118). Tiberias (p. 331), Kerek in Moab (p. 377), Mount Tabor (p. 334). Of some at Hableh, near Gilgal, the dimensions are given by Robinson (Later Researches, p. 137): 1, 7 X 5 X 3 feet deep; 2, nearly the same as 1; 3, 12 x 9 x 8. They have one or two steps to descend into them, as is the case with one near Gaza, now disused, described by Sandys as “a mighty cistern, filled only by the rain-water, and descended into by stairs of stone” (Sandys, p. 150; but see Robinson, 2, 376). Of those at Hableh, some were covered with flat stones, resting on arches, some entirely open, and all evidently ancient (Robinson, new ed. 3, 137). Dr. Olin (Travels, 2, 84) describes something of a better sort near Hebron: “Just without the city are some cisterns, which probably belong to a very early age. A large basin, forty-seven paces square, stands outside the gate by which we entered thee city. It was nearly full of greenish water, and. has been repaired at a period apparently not very remote. It is of very solid workmanship, built of hewn limestone, and may be eighteen or twenty feet deep. The descent is by flights of stairs situated at the four corners, by which the water is brought up in vessels and skins, and poured into troughs for the flocks, or carried away for domestic uses. It was not at this time fit for drinking. Another pool, of smaller dimensions, occupies higher ground on the north side of the city. These reservoirs are filled by the rains, and are unconnected with any perennial fountain.” Vitravius (8, 7) describes the method in use in his day for constructing water-tanks, but the native rock of Palestine usually superseded the necessity of more art in this work than is sufficient to excavate a basin of the required dimensions. The city of Alexandria is supplied with water contained in arched cisterns supported by pillars, extending under a great part of the old city (Van Egmont, Travels, 2, 134). SEE POOL.

Empty cisterns were sometimes used as prisons and places of confinement. Joseph was cast into a “pit” (בּוֹר, Gen 37:22), and his “dungeon” is called by the same name (Gen 41:14). Jeremiah was thrown into a miry though empty cistern, whose depth is indicated by the cords used to let him down (Jer 38:6). To this prison tradition has assigned a locality near the gate called Herod's gate (Hasselquist, p. 140; Maundrell, Bohn's ed. of Early Travels, p. 448). SEE PRISON.

According to Thomson (Land and Book, 2, 262-4), dry cisterns are often used in Palestine for granaries, and are very liable to be plundered of their wheat by ants. SEE GRANARY.

Various allusions by way of figure are made to cisterns in Scripture. The breaking of the wheel at the cistern — the wheel that was used to send down and pull up again the bucket which drew water from the larger cisterns — is used in Ecc 12:6, as an image of the- breaking up of the- animal economy, which perpetually sends, while it is at work, the flow of vital blood from the heart to the extremities. To drink waters out of one's own cistern is a proverbial expression (Pro 5:15) for confining one's self to the legitimate sources of pleasure which God has associated with our state, as contradistinguished from those which are the property of others. But the merely human and artificial nature of cisterns, which are of man's workmanship, and have no living spring within them, serve as a fit emblem of the insufficiency of creature confidences, and of the folly of preferring these to the infinite and everflowing fullness of God as in the solemn charge of the prophet, “My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water” (Jer 2:13). SEE WATER.

## Cistertians[[@Headword:Cistertians]]

             SEE CISTERCIANS.

## Citation[[@Headword:Citation]]

             is a summons formally served upon a person charged with an offence, at the instance of an ecclesiastical judge or court, requiring him to appear on a certain day, at a certain place, to answer the complaint made against him.

## Citeaux[[@Headword:Citeaux]]

             SEE CISTERCIANS.

## Cithern[[@Headword:Cithern]]

             (κιθἀρα, 1Ma 4:54, i.e. cithara or guitar), a musical instrument most probably of Greek origin, employed by the Chaldaeans at balls and routs, and introduced by the Hebrews into Palestine on their return thither after the Babylonian captivity. The cithern was of the guitar species, and was known at a later period as the cittern, under which name it is mentioned by the old dramatists as having constituted part of the furniture of a barber's shop. Of the sama species is the Cither or Zither of Southern Germany, the Tyrol, and Switzerland.

With respect to the shape of the cithern or cithara mentioned in the Apocrypha, the opinion of the learned is divided: according to some, it resembled in form the Greek delta, Ä; others represent it as a halfmoon; and others, again, like the  modern guitar. In many Eastern countries it is still in use with strings, varying in number from three to twenty-four. Under the name of Koothir, travelers describe it as a wooden plate or dish. with a hole beneath, and a piece of skin stretched above like a drum. Two sticks, joined after the manner of a fan, pass through the skin at the end, and where the two sticks stand apart, they are connected by a transversal piece of wood. From the upper end of this wooden triangle to the point below are fastened five chords, which, at a little distance above their junction, pass over a bridge, like the strings of a violin. The chords are made to vibrate by means of a leather thong fastened to one of the lateral sticks of the triangle (see Mendelssohn's edition of the Psalms , 2 d Pref.).

The cithara, if it be not the same with, resembles very closely the instruments mentioned in the book of Psalms, under the denominations of כַּנּוֹר, נֵבֶל, עֻגָּב, respectively rendered in the A.V. “harp,” “psaltery,” “organ.” In Chaldee, cithara is transferred as קִתְרוֹם, the Keri for קַיתָרוֹם (Dan 3:5), in the A. V. rendered “harp,” and the same Engl. word is employed instead of cithern (1Ma 4:54) in Robert Barker's edition of the English Bible (London, 1615). Gesenius (Thes. Heb. p. 215) considers cithara as the same with harp; but Luther translates κιθάραις by mit Pfeifen, “with pipes.” SEE HARP.

## Cithinus[[@Headword:Cithinus]]

             was one of the "mattyres Scillitani" at Carthage, commemorated July 17 in the calendars of Carthage, Bede, old Roman, and that of Ustiard.

## Cities[[@Headword:Cities]]

             SEE CITY.

## Citim[[@Headword:Citim]]

             (Κιτιέοι v. r. Κιτιαῖοι, Vulg. Cetei, A. V. “Citims”), a nation whose king Perseus is mentioned (1Ma 8:5) as having been defeated by the Romans; evidently the CHITTIM SEE CHITTIM (q.v.), or Macedonians.

## Citizenship[[@Headword:Citizenship]]

             the rights and privileges of a native or adopted citizen (πολίτης, 2Ma 4:50; 2Ma 5:6; 2Ma 9:15; 2Ma 9:19; Luk 15:15; Luk 19:14; Act 21:39), in distinction from a foreigner. The laws in this respect are very different in different ages and countries. SEE ALIEN.

I. Hebrew. — Under the Mosaic constitution, which was framed on a basis of religious rather than of political privileges and distinctions, the idea of the commonwealth (πολιτεία, Eph 2:12) was merged in that of the congregation, to which every Hebrew, and even strangers under certain restrictions, were admitted. SEE CONGREGATION. Strict isolation did by no means, as some suppose, form the leading principle in the system of theocracy as laid down by Moses, since even non-Israelites, under various names SEE STRANGER, not only were allowed to reside in Palestine, but had the fullest protection of the law equally with the native Israelites (Exo 12:19; Leveticus 24:22; Num 15:15; Num 35:15; Deu 1:16; Deu 24:17 : the law of usury, Deu 23:20, made, however, an exception), and were, besides, recommended in general terms by Moses to humanity and charity (Exo 22:21; Exo 23:9; Lev 19:33-34; Deu 10:18; comp. Jer 7:6; Mal 3:5; see Josephus, Apion, 2, 28), as well as to a participation in certain prerogatives granted to the poor of the land, such as a share in the tithe and feast-offering, and the harvest in the jubilee-year (Deu 14:29; Deu 16:10; Deu 16:14; Deu 26:11; Lev 25:6). In return, it was required on the part of non-Israelites not to commit acts by which the religious feelings of the people might be hurt (Exo 20:10; Lev 17:10; Lev 18:26; Lev 20:2; Lev 24:16; Deu 5:14. The eating of an animal which had died a natural death, Deu 14:21, seems to have been the sole exception). The advantage the Jew had over the Gentile was thus strictly spiritual, in his being a citizen, a member of the theocracy (the קְהִל יְהוָֹה community of Jehovah, Num 16:3; Deu 23:2), on whom positive laws were enjoined. But even to this spiritual privilege Gentiles were admitted under certain restrictions (Deu 23:1-9); thus we find among the Israelites, Doeg, an Edomite (1Sa 21:8), as also Uriah, a Hittite (a Canaanite). The only nations that were altogether excluded from the citizenship of the theocracy by especial command of the Lord were the Ammonites and Moabites, from a feeling of vengeance against them; and in the same situation were all castrated persons and bastards, from a feeling of disgrace and shame (Deu 23:1-6). In the time of Solomon no less than 153,600 strangers were resident in Palestine (2Ch 2:17). SEE GENTILE.

II. Roman. — The right of citizenship (πολιτεἰα, “freedom,” Act 22:28, i.e. to be considered as equal to natives of the city of Rome, jus  civitatis, civitas) was granted in the times of the emperors to whole provinces and cities (Dio Cass. 41:25; Suet. Aug. 47), as also to single individuals (Tacit. Annal. 1:58; Sueton. Nero, 12; Dio Cass. 43:39; Appian, Civ. 3. 26), for some service rendered to the state (Cic. Balb. 22) or the imperial family (Sueton. Aug. 47), sometimes through mere favor (Tacit. Hist. 3. 41), or even for a certain sum of money (Act 22:28; Dio Cass. 41, 24; see Heinecc. Antiq. jur. Romans 1, 1, 11 sq.). The apostle Paul was a Roman citizen (civis natus, Sueton. Calig. 38; see Amntzen, De civitate Romans apost. Pauli, Utr. 1725) by family (Acts , 1.c.) SEE TARSUS, and hence his protesting against corporal or capital punishment (Act 16:37; comp. Cic. Verr. v. 57, 65; Eusebius Hist. Ecclesiastes 5, 1, etc.). It appears from a variety of passages in the classic writers that a Roman citizen could not legally be scourged (virgis or flagellis coedi); this punishment being deemed to the last degree dishonorable, and the most daring indignity and insult upon the Roman name. Such was the famous “Porcia Lex.” “A Roman citizen, judges,” exclaims Cicero, in his oration against Verres, “was publicly beaten with rods in the forum of Messina; during this public I dishonor, no groan, no other expression of the unhappy wretch was heard amid the cruelties he suffered, and the sound of the strokes that were inflicted, but this: ‘I am a Roman citizen!'“ Neither was it lawful for a Roman citizen to be bound, or to be examined by the question, or torture, to extort a confession from him. These punishments were deemed servile; torture was only inflicted upon slaves; freemen were exempted from this inhumanity and ignominy. The right once obtained descended to a man's children (Act 22:28; see Zimmern, Gesch. des rom. Privat-rechts, 1, 2, 441).

The Jews had rendered signal services to Julius Caesar in the Egyptian war (Josephus, Ant. 14, 8, 1 and 2), and it is not improbable that many obtained the freedom of the city on that ground; certain it is that great numbers of Jews who were Roman citizens were scattered over Greece and Asia Minor (Ant. 14, 10, 13 and 14). Among the privileges attached to citizenship, the most noteworthy was the above, that a man could not be bound or imprisoned without a formal trial (Act 20:29), still less be scourged (Act 16:37; Cic. Verr. 5:63, 66); the simple assertion of citizenship was sufficient to deter a magistrate from such a step (Act 22:25; Cic. Verr. v. 62), as any infringement of the privilege was visited with severe punishment. A Jew could only plead exemption from such treatment before a Roman magistrate; he was still liable to it from Jewish authorities (2Co 11:24; Selden, Syn. 2, 15, § 11). Another privilege attaching to citizenship was the appeal from a provincial  tribunal to the emperor at Rome (Act 25:11). SEE APPEAL.

The rights of the Roman citizen included several other important privileges: he had a full right over his property, his children, and his dependents; he had a voice in the assemblies of the people, and in the election of magistrates; and his testament had full authority after his death. See Smith's Dict. of Class. Antiq. s.v. Civitas; Sigon. De antiquojure civ. Roman. (Par. 1572; Hal. 1715; also in Grasvii Thesaur. 1); Spanheim, Orbis Romans (London, 1703; Hal. 1728); Cellarii Dissertatt. p. 715 sq.; also Bittner, De civ. Romans virgideniis exempt. (Jen. 1672); Lange, De immunitate civ. Roman. (Hafn. 1710). SEE FREEMAN.

## Citlalicue[[@Headword:Citlalicue]]

             in Mexican mythology, was a goddess to whom was attributed. the protection of the world.

## Citlallatonak[[@Headword:Citlallatonak]]

             in Mexican mythology, was an ancient mighty god of the tribes of the Andes, the husband of Citlalicue. A magnificent city was their resiaence, from which they had a watchful eye over the people and the world. They had many children.

## Citraga[[@Headword:Citraga]]

             in the religion of India, was a hieroglyphic sign marked on the breast or forehead to show the sect to which one belonged.

## Citron[[@Headword:Citron]]

             (κίτριον, the tree is κιτρία or κιτρέα, but was long without a special name among the Greeks, although they were well acquainted with it; see Smith, Dict. of Class. Antiq. s.v. Citrus). In his account of Alexander Jannaeus, Josephus tells us, “His own people were seditious against him; for at a festival which was then celebrated, when he stood upon the altar and was going to sacrifice, the nation rose upon him, and pelted him with citrons, for the law of the Jews required that at the festival of tabernacles every one should have branches of the palm-tree and citron-tree” (Ant. 13, 13, 5). The late Lady Callcott, in her Scripture Herbal, mentions that, as the modern Jews still use citrons at the feast of tabernacles, “in London considerable sums of money are expended in importing them of the best kind for the purpose. They must be without blemish, and the stalk must still adhere to them. After the feast is over, the citrons are openly sold, and the money produced by the sale is placed in the common treasury, as part of the provision I for the poor of the congregation.” Their anxiety to obtain them with the stalk still adhering is no doubt a faint effort to secure the “thick” branches and “boughs of goodly trees” required for that festival (Leviticus 33:40). But the chief importance of this fruit is its supposed identity with the תִּפּוּהִ, tappu'ach, or “apple” of the Bible, a conclusion, however, which has been ably disputed. SEE APPLE.

The citron, or Citrus medica-so called because it was from Media' that the Romans first received it-belongs to the natural order of Auruntiaceae, a delightful group, including the orange, the lime, the lemon, and the shaddock (see the Penny  Cyclopaedia, s.v. Citrus). With its dark, glossy, laurel-looking leaves, its evergreen branches; often bearing simultaneously ripe fruits and newly- opened flowers, and thus vouchsafing to the pilgrim who rests in its deep shadow the twofold refreshment of a delicious banquet and a fragrant breeze, the citron may well claim pre-eminence “among the trees of the wood” (Son 2:3). Abounding in malic and citric acid, the juice of the orange and its congeners is one of the most agreeable antidotes which the Creator's bounty has provided against the exhausting thirst and incipient fever of sultry climes. A settler in the torrid swamps of the Amazon will devour a dozen oranges before his morning meal (Voyage up the Amazon, in the “Home and Colonial Library”), and in tropical regions such acidulous fruits are invaluable on account of their and-febrile virtues. These were doubtless well known to the Hebrews, and, in common with all antiquity, they greatly prized the pleasant pungent odor emitted by the rind. Macrobius speaks of “citrosa vestis,” showing that it was usual to keep citrons in wardrobes for the sake of their perfume; and, like the modern Oriental ladies, whose favorite vinaigrette is a citron, in England two or three centuries ago an orange was so commonly used as a scentbottle that it may often be seen in old pictures of their queens and peeresses. It was also believed to have a disinfecting potency; and during the plague of London, people walked the streets smelling at oranges. Understood as belonging to this beautiful family, there is a peculiar felicity in the comparison, “A word fitly spoken is like citrons of gold in salvers (or baskets) of silver” (Pro 25:11). The famous golden apples which grew in the gardens of the Hesperides were unquestionably either citrons or oranges. SEE BOTANY.

## Citta (Di Castello), Francesco Da[[@Headword:Citta (Di Castello), Francesco Da]]

             an Italian artist of the 16th century, studied under Pietro Perugino. He painted in the chapel of Bernardino, in Ara Coeli, at Rome. In the Church of the Conventuali, at Citta di Castello, is a fine altar-piece by him, representing The Annunciation. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cittadini, Pietro Francesco[[@Headword:Cittadini, Pietro Francesco]]

             (called il Milanese), an Italian painter, was born at Milan about 1616, studied under' Guido, and died at Bologna in 1681. The following are some of his principal works in Bologna: The Stoning of Stephen; Christ Praying in the Garden; The Flagellation, in the Church of San Stefano. There is a fine picture by him in the Church of Santa Agata, of that saint. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.; Rose, Gen. Biog. Dict. s.v.

## Cittinus[[@Headword:Cittinus]]

             a Numidian bishop, is addressed by Cyprian (Epist. 170).

## Citu[[@Headword:Citu]]

             in the religion of the Andes tribes, was a festival of purification, especially among the Peruvians. A fast, lasting twenty-four hours, and a bath preceded this festival. At its celebration four servants of the sun were consecrated by the Inca.

## City[[@Headword:City]]

             The Hebrews term most frequently thus rendered is עַיר (ir, literally something raised up, i.e. having walls reared; or from עוּר, to keep guard [Gesenius, Thes. Heb. p. 1004]; Sept. and N.T. πόλις), a word of very extensive signification, embracing not only the idea of an encampment, as a nomade hamlet (Gen 4:17), but also that of small fortifications, as watch-posts or watch-towers (comp. Num 13:19; 2Ki 17:9; Isa 1:8), and thence extended to regular towns. Nearly equivalent to this is קַרְיָה (kiryah'), which, with a few exceptions (Deu 2:26; 1Ki 1:41; 1Ki 1:45), is found only in the poetic style; and analogous (in sense, as probably also in derivation) to this last is קֶרֶת (ke'reth),  found only in Job 29:7; Pro 8:3; Pro 9:3; Pro 9:14; Pro 11:11. The word rendered “city” in Rth 3:11, is שִׁעִר (sha'ar), properly gate. (as it is elsewhere rendered), and there means those assembled in the forum or place of public business at the town gates. The second of these terms (perhaps from קָרָה to approach as an enemy, or rather [Gesenius, Thes. Heb. p. 1236] to fortify), is often ‘“prefixed to the names of towns on both sides of the Jordan existing before the conquest, as Kirjath-Arba, probably the most ancient name for city, but seldom used in prose as a general name for town (Stanley, Palest. App. § 80). The classification of the human race into dwellers in towns and nomade wanderers (Gen 4:20; Gen 4:22) seems to be intimated by the etymological sense of both words, Ar, or Ir, and Kirjath, as places of security against an enemy, distinguished from the unwalled village or hamlet, whose resistance is more easily overcome by the marauding tribes of the desert. SEE IR-; SEE KIRJATH.

This distinction is found actually existing in countries, as Persia and Arabia, in which the tent-dwellers are found, like the Rechabites, almost side by side with the dwellers in cities, sometimes even sojourning within them, but not amalgamated with the inhabitants, and in general making the desert their home, and, unlike the Rechabites, robbery their undissembled occupation (Jdg 5:7; Jer 35:9; Jer 35:11; see Fraser, Persia, p. 366, 380; Malcolm, Sketches of Persia, p. 147-156; Burckhardt, Notes on Bedouins, 1, 157; Wellsted, Travels in Arabia, 1, 335; Porter, Damascus, 2, 96, 181, 188; Vaux, Nineveh and Persepolis, c. 2, note A; Layard, Nineveh, 2, 272; Nin. and Bab. p. 141).” SEE VILLAGE.

1. Towns are a natural result of the aggregative principle in human nature. Necessity led the early races of men to build their towns on lofty spots, where, with the aid of the natural advantages of the ground, they could easily protect themselves against beasts of prey and human foes. A town, and a stronghold or fort, would thus be originally identical. As population increased and agriculture spread, so some degree of security came, which permitted the inhabitants of the castle to diffuse themselves over the hill- side, and take up their abode in the valley, and by the side of the stream that lay nearest their acropolis; still the inhabitants kept at no great distance from the center of strength, in order not to be deprived of its protection. The town, however, would thus be enlarged, and as the necessity for self- defense still existed, so would the place soon be surrounded with walls. Thus there would be outer and inner bulwarks, and in some sort two species of community — the townspeople, who tilled the ground and  carried on trade, and the soldiers, whose business it was to afford protection: these two, however, in the earliest stages of civilization, were one, the peasant and tradesman taking arms when the town was put in danger.

How early towns were formed cannot be determined by any general principle: they were obviously a work of time. The primary tendency in population was to diffuse itself. Aggregation on particular spots would take place at a later period. When, then, Cain is said to have built a city (Gen 4:17), we have evidence which concurs with other intimations to show that it is only a partial history of the first ages that we possess in the records of the book of Genesis. In the time of the Patriarchs we find towns existing in Palestine which were originally surrounded with fortifications, so as to make them “fenced cities.” (See below.) In these dwelt the agricultural population, who, by means of these places of strength, defended themselves and their property from the nomad tribes of the neighboring desert, who then, as they do now, lived by plunder. Nor were works of any great strength necessary. In Palestine at the present day, while walls are in most parts an indispensable protection, and agriculture can be advantageously prosecuted only so far as sheltered by a fortified town, erections of a very slight nature are found sufficient for the purpose, the rather because the most favorable localities offer themselves on: all sides, owing to the natural inequality of the ground. Hence we find that hills or eminences were almost invariably chosen as sites for this purpose, a fact which even grew into a proverb “a city upon a hill.” (See Hackett's Illustra. of Script. p. 70.)

Of the ancient method of building in towns and cities we have no accurate knowledge, any farther than we may gather information from the ruins which still lie on the soil of Palestine. But these ruins can afford only general notions, as, though they are numerous, and show that the Land of Promise was thickly peopled and highly flourishing in its better days, the actual remains of ancient towns are to be ascribed to different and very distant periods of history. The Crusades left many strongholds which are now in a state of dilapidation; but the Crusades are of modern days compared with the time of the Savior, which itself is remote from the proper antiquity of the nation. The law of sameness, however, which prevails so rigidly in Eastern countries, gives us an assurance that a modern town in Palestine may be roughly taken as a type of its ancient predecessors. (See Olin's Travels, 2, 423.) To distinguish cities that bore the same name, the name of the tribe was added. In “the latter days,”  especially under the Herods, it was the fashion to give to ancient towns new Greek names, as Diospolis, Neapolis, Sebaste, Cmesarea, Tiberias. Jerusalem, at a later period, was denominated AElia Capitolina. These innovations indicated the slavish disposition of the age, and were tokens of the bondage in which the nation was held.

Palestine underwent constant changes in regard to its towns from the earliest ages; one consequence of which is, that there are names of towns that belong exclusively to certain eras. The period of the Roman domination gave existence, as to structures of great splendor, so to many towns and fortified places. Galilee was especially rich in towns and villages, which, according to Josephus (Life, 45), amounted in all to the number of 204. The names of the. Palestinian cities, for the most part, have meaning, reference being made to the nature of the locality or the character of the inhabitants. The population of towns cannot now be ascertained with any degree of accuracy, for the materials are not only scanty and disconnected, but in a measure uncertain. SEE CENSUS.

2. The earliest notice in Scripture of city-building is of that of the city called Enoch (q.v.) by Cain, in the land of his “exile” (Nod, Gen 4:17). After the confusion of tongues, the descendants of Nimrod founded Babel, Erech, Accad, and Calneh, in the land of Shinar; and Asshur, a branch from the same stock, built Nineveh, Rehoboth-by-the-river, Calah, and Resen, the last being “a great city.” A subsequent passage mentions Sidon, Gaza, Sodom, Gomorrah, Admah, Zeboim, and Lasha, as cities of the Canaanites, but without implying for them antiquity equal to that of Nineveh and the rest (Gen 10:10-12; Gen 10:19; Gen 11:3; Gen 11:9; Gen 36:37). Sir H. Rawlinson supposes, (1.) that the expedition of Chedorlaomer (Genesis 14) was prior to the building of Babylon or Nineveh, indicating a migration or conquest from Persia or Assyria; (2.) that by Nimrod is to be understood, not an individual, but a name denoting the “settlers” in the Assyrian plain; and (3.) that the names Rehoboth, Calah, etc., when first mentioned, only denoted sites of buildings afterwards erected. He supposes that Nineveh was built about B.C. 1250, and Calah about a century later, while Babylon appears to have existed in the 15th century B.C.

If this be correct, We must infer that the places then attacked, Sodom, Gomorrah, etc., were cities of higher antiquity than Nineveh or Babylon, inasmuch as when they were destroyed a few years later they were cities in every sense of the term. The name Kirjathaim, “double city” (Gesenius, Thesaur. Heb. p. 1236), indicates an existing city, and not a site only. It may be added  that the remains of civic buildings existing in Moab are evidently very ancient, if not, in some cases, the same as those erected by the aboriginal Emim and Rephaim. (Compare also the name Avith, “ruins,” Gesenius, ib. p. 1000; Gen 19:1; Gen 19:29; Gen 36:35; Isa 23:13; see Wilkinson, Anc. Egypt. 1, 308; Layard, Nin. and Bab. p. 532; Porter, Damascus, 1, 309; 2:196; Rawlinson, Outlines of Assyr. Hist. p. 4, 5.) But though it appears probable that, whatever dates maybe assigned to the building of Babylon or Nineveh in their later condition, they were in fact rebuilt at those epochs, and not founded for the first time, and that towns in some form or other may have occupied the sites of the later Nineveh or Calah; it is quite clear that cities existed in Syria prior to the time of Abraham, who himself came from “Ur,” the “city” of the Chaldaeans (Gesenius, ib. p. 55; Rawlinson, p. 4).

The earliest description of a city, properly so called, is that of Sodom (Gen 19:1-22); but it is certain that from very early times cities existed on the sites of Jerusalem, Hebron, and Damascus. The last, said to be the oldest city in the world, must, from its unrivalled situation, have always commanded a congregated population; Hebron is said to have been built seven years before Zoan (Tanis) in Egypt, and is thus the only Syrian town which presents the elements of a date for its foundation (Num 13:22; see Stanley, Palest. p. 409; Josephus, Ant. 1, 6, 4; Conybeare and Howson, St. Paul, 1, 94, 96). But there can be no doubt that, whatever date may be given to Egyptian civilization, there were inhabited cities in Egypt long before this (Gen 12:14-15; see Martineau, Eastern Life, 1, 151; Wilkinson, 1:307; Smith, Dict. of Class. Geog. s.v. Tanis). The name, however, of Hebron, Kirjath-Arba, indicates its existence at least as early as the time of Abraham, as the city, or fortified place of Arba, an aboriginal province of Southern Palestine (Gen 23:2; Jos 14:15). The “tower of Edar,” near Bethlehem, or “of flocks,” indicates a position fortified against marauders (Gen 35:21). Whether “the city of Shalem” be a site or an existing town cannot be determined; but there can be no doubt that the situation of Shechem is as well identified in the present day, as its importance as a fortified place is plain from the Scripture narrative (Gen 33:18; Gen 34:20; Gen 34:26; see Robinson, 3, 114). On the whole, it seems plain that the Canaanite, who was “in the land” before the coming of Abraham, had already built cities of more or less importance, which had been largely increased. by the time of the return from Egypt. Even before the time of Abraham there were cities in Egypt (Gen 12:14-15; Num 13:22; see Wilkinson, 1:4, 5).

The Israelites, during their sojourn there, were employed in building or fortifying the “treasure cities” of Pithom (Abbasieh) and Raamses (Exo 1:11; Herod. 2:158; see Robinson, 1:79); but their pastoral habits make it unlikely that they should build, still less fortify, cities of their own in Goshen (Gen 46:34; Gen 47:1-11). Meanwhile the settled inhabitants of Syria on both sides of the Jordan had grown in power, and in number of “fenced cities.” In the kingdom of Sihon are many names of cities preserved to the present day; and in the kingdom of Og, in Bashan, were sixty “great cities with walls and brazen bars,” besides unwalled villages; and also twenty-three cities in Gilead, which were occupied, and perhaps partly rebuilt or fortified, by the tribes on the east of Jordan (Num 21:21; Num 21:32-33; Num 21:35; Num 32:1-3; Num 32:34; Num 32:42; Deu 3:4-5; Deu 3:14; Joshua 11, 13; 1Ki 4:13; 1Ch 2:22; see Burckhardt, Syria, p. 311, 457; Porter, Damascus, 2, 195, 196, 206, 259, 275). On the west of Jordan, whilst 31 “royal” cities are enumerated (Joshua 12), in the district assigned to Judah 125 “cities” with villages are reckoned (Joshua 15); in Benjamin, 26; to Simeon, 17; Zebulun, 12; Issachar, 16; Asher, 22; Naphtali. 19; Daniel 17 (Joshua 18, 19). But from some of these the possessors were not expelled till a late period, and Jerusalem itself was not captured till the time of David (2Sa 5:6-9). From this time the Hebrews became a city-swelling and agricultural rather than a pastoral people. David enlarged Jerusalem; and Solomon, besides embellishing his capital, also built or rebuilt Tadmor, Palmnyra, Gezer, Beth-horon, Hazor, and Megiddo, besides storecities (2Sa 5:7; 2Sa 5:9-10; 1Ki 9:15-18; 2Ch 8:6). To Solomon also is ascribed by Eastern tradition the building of Persepolis (Chardin, Voyage, 8, 390; Mandelslo, 1:4; Kuran, c. 38). The works of Jeroboam at Shechem (1Ki 12:25; Jdg 9:45), of Rehoboam (2Ch 11:5-10), of Baasha at Rama, interrupted by Asa (1Ki 15:17; 1Ki 15:22), of Omri at Samaria (16, 24), the rebuilding of Jericho in the time of Ahab (16, 34), the works of Jehoshaphat (2Ch 17:12), of Jotham (2Ch 27:4), the rebuilding of Jerusalem, and, later still, the works of Herod and his family, belong to their respective articles.

3. Collections of houses in Syria for social habitation may be classed under three heads: (1.) cities; (2.) towns, with citadels or towers for resort and defense; (3.) unwalled villages. The cities may be assumed to have been in almost all cases “fenced cities,” i.e. possessing a wall with towers and gates  (Lev 25:29; Deu 9:1; Jos 2:15; Jos 6:20; 1Sa 23:7; 1Ki 4:13; 2Ki 6:26; 2Ki 7:3; 2Ki 18:8; 2Ki 18:13; Act 9:25); and that, as a mark of conquest was to break down a portion at least of the city wall of the captured place, so the first care of the defenders, as of the Jews after their return from captivity, was to re. build the fortifications (2Ki 14:13; 2Ki 14:22; 2Ch 26:2; 2Ch 26:6; 2Ch 33:14; Nehemiah 3, 4, 6, 7; 1Ma 4:60-61; 1Ma 10:45; Xen. Hell. 2, 2, 15). But around the city, especially in peaceable times, lay undefended suburbs (1Ch 6:57 sq.; Num 35:1-5; Joshua 21), to which the privileges of the city extended. (See below.) The city thus became the citadel, while the population overflowed into the suburbs (1Ma 11:61). The absence of walls as indicating security in peaceable times, combined with populousness, as was the case in the flourishing period of Egypt, is illustrated by the prophet Zechariah (Zec 2:4; 1Ki 4:25; see Martineau, East. Life, 1, 306).

According to Eastern custom, special cities were appointed to furnish special supplies for the service of the state: cities of store, for chariots, for horsemen, for building purposes, for provision for the royal table. Special governors for these and their surrounding districts were appointed by David and Solomon (1Ki 4:7; 1Ki 9:19; 1Ch 27:25; 2Ch 17:12; 2Ch 21:3; 1Ma 10:39; Xen. Anab. 1, 4, 10). To this practice our Lord alludes in his parable of the pounds, and it agrees with the theory of Hindoo government, which was to be conducted by lords of single townships, of 10, 100, or 1000 towns (Luk 19:17; Luk 19:19; see Elphinstone, India, ch. 2, 1, 39, and App. 5, p. 485). To the Levites 48 cities were assigned, distributed throughout the country, together with a certain amount of suburban ground, and out of these 48, 13 were specially reserved for the family of Aaron, 9 in Judah and 4 in Benjamin, and 6 as refuge cities (Jos 21:13; Jos 21:42), but after the division of the kingdoms the Levites in Israel left their cities and resorted to Judah and Jerusalem (2Ch 11:13-14). (See below.)

4. The internal government of Jewish cities was vested before the Captivity in a council of elders, with judges, who were required to be priests: Josephus says seven judges, with two Levites as officers, ὑπηρέται (Deu 21:5; Deu 21:19; Deu 16:18; Deu 19:17; Rth 4:2, Josephus, Ant. 4, 8,14). Under the kings a president or governor appears to have been appointed (1Ki 22:26; 2Ch 18:25); and judges were sent out on circuit, who referred matters of doubt to a council composed  of priests, Levites, and elders at Jerusalem (1Ch 23:4; 1Ch 26:29; 2Ch 19:5; 2Ch 19:8; 2Ch 19:10-11). After the Captivity, Ezra made similar arrangements for the appointment of judges (Ezr 7:25). In the time of Josephus there appear to have been councils in the provincial towns, with presidents in each, under the directions of the great council at Jerusalem (Josephus, Ant. 14, 9, 4; War, 2, 21, 3; Life, 12, 13, 27, 34, 57, 61, 68, 74). SEE SANHEDRIM.

In many Eastern cities much space is occupied by gardens, and thus the size of the cities is much increased (Niebuhr, Voyage, 2, 172, 239; Conybeare and Howson, 1:96; Eothen, p. 240). The vast extent of Nineveh and of Babylon may thus be in part accounted for (Diod. 2:70; Quint. Curt. 5, 1, 26; Jon 4:11; see Chardin, Voy. 7:273, 284; Porter, Damascus, 1, 153; P. della Valle, 2:33). In most Oriental cities the streets are extremely narrow, seldom allowing more than two loaded camels, or one camel and two foot passengers to pass each other, though it is clear that some of the streets of Nineveh must have been wide enough for chariots to pass each other (Nah 2:4; see Olearius, Tray. p. 294, 309; Burckhardt, Trav. in Arabia, 1, 188; Buckingham, Arab Tribes, p. 330; Mrs. Poole, Englishwoman in Egypt, 1, 141). The word for “streets” used by Nahum — ( רְהֹבוֹת, from רָהִב, broad, πλατεῖαι) — is used also of streets or broad places in Jerusalem (Pro 1:20; Jer 5:1; Jer 22:4; Son 3:2); and it may be remarked that the thoroughfares (πλατεῖαι) into which the sick were brought to receive the shadow of Peter (Act 5:15) were more likely to be the ordinary streets than the special plazze of the city. It seems likely that the immense concourse which resorted to Jerusalem at the feasts would induce wider streets than in other cities (see 1Ki 20:34). Herod built in Antioch a wide street paved with stone, and having covered ways on each side. Agrippa II paved Jerusalem with white stone (Josephus, Ant. 16, 5, 2 and 3; 20:9, 7). The streets of most cities of Palestine would not need paving, in consequence of the rocky nature of the foundations on which they lay. The Straight Street of Damascus is still clearly defined and recognizable (Irby and Mangles, v. 86; Robinson, new ed. of Res. 3. 454, 455). In building Caesarea, Josephus says that Herod was careful to carry out the drainage effectually (Josephus, Ant. 15, 9, 6). The internal commerce of Jewish'cities was probably carried on as now by means of bazaars (q.v.); for we read of the bakers' street (Jer 37:21), and Josephus speaks  of the wool market, the hardware market, a place of blacksmiths' shops, and the clothes market, at Jerusalem (War, 5, 8, 1). SEE STREET.

The open spaces (πλατεῖαι) near the gates of towns were in ancient times, as they are still, used as places of assembly by the elders, of holding courts by kings and judges, and of general resort by citizens (Gen 23:10; Rth 4:1; 2Sa 15:2; 2Sa 18:24; 2Sa 21:12; 2Ki 7:1; 2Ki 7:3; 2Ki 7:20; 2Ch 18:9; 2Ch 32:6; Neh 8:1; Neh 8:13; Neh 8:16; Job 29:7; Jer 17:19; Mat 6:5; Luk 13:26). They were also used as places of public exposure by way of punishment (Jer 20:2; Amo 5:10). SEE GATE. Prisons were, under the kingly government, within the royal precinct (Gen 39:20; 1Ki 22:27; Jer 32:2; Neh 3:25; Act 21:34; Act 23:35).

Great pains were taken to supply Jerusalem with water, both by tanks and cisterns for rain-water, and by reservoirs supplied by aqueducts from distant springs. Such was the fountain of Gihon, the aqueduct of Hezekiah (2Ki 20:20; 2Ch 32:30; Isa 22:9), and of Solomon (Ecc 2:6), of which last water is still conveyed from near Bethlehem to Jerusalem (Maundrell, in Bohn's ed. of Early Trav. p. 457; Robinson, 1:514 sq.; Olin, 2:119 sq.). Josephus also mentions an attempt made by Pilate to bring water to Jerusalem (Ant. 18, 3, 2). SEE CONDUIT. Other cities appear to have been mostly contented with the fountains whose existence had probably led to their formation at the first. SEE WATER.

Burial-places, except in special cases, were outside the city (Num 19:11; Num 19:16; Mat 8:28; Luk 7:12; Joh 19:41; Heb 13:12). SEE GRAVE.

5. A city and its inhabitants are frequently described in the sacred writings under the similitude of a mother and her children; hence the phrase “Children of Zion” (Joe 2:23). Cities are also characterized as virgins, wives, widows, and harlots, according to their different conditions. Thus Jerusalem is called a virgin (Isa 37:22); and the term harlot is used of Jerusalem (Isa 1:21), also of Tyre (Isa 23:16), of Nineveh (Nah 3:4), and of Samaria (Eze 23:5).

FENCED CITY (seldom simply מְצוּרָה, metsurah', a mound or intrenchment of besiegers; “mount,” Isa 29:3; “munition,” Nah 2:1), a town with walls of fortification (2Ch 11:11; oftener with עָרֵי, cities  of, 2Ch 14:5; or both words in the plur., 2Ch 11:10-11; 2Ch 11:23; 2Ch 12:4; 2Ch 21:3). From the foregoing remarks, it will be understood how the phrases to build a city, and to fortify orfence it, in the Oriental idiom, mean generally the same thing. SEE FORTRESS. The fencing or fortification was usually with high walls, and watch-towers upon them (Deu 3:5). SEE FORTIFICATION. The walls of fortified cities were formed, in part at least, of combustible materials (Amo 1:7; Amo 1:10; Amo 1:14), the gates being covered with thick plates of iron or brass (Psa 107:16; Isa 45:2; Act 12:10). There was also within the city a citadel or tower, to which the inhabitants fled when the city itself could not be defended (Jdg 9:46-52). They were often upon elevated ground, and were entered by a flight of steps (2Ki 10:2; Isa 36:1). SEE WALL.

## City Of David[[@Headword:City Of David]]

             a section in the southern part of Jerusalem, embracing Mount Zion, where a fortress of the Jebusites stood. SEE JEBUS. David reduced the fortress, and built a new palace and city, to which he gave his own name (1Ch 11:5). Bethlehem, the native town of David, is also called, from that circumstance, the city of David (Luk 2:11).

## City Of God[[@Headword:City Of God]]

             one of the names of ancient Jerusalem (Psa 46:4), and its appropriateness is evident from Deu 12:5.

HOLY CITY. The sacredness of the Temple extended itself in some measure over the city, and hence Jerusalem itself was called the Holy City, and is so distinguished in the East at the present day (Neh 11:1; Dan 9:24). SEE JERUSALEM.

## City Of Palm-Trees[[@Headword:City Of Palm-Trees]]

             SEE IR-HATTEMARIM.

## City Of Refuge[[@Headword:City Of Refuge]]

             (usually in the plur. עָרֵי הִמַּקְלָט, arey' ham-miklat', from קָלִטcontracted, Gesenius, Thes. Heb. p. 1216; Sept. πόλεις τῶν φυγαδευτηρίων, φυγαδευτήρια, φυγαδεῖα; Vulg. oppida in fugitivorum auxilia, prvesidia, separata, or urbesfugitivorum).

I. Among the Hebrews, six Levitical cities specially chosen for refuge to the involuntary homicide until released from banishment by the death of the high-priest (Num 35:6; Num 35:13; Num 35:15; Jos 20:2; Jos 20:7; Jos 20:9). SEE BLOOD-REVENGE. There were three on each side of Jordan.

1. KEDESH, in Naphtali, now Kedes, about twenty miles E.S.E. from Tyre, twelve S.S.W. from Banias (1Ch 6:76; see Robinson, 3. 355; Benj. of Tudela, in the Early Trav. p. 89).

2. SHECHEM, in Mount Ephraim, Nabulus (Jos 21:21; 1Ch 6:67; 2Ch 10:1; see Robinson, 3:113).  3. HEBRON, in Judah, el-Khulil. The last two were royal cities, and the latter sacerdotal also, inhabited by David, and fortified by Rehoboam (Jos 21:13; 2Sa 5:5; 1Ch 6:55; 1Ch 29:27; 2Ch 11:10; see Robinson, 1:314; 2:454).

4. On the E. side of Jordan — BEZER, in the tribe of Reuben, in the plains of Moab, said in the Gemara to be opposite to Hebron, perhaps the later Bosor, and the present Burazin (Deu 4:43; Jos 20:8; Jos 21:36; 1Ma 5:26; Josephus, Ant. 4, 7, 4; see Reland, p. 662).

5. RAMOTH-GILEAD, in the tribe of Gad, supposed to be on or near the site of es-Szalt (Deu 4:43; Jos 21:38; 1Ki 22:3; see Reland, p. 966).

6. GOLAN, in Bashan, in the half-tribe of Manasseh, a town whose site has not been ascertained, but which doubtless gave its name to the district of Gaulonitis, Jaulan (Deu 4:43; Jos 21:27; 1Ch 6:71; Josephus, Ant. 4, 7; see Reland, p. 815; Porter, Damascus, 2, 251, 254; Burckhardt, Syria, p. 286). The Gemara notices that the cities on each side of the Jordan were nearly opposite each other, in accordance with the direction to divide the land into three parts (Deu 19:2; Reland, p. 662). Maimonides says all the forty- eight Levitical cities had the privilege of asylum, but that the six refuge- cities were required to receive and lodge the homicide gratuitously (Calmet On Numbers 35).

The directions respecting the refuge-cities present some difficulties in interpretation. The Levitical cities were to have a space of 1000 cubits (about 583 yards) beyond the city wall for pasture and other purposes. Presently after, 2000 cubits are ordered to be the suburb limit (Num 35:4-5). The solution of the difficulty may be, either the 2000 cubits are to be added to the 1000 as “fields of the suburbs” (Lev 25:34), as appears to have been the case in the gift to Caleb, which excluded the city of Hebron, but included the “fields and villages of the city” (Jos 21:11-12, Patrick), or that the additional 2000 cubits were a special gift to the refuge-cities, while the other Levitical cities had only 1000 cubits for suburb. Calmet supposes the line of 2000 cubits to be measured parallel, and the 1000 perpendicular to the city wall; an explanation, however, which supposes all the cities to be of the same size (Calmet On Numbers , 35).  II. Places of refuge where, under the cover of religion, the guilty and the unfortunate might find shelter and protection were not unknown among the ancient heathen. The jus asyli, or right of shelter and impunity, was enjoyed by certain places reputed sacred, such as groves, temples, and altars. This protective power commonly spread itself over a considerable district round the holy spot, and was watched over and preserved by severe penalties. Among the Greeks and Romans the number of these places of asylum became in time very great, and led, by abuse, to a fresh increase of criminals (Tacitus, Ann. 3. 60, 63). Tiberius, in consequence, caused a solemn inquiry into their effects to be made, which resulted in a diminution of their number and a limitation of their privileges (Suetonius, Tib. 37, compared with Ernesti, Excursus ad h. l; Osiander, De Asylis Gentium, in Gronov. Thesaur. t. 6). In the Apocrypha (2Ma 4:33) mention is made of a city having the jus asyli — “Onias withdrew himself into a sanctuary at Daphne that lieth by Antiochia.” The temple of Diana at Ephesus (Act 19:27) was also a heathen asylum, whose privileges in this respect increased with the progress of time.

This pagan custom passed into Christianity. As early as Constantine the Great, Christian churches were asylums for the unfortunate persons whom an outraged law or powerful enemies pursued (Smith's Gibbon, c. 20). Theodosius, in 431, extended this privilege to the houses, gardens, and other places which were under the jurisdiction of the churches, and the synod of Toledo, in 681, widened the right of asylum to thirty paces from each church. Since then this ecclesiastical privilege prevailed in the whole of Catholic Christendom, and was preserved undiminished, at least in Italy, so long as the papal independence remained (Hallam's Middle Ages, c. 9, pt. 1). The right acted beneficially in ages when violence and revenge predominated, and fixed habitations were less common than now; but its tendency to transfer power from the magistrate to the priesthood was injurious to the inviolability of law and the steady administration of justice. It has accordingly in recent times been abrogated by most governments (Conversations-Lexikon, s.v.).

III. Among the Jews, the “cities of refuge” bore some resemblance to the asylum of the classic nations, but were happily exempt from the evil consequences to which reference has been made, and afford, even to the present day, no mean proof of the superior wisdom and benignant spirit of the Jewish laws. The institution was framed with a view to abate the evils  which ensued from the old-established rights of the blood-avenger, SEE AVENGER OF BLOOD, and thereby to further the prevalence in the nation of a mild, gentle, and forgiving spirit. An inspection of the map will show how wisely these places were chosen so as to make a city of refuge easy of access from all parts of the land. To any one of these cities a person who had unawares and unintentionally slain any one might flee, and, if he reached it before he was overtaken by the avenger of blood, he was safe within its shelter, provided he did not remove more than a thousand yards from its circuit, nor quit the refuge till the decease of the high-priest under whom the homicide had taken place. If, however, he transgressed these provisions, the avenger might lawfully put him to death. The roads leading to the cities of refuge were to be kept in good repair. Before, however, the fugitive could avail himself of the shelter conceded by the laws, he was to undergo a solemn trial, and make it appear to the satisfaction of the magistrates of the place where the homicide was committed that it was purely accidental. Should he, however, be found to have been guilty of murder, he was delivered “into the hand of the avenger of blood, that he might die.” The benefit of the protection afforded was common to strangers and sojourners with native Israelites.

According to the Rabbins, in order to give the fugitive all possible advantage in his flight, it was the business of the Sanhedrim to make the roads that led to the cities of refuge convenient by enlarging them, and removing every obstruction that might hurt his foot or hinder his speed. No hillock was left, no river was allowed over which there was not a bridge, and the road was at least two-and-thirty cubits broad. At every turning there were posts erected bearing the words Refuge, Refuge, to guide the unhappy man in his flight; and two students in the law were appointed to accompany him, that, if the avenger should overtake him before he reached the city, they might attempt to pacify him till the legal investigation could take place. When once settled in the city of refuge, the manslayer had a convenient habitation assigned him gratuitously, and the citizens were to teach him some trade whereby he might support himself. To render his confinement more easy, the mothers of the high-priests used to feed and clothe these unfortunate fugitives, that they might not be impatient and pray for the death of their sons, on whose decease they were restored to their liberty and their property. If the slayer died in the city of refuge before he was released, his bones were delivered to his relations, after the death of the high-priest, to be buried in the sepulcher of his fathers (Lewis, Origines  Hebraicae). If the homicide committed a fresh act of manslaughter, he was to flee to another city; but if he were a Levite, to wander from city to city. An idea prevailed that when the Messiah came three more cities would be added — a misinterpretation, as it seems, of Deu 19:8-9 (Lightfoot, Cent. Chor. 152, 208). Jerusalem, to some extent, possessed the privilege of asylum under similar restrictions — a privilege accorded to Shimei, but forfeited by him (1Ki 2:36; 1Ki 2:46).

That the right of asylum among the Jews was in later periods of their history so extended as to open the door to great abuses may be inferred from 1Ma 10:43, where unqualified impunity and exemption from both liabilities and penalties are promised, under the influence, not of the Mosaic law, but of heathen morals and ambition, to “whosoever they be that flee unto the Temple at Jerusalem, or be within the liberties thereof.” In the words now cited, reference appears to be made to a custom which prevailed from very early times, both among the chosen people and the nations of the world, of fleeing, in case of personal danger, to the altar. With the Jews, it was customary for the fugitive to lay hold of the horns of the altar, whether in the tabernacle or Temple; by which, however, shelter and security were obtained only for those who had committed sins of ignorance or inadvertence (Exo 21:14; 1Ki 1:50; 1Ki 2:28). From the last two passages, it seems that state criminals also sought the protection of the altar, probably more from the force of custom than any express law. Their safety, however, depended on the will of the king; for in the passages referred to it appears that in one case (that of Adonijah) life was spared, but in the other (that of Joab) it was taken away even “by the altar.” Compare Mat 23:35. A similar instance is found in Grecian history, in the case of Pausanias, who fled from the populace, incensed on account of his public treachery, to the temple of Minerva, where he was starved to death by order of the Ephori, by blocking up the entrance and taking off the roof (compare Smith's Dict. of Class. Antiq. s.v. Asylum). SEE ASYLUM.

## City Of Salt[[@Headword:City Of Salt]]

             SEE IR-HAMMELAH.

## City With Suburbs[[@Headword:City With Suburbs]]

             (in the plur. עָרֵי מַגְרָשַׁים, arey' migrashim', cities of pastures, 1 Chronicles 42:2), i.e. a town surrounded by open pasture-grounds or commons. The forty-eight cities which were given to the Levites were thus denominated; the extent of the suburbs appertaining to each city is accurately defined in Num 35:1-8; Jos 21:41-42. They were evidently the surrounding districts to which the city gave the means of protection and safety. SEE SUBURB.

## Civaux, Francois[[@Headword:Civaux, Francois]]

             a French martyr, was secretary to the French ambassador in England in Queen Mary's time, and being desirous to hear the word of God, went to Geneva. He was also secretary to the senate or council of Geneva, Where be continued one year. He then went to Dijon. The priest at this place preached certain doctrines which Civaux could not believe, and he reasoned with him in a friendly way, showing him by the Scriptures where he erred. This offended the priest, and he had him taken to prison. In seven  days after, Civaux was brought to the place of execution, where first he was strangled, and then burned, at Paris, in 1559. See Fox, Acts and Monuments, 4:444.

## Civerchio, Vincente[[@Headword:Civerchio, Vincente]]

             (called il Vecchio di Crema), an Italian painter, was born at Crema, in Lombardy, and flourished from 1500 to 1535. In the cathedral of Crema is a picture by this master, representing Justice and Temperance. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Civil Administration[[@Headword:Civil Administration]]

             SEE GOVERNMENT OF THE HEBREWS.

## Ciwa[[@Headword:Ciwa]]

             an early Welsh saint, was a patron of Llangwig, otherwise Llanguke, in Glamorganshire (Rees, Welsh Saints, page 307).

## Cizemsky, Andrew Remi[[@Headword:Cizemsky, Andrew Remi]]

             a Polish theologian of the Franciscan order, lived in the latter part of the 17th century, and wrote Laurus Triumphalis Polonice a Suecis, etc. (Cracow, 1660). See Hoefer, Nouv. Biog. Generale, s.v.

## Claes, Guillaume Marcel[[@Headword:Claes, Guillaume Marcel]]

             a Flemish theologian, was born at Gheel, in Brabant, October 8, 1658. He was professor of morals at the University of Louvain, and died in 1710, leaving a valuable work Ethica seu Moralis (Louvain, 1702, 12mo). See. Hoefer, Nouv. Biog. Generale, s.v.

## Claeson, Anders Magnus[[@Headword:Claeson, Anders Magnus]]

             a Swedish Baptist minister, was born in 1831. He was converted in early youth, and while studying at Linkoping, in 1857, in order to fit himself to become a school-teacher, opened a Sunday-school, which was such an innovation upon the old order of things that it awakened no small amount of opposition in the community. Having received an appointment from the American Baptist Publication Society, as one of its colporteurs in Sweden, he served them in that capacity from 1859 to 1866, and amid much persecution may be said to have laid the foundation for the Smoland Association of Baptist Churches. He died January 23, 1881. See National Baptist, March 24, 1881. (J.C.S.)

## Claessen, Dietrich Siegfried[[@Headword:Claessen, Dietrich Siegfried]]

             a Reformed theologian of Germany, was born at Frankfort-on-the Oder, November 4, 1685. He studied at his native place and at Levden, was in 1713 rector of the Friedrichs-Werder Gymnasium at Berlin, in 1715 preacher of the Reformed Church, as well as court and cathedral preacher there. In 1720 he was called as professor of theology to his native place, where he was also made doctor of theology. He died at Herborn in 1743, leaving Animadversiones Philologico-Theologiae: — De Encceniis Judaeorum: — De Existentia Dei. See Neubauer, Nachrichten von jetztlebenden Gottesgelehrten; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Claessoon, Arnold[[@Headword:Claessoon, Arnold]]

             (called by Dutch writers Aart Klaaszoon, or Aartgens van Leyden), a Dutch historical painter, was born at Leyden in 1498, studied under Engelbrechsten, and died in 1564. There are two pictures by him, much praised, at Leyden, representing The Crucifixion, and Christ Bearing his Cross. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Rose, Gen. Biog. Dict. s.v.

## Clagett, Nicholas (1)[[@Headword:Clagett, Nicholas (1)]]

             an English divine, was born at Canterbury in 1607, and in 1628 entered Metton College, Oxford, where, in 1631, he took his degree of A.B. In 1636 he became vicar of Melbourne, in Dorsetshire, and some years later was elected minister at St. Mary's Church, in Bury St. Edmunds, Suffolk. He died September 12, 1663, having published The Abuses of God's Grace (1659, 4to).

## Clagett, Nicholas (2), D.D[[@Headword:Clagett, Nicholas (2), D.D]]

             an English divine, was born in May 1654, and was educated at the free school of Bury St. Edmunds, under Mr. Edward Luds. He took his degree in the arts from Christ College, Cambridge, January 12, 1671. In March 1680, he was made pastor at St. Mary's, in Bury St. Edmunds; February 1, 1683, he was instituted to the rectory of Thurlo parva; June 14, 1699, he was collated to the archdeaconry of Sudbury, and in March 1707, he was instituted to the rectory of Hitcham, in Suffolk. He died January 30, 1726 or 1727, leaving some single Sermons, a pamphlet entitled A Persuasive to  an Ingenious Trial of Opinions in Religion (Lond. 1685, 4to), and The Accomplishment of Scripture Prophecies (ibid. 1710, 8vo).

## Clagett, Nicholas (3), D.D[[@Headword:Clagett, Nicholas (3), D.D]]

             an English prelate, son of the preceding, became archdeacon of Buckingham in 1722, dean of Rochester in 1724, was consecrated bishop of St. David's, January 23, 1732, and translated to the see of Exeter in 1742. He became at the same time prebendary and archdeacon of Exeter, and died December 8, 1746, leaving several single Sermons. See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Clagett, William, D.D.[[@Headword:Clagett, William, D.D.]]

             a divine of the Church of England, was born at St. Edmundsbury, Suffolk, 1646; entered Emmanuel College, Cambridge, 1659; and took his degrees  there, the final one of D.D. in 1683. After preaching seven years in his native town he became preacher of Gray's Inn, London, and rector of Farnham Royal in 1683. He died March 28, 1688. Among his writings are, A Discourse concerning the Operations of the Holy Spirit, against Dr. Owen (Lond. 1680, 2 vols. 8vo); Sermons (Lond. 1704-1720, 4 vols. 8vo); and several pamphlets on the Romish controversy. — Kippis, Biographia Britannica, 3. 592 sq.; Darling, Cyclopedia Bibliographica, 1, 666.

## Claggett, Erastus Baldwin[[@Headword:Claggett, Erastus Baldwin]]

             a Congregational minister, was born in Newport, N.H., May 9, 1815. He received his preparatory education at Kimball Union Academy, was a student in Dartmouth College, and graduated from Andover Theological Seminary in 1844. He was ordained at Lyndeborough, N.H., September 30, 1846, where he remained until September 20, 1870, then became acting pastor at New Fairfield, Conn., in October of that year, and remained as such until his death. May 16, 1877. He published, in the Congregational Quarterly for 1864, History of the Union Association. (W.P.S.)

## Claggett, Thomas John, D.D.[[@Headword:Claggett, Thomas John, D.D.]]

             a bishop of the Protestant Episcopal Church, was born in Prince George County, Md., on the 2d of October, 1743, and graduated at Princeton 1764. He went to England for ordination in 1767, and on his return to America became rector of All Saint's parish, Md. On the breaking out of the Revolution he retired to Prince George's, and in 1779 began to officiate there in St. Paul's parish. In 1792 he was elected to the episcopate, being the first bishop that was consecrated on this side the Atlantic. In 1800 he was chaplain to the Senate of the United States; in 1808 he became rector of Trinity Church, Upper Marlborough, Md. He died on the 2d of August, 1816. — Sprague, Annals, v. 252.

## Clair, Saint[[@Headword:Clair, Saint]]

             SEE CLARUS.

## Claire, Martin[[@Headword:Claire, Martin]]

             a French poet, born at Saint-Valery-sur-Mer in 1612, joined the Jesuits, and died at La Fleche, May 25, 1690, leaving Hymni Ecclesiastici Novo Cultu Adornati (Paris, 1673, with additions). See Hoefer, Nouv. Biog. Generale, s.v.

## Claire, Saint[[@Headword:Claire, Saint]]

             SEE CLARE.

## Clairvaux[[@Headword:Clairvaux]]

             (CLARAVALLIS), the name of a celebrated Cistercian abbey, in a valley of the Department Aube, in France. Bernard became its abbot in 1115, and the monastery was the model of monasticism in the 12th and 13th centuries. — Neander, Ch. History, 4, 254. SEE BERNARD; SEE CISTERCIANS.

## Clajus (or Clay), Christian[[@Headword:Clajus (or Clay), Christian]]

             a Lutheran theologian of Germany, who died in 1723 while pastor at Falkenstein, is the author of Disp. de Recto usu Rationis (Leipsic, 1696) :- De Rege Agrippa 4 ct. 25, 26 (ibid. eod.): — De Die Parasceves (ibid.  1697). See Winer, Handbuch der theol. Lit. 1:618; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Clajus (or Clay), Johann (the elder)[[@Headword:Clajus (or Clay), Johann (the elder)]]

             a Lutheran theologian of Germany, was born at Herzberg, in Saxony, in 1533. He studied at Grimma and Leipsic, was at first rector at Goldberg, then at Nordhausen, and finally pastor at Bendeleben, where he died April 11, 1592. He. published Elementa Linguae Ebraicae (Wittenlberg, 1573, a.o.): — Libri Ties Prosodiae Latinorum, Graecorum, et Hebraeorum (ibid. 1614): — Ecclesiastes Salomonis Carmine Redditus et Enarratus (ibid. 1583). He also translated into Hebrew the gospels and epistles for the Christian year, the Augsburg Confession, and forty-one hymns. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. 1:180; Steinschneider, Bibliographisches Handbuch, page 35; Perschmann, Johannes Clajus des Aeltern Leben und Schriften (Nordhausen, 1874); Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Clamacteria[[@Headword:Clamacteria]]

             in ecclesiastical technology, are little bells attached to "crowns of light " or chandeliers. SEE CORONA LUCIS.

## Clamenges (Claminges, or Clemangis), Matthieu Nicolas De[[@Headword:Clamenges (Claminges, or Clemangis), Matthieu Nicolas De]]

             a French theologian, was born about 1360, in the village of Clamenges (Clemangia), near Chalons, in Champagne. He went to Paris at the age of twelve, and was admitted to the College of Navarre, of which his uncle, Pierre de Clamenges, a celebrated physician, was master. There he distinguished himself by his poetry. In 1393 he became rector. of the Academy at Paris.. In 1394 he presented a treatise on the royal authority, which caused a conflict between the University of Paris and the government of Charles VI, in consequence of which the schools were closed for some time. It is said that this conflict even caused the death of pope Clement VII. His successor, Benedict XIII, made Clamenges his secretary. But in 1408 a bull of excommunication was sent forth by the pope against Charles VI, in consequence of which Clamenges was obliged to spend several years in Tuscany, in the Abbey of Vallombrosa. After this, however, he went back to France, and was successively treasurer of Langres, cantor and archdeacon of Bayeux. He spent his last years at the College of Navarre, and died there about 1440, leaving a number of works,  for which see Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Clanahan, Samuel[[@Headword:Clanahan, Samuel]]

             a Scotch clergyman, was born July 17, 1779; educated at the parish school; studied at the universities of Glasgow and Edinburgh; was licensed to preach in 1805; became tutor in the family of Robert Hathorn Stewart in 1806; was presented to the living at Glasserton in 1813, and ordained, and died February 27, 1849. He was a man of few words, sententious, witty, fond of playfulness, modest, and diffident. See Fasti Eccles. Scoticanae, 1:732.

## Clancularii[[@Headword:Clancularii]]

             were a Christian sect which arose after the Reformation in the 16th century. They attached very little importance to the sacraments. alleging that if religion was seated in the heart there was no need of any outward expression of it.

## Clancy, John[[@Headword:Clancy, John]]

             a Presbyterian minister, was born at Johnstown, N.Y., March 26, 1793. He was prepared for college by Reverend Dr.Yale of Kingsborough, and graduated from Middlebury College in 1818; taught one year in the academy at Castleton; graduated from Andover Theological Seminary in 1822, and the following year was city missionary in Boston. He was licensed to preach by the Londonderry Presbytery in 1822, went to Virginia as missionary. and continued one year. In 1825 he became pastor at Charlton, N.Y., and remained sixteen years. After this he supplied the Congregational Church at Belchertown, Massachusetts, until 1846, when he returned to Iris old charge in Charlton, and remained there six years, supplying also the Presbyterian Church at Princetown one year, and the Church of Hamilton Union of Guilderland five years. In 1855 he became pastor of the Reformed Dutch Church in Minaville, Montgomery County, N.Y., remaining until 1860, when he removed to Schenectady, supplying various churches in the vicinity, and preaching six months at Little Falls. He served faithfully and efficiently as clerk of the presbytery for twenty years. Enfeebled by age, he was obliged to retire from active duty, and many persons have said they never saw a happier old man. He died in Schenectady, September 9, 1876. (W.P.S.)

## Clannie, Hugh[[@Headword:Clannie, Hugh]]

             a Scotch clergyman, took his degree at Edinburgh University in 1675; was called to the living at Kirkbean in 1687, and ordained; was a member of the assemblies of 1690 and 1692, and deposed in 1696 for drunkenness. He was banished in 1713 for marrying persons irregularly. He afterwards joined the "Levellers," a party which arose in Galway, in 1724, to take the government into their own hands, and he, being the only learned person among them, was employed to draw up their papers. He published, in 1698, in Latin, an account of his party. There is no further record of him. See Fasti Eccles. Scoticanae, 1:584.

## Clap, Nathaniel[[@Headword:Clap, Nathaniel]]

             a Congregational minister, was born at Dorchester, Massachusetts, in January 1668, and graduated from Harvard College in 1690. He began his work as a minister in Newport, R.I., in 1695. After many trials of faith and patience a Church was formed, of which he was ordained the pastor, November 3, 1720. I He preached there about half a century, and died October 30, 1745. He was a saintly and patriarchal man, but never married. The celebrated dean Berkeley said of him, "Before I saw father Clap, I thought the bishop of! Rome had the gravest aspect of any man I ever saw, but really the minister of Newport has a more venerable appearance." He published only a Sermon (1715), See Callender, Funeral Sermons; Whitefield, Journal (J.C.S.)

## Clap, Thomas[[@Headword:Clap, Thomas]]

             an eminent Congregational divine, was born at Scituate, Massachusetts, June 26, 1703. While attending Harvard University, where he graduated in 1722, he made a profession of religion. He was ordained pastor over the Congregational Church in Windham, Connecticut, in 1726, and continued there until 1739, when he assumed the presidency of Yale College, being installed into his new office April 2, 1740. He resigned in 1766, and died at the home of his youth, January 7, 1767. "President Clap was a man of marked qualities, strong mental powers, clear perception, solid judgment; though sometimes turned aside by prejudice, as in the case of Whitefield. He was a good scholar, an instructive preacher, Calvinistic in doctrine, not fond of parade, peaceful in death," He published a History of Yale College, a number of. Sermons, Essays, etc., and had gathered materials for a history of Connecticut. See Cong. Quarterly, 1861, page 262.

## Clap, Thomas (2)[[@Headword:Clap, Thomas (2)]]

             a Congregational minister, was born at Scituate, Mass., June 26,1703, and graduated at Harvard 1722. He was ordained pastor at Windham, Aug. 3, 1726; was elected to the rectorship of Yale College in 1739, and entered upon the duties of the office April 2, 1740. He devoted himself energetically to the work of the college; framed its code of laws (1748, Latin, “the first book ever printed in New Haven”); improved its library, and in various ways strengthened the institution. He was especially noted for his knowledge of mathematics and physics, and constructed the first orrery made in America. His opposition to Whitefield, and other causes, raised up a party against him, and in 1765 he resigned his office; the  corporation, however, passing a vote “expressive of their high estimation of his character and services.” He died in New Haven, January 7, 1767. President Clap published An Introduction to the Study of Philosophy, exhibiting a general View of all the Arts and Sciences (1743); The Religious Constitution of Colleges, especially of Yale College, New Haven (1754); A brief History and Vindication of the Doctrines received and established in the Churches of New England, with a Specimen of the new scheme of Religion beginning to prevail (1755); An Essay on the Nature and Foundation of moral Virtue and Obligation (1765); Annals or History of Yale College (1766); Conjectures upon the Nature and Motions of Meteors which are above the Atmosphere (post, 1781). — Sprague, Annals, 1, 343; Allen, American Biography, s.v.

## Claparede, David[[@Headword:Claparede, David]]

             an eminent Reformed theologian of Switzerland, was born in 1727 at Geneva, where he was ordained in 1751. Having returned from his travels in Holland and England, he was appointed pastor at his native place in 1761, and two years later was also elected professor of theology. He occupied the pulpit from 1761 to 1790, and the professor's chair from; 1763 to 11798. He published only one great work, Considerations sur les Miracles de Evangile (Geneva, 1765; translated into English and German), besides, twenty-six Dissertations, published from time to time. He died in 1801. Claparbde was an eloquent preacher, a stanch reformer, and an able divine. A selection of his sermons was published in 1805. See Senebier, Histoire Litterraire de Geneve, 3; Haag, La France Protestante, 3, Sayous, Le Dix-huitiime Siecle a I'Etranger, 1; Lichtenberger, Encyclop. des Sciences Religienses, s.v.; Winer, Handbuch der theol. Lit. 1:393. (B.P.)

## Clapham, Samuel[[@Headword:Clapham, Samuel]]

             an English clergyman who died in 1830, aged seventy-six, published, under the name of "Theophilus St. John," Original Sermons ( 1790): — Practical Sermons (1803, 2 volumes): — Charges of Massillon, from the French (1805): — Points of Sessions Law (1818, 2 volumes): — The Pentateuch, or The Five Books of. Moses, illustrated (1818), and other works. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Claphius (or Elaphius)[[@Headword:Claphius (or Elaphius)]]

             A letter exists addressed to him about A.D. 477, from Sidonius Apollinaris, bishop of Clermont, in the 5th century. Sidonius promises to go, to Rouergue to dedicate a church which Claphius had built, and expresses a great desire to see him some day bishop of it, when God should have allayed the persecution of the Visigoths.

## Clapp, Andrew Josiah[[@Headword:Clapp, Andrew Josiah]]

             a Congregational minister, was born in Massachusetts in 1833. He graduated from Amherst College in 1858, and from Andover Theological Seminary in 1861; was ordained February 19, 1862, and was stated supply at Shutesbury, Massachusetts, from 1862 until his death, September 13, 1863. See Trien. Cat. of Andover Theol. Sem. 1870, page 218.

## Clapp, Caleb[[@Headword:Clapp, Caleb]]

             a Protestant Episcopal clergyman, was made rector of the Church of the Nativity, in New York city, not long after his graduation from the General Theological Seminary, and was connected with that Church for many years. He died January 29, 1878, aged sixty-seven years. See Prot. Episc. Almanac, 1879, page 168.

## Clapp, Joel, D.D[[@Headword:Clapp, Joel, D.D]]

             an eminent minister of the Protestant Episcopal Church, was born at Montgomery, Vermont, September 4, 1793. His father, captain Joshua Clapp, was one of two brothers, both of whom served through the war of the Revolution. The father moved from Worcester County, Massachusetts, to Montgomery, Vermont, and for two years his family was the only one in town, Joel being the first child born there. In 1810 he entered the University of Vermont, at Burlington, but the death of his father in the fall of 1811 compelled him to leave. After being admitted to practice law he relinquished it and studied theology. In 1818 he was ordained deacon, and priest in the following year. Soon after his ordination he organized three parishes in Montgomery, Berkshire, and Shelburne, and became rector of Trinity Church, in the last named, October 27, 1819. For eight years he devoted himself to this parish, performing, in addition, a vast amount of missionary work. In 1828 he resigned his charge in Shelburne, and officiated alternately at Bethel and Woodstock. In 1832 he accepted a call to Gardiner, Maine, remaining eight years, and during that period was delegate from that diocese to the General Convention. In 1840 he was again rector of the Church in Woodstock, and in 1848 became pastor at Bellows Falls. He removed, in 1858, to the diocese of New York, and was instituted rector of St. Philip's, Philipstown. Having accepted the post of chaplain and superintendent of the Home for the Aged and Orphans, at Brooklyn, in January 1860, his health proved unequal to its duties, and he withdrew to the rectorship of the parishes of Montgomery and Berkshire, Vermont, a short time before his death, which occurred at Claremont, N.H., February 24, 1861. Dr. Clapp represented the diocese in seven sessions of the General Convention; was thirteen years secretary of the Diocesan Convention; seven years president of the Standing Committee, and in 1848 was appointed one of the Board of Agents for the management of its lands in Vermont by the Society for the Propagation of the Gospel in Foreign Parts. His mental endowments were rather solid than brilliant; he  was a man of extraordinary candor, was a most judicious counsellor. See Amer. Quar. Church Rev. 1861, page 386.

## Clapp, Margaret[[@Headword:Clapp, Margaret]]

             wife of Allen Clapp of Philadelphia, was a minister of the Society of Friends (Orthodox). She died March 7, 1835, aged fifty-nine years. See The Friend, 8:200.

## Clapp, Sumner Gallup[[@Headword:Clapp, Sumner Gallup]]

             a Congregational minister, was born at Easthampton, Massachusetts, March 10, 1800. He graduated from Yale College in 1822, taught at the academy in New Castle, Maine, for two years following, and graduated from Andover Theological Seminary in 1827. He was ordained pastor of the Church in Enfield, Massachusetts, January 9, 1828. In 1834, by appointment of the, Hampshire Association, he did missionary service for three months, in Canada East. In 1837 he was installed at Cabotville, now Chicopee, from which he was dismissed, January 22, 1850. After preaching three months in Orono, Maine, he began preaching in St. Johnsbury, Vermont, in November 1850, in which place he was installed pastor of the South Church, January 14, 1852, and was dismissed in 1855. In October of that year. he became pastor in Sturbridge, Massachusetts, and retired from the position in 1862. In 1864 and 1865 he was acting pastor at Lyndon, Vermont, after which he ceased from the active ministry, and resided at Dorchester, Massachusetts. He died in Boston, January 26, 1869. See Cong. Quarterly, 1869, page 300.

## Clapp, Theodore[[@Headword:Clapp, Theodore]]

             a Universalist minister, was born at Easthampton, Massachusetts, in 1782. He studied at Williams College, but graduated from Yale in 1814; pursued his theological researches for one year at Andover, and was licensed as a Presbyterian minister in 1817. In 1822 he was ordained pastor of the First Presbyterian Church of New Orleans, where he acquired great celebrity as a pulpit orator. Some ten or twelve years later he was deposed from his Church office for heresy, and was afterwards known as an independent minister, cherishing Unitarian and Universalist opinions, but continued to occupy his former pulpit in New Orleans for ten years more, when he retired to Louisville, where he died, May 16, 1866. See Universalist Register, 1867, page 73.

## Clapp, Warren Benjamin[[@Headword:Clapp, Warren Benjamin]]

             a Baptist minister, was born in New York city in 1827. He graduated from Brown University in 1848, from the Rochester Theological Seminary in 1855, and was ordained at Dover, N. H., in 1856, where he remained six years. He was stated supply at Milford from 1863 to 1865, and died at Wappinger's Falls, N. Y., Sept. 27, 1865. See Gen. Cat. of Rochester Theol. Sem, p. 12. (J. C. S.)

## Clapp, William Thompson[[@Headword:Clapp, William Thompson]]

             a Congregational minister, was born at Hudson, O., April 12, 1838. In the winter of 1853-4 he was converted; in 1857 graduated at the Western Reserve College, and in 1862 at Union Theological Seminary, N. Y. The next year he remained at home, in Hudson, studying, and preaching in the Presbyterian Church at Streetsborough. He was ordained pastor of the Congregational Church in Edinburg, O., in 1864, and died there March 18, 1865. He was a clear, earnest, and elegant preacher. His sermons were prepared with great care, but he cared for nothing except to do good in the name of Christ. See Cong. -Quarterly, 1865, p. 425.

## Clapperton, John (1)[[@Headword:Clapperton, John (1)]]

             a Scotch clergyman, was appointed, in 1570, the first minister of the Reformed faith at Livingston, and was transferred to Hutton in 1571 as the first Protestant minister at that place. He was a member of the convention at Leith in 1572. In 1574 three other places were added to his charge. He was transferred to Lenuel (now Coldstream) in 1576; appointed visitor of Merce and Lammermuir several times, and in 1583 was visitor from Forth to Berwick. In 1584 he was arrested and taken to Edinburgh for not giving obedience to his Ordinary. 'He was chosen constant moderator of the presbytery in 1606, but the synod required him to resign that office. He was a member of sixteen general assemblies, and died in 1617. Calderwood says, " He was ambitious, and ready to embrace any preferment." See Fasti Eccles. Scoticance, i, 192, 432, 440.

## Clapperton, John (2)[[@Headword:Clapperton, John (2)]]

             a Scotch clergyman, son of the foregoing, took his degree at Edinburgh University in 1615; was presented to the living of Ednam in 1617; in 1620 was permitted to transfer to the next adjoining presbytery; was deposed  before 1641, and died before Aug. 25,1655. See Fasti Eccles. Scoticane, i,459.

## Clapperton, John (3)[[@Headword:Clapperton, John (3)]]

             a Scotch clergyman, took his. degree at Edinburgh University in 1642; was presented to the living at Yetholm in 1662; resigned in 1666; was transferred to Yarrow the same year, and died in 1679, aged about fifty- seven years. See Fasti Eccles. Scoicance i, 476, 563.

## Clapson, Richard[[@Headword:Clapson, Richard]]

             an English Congregational minister; was born at Maidstone, Sept. 2, 1794. He joined the Church in early manhood; received his ministerial training at Hackney College, and settled at Exmouth, where he continued during life, and died May 17, 1865. Much of his usefulness at Exmouth is traceable to the pledge he took and kept, for the sake of others, of entire abstinence from' all intoxicants. See (Lond.) Cong. Year-book, 1866, p. 241.

## Clara[[@Headword:Clara]]

             SEE ABRAHAM À SANCTA CLARA.

## Clara, Or Clare[[@Headword:Clara, Or Clare]]

             a saint of the Roman Catholic Church, was born at Assisi, Italy, 1193, of a noble family. She abandoned her home in 1212, and was received by Francis of Assisi, who cut off her hair, and replaced her fine clothing by a piece of sackcloth tied about her with a cord. Her parents strenuously resisted this step; but, under the guidance of Francis, she disobeyed them, and devoted herself to monastic life. She practiced unheard of austerities, mournful to read of as described by Butler (cited below). Clara was the founder of the Clarisses, or nuns of St. Clara (q. v). See Butler, Lives of Saints, August 12; Lewis, Bible, Missal, and Breviary, 1, 110.

## Clare, John[[@Headword:Clare, John]]

             an English Baptist minister, was born at Ashton, Berkshire, in 1776. He was educated among the Independents, but joined the Baptists when between eighteen and nineteen years of age; and having already written short sermons as " an amusement and an exercise," he now frequently "exercised his gifts" in some of the leading Baptist churches in the vicinity. At length he became pastor in the village of Downton, where he remained for more than thirty-seven-years, securing in eminent degree the affections of his flock, and making "full proof of his ministry." He died near the close of 1840. -See (Lond.) Baptist Magazine, 1842, p. 165-170. (J. C. S.)

## Clare, St., Nuns Of[[@Headword:Clare, St., Nuns Of]]

             an order sometimes called Clarisses or Clarissines. from their founder St. Clara (q.v.). The reputation of St. Clara soon gained her a large number of followers, for whom several monasteries were built in various parts of Italy. In the year 1219 the order passed into Spain, and soon after into France. The rules of the order were drawn up by St. Francis of Assisi in 1224: the Clarisses were forbidden to have any possessions, and silence was enjoined upon them from the compline till the tierce of the following day. Their habit was three tunics and a mantle. After the death of the founder the order made still greater progress, and counted for some time 2000 convents, with 54,000 nuns. After the Reformation there remained in  Europe 900 convents, with about 25,000 nuns. In Italy there are monasteries of Clarisses, some of which take the name of “Nuns of the Strict Observance,” others that of “Solitaries of the Institution of St. Peter of Alcantara.” After Cortez had conquered Mexico, Isabella of Portugal, wife of Charles V, sent thither some nuns of the order of St. Clara, who made several settlements there. Near their monasteries were founded communities of Indian young women, to be instructed by the Clarisses in religion, and such works as were suitable to persons of their sex. When Pope Urban IV mitigated the original rule, those who adopted the mitigated rule were called Urbanists, while the name of Clarisses remained to those who adhered to the original rule. A still stricter rule was observed by the Congregation of St. Colette, founded by St. Colette, who died in 1447, which was again surpassed in austerity by the discalceate Congregation of the Strictest Observance, founded in 1631 in Italy, and the Hermitesses of St. Peter of Alcantara (or Alcantarines), founded in 1676. According to the statistics of 1862, convents were found in Italy, France, Austria, Bavaria, Switzerland, Poland, Belgium, Holland, England, Scotland, Spain, Prussia, Ireland, at Macao and Manilla in Asia, in Mexico, and in Central and South America. The number of members was about 6000. — Fehr, Geschichte der Monchsorden, 1, 456 sq. SEE FRANCIS OF ASSISI.

## Clarehue, William[[@Headword:Clarehue, William]]

             a Scotch clergyman, was licensed to preach in 1700; appointed to the living at Culsalmond in 1711; ordained in 1712; transferred to Kindar in 1719, but returned. He died May 13, 1733. See Fasti Eccles. Scoticance, iii, 579, 663.

## Clarenbach[[@Headword:Clarenbach]]

             SEE KLARENBACH.

## Clarendon Constitutions[[@Headword:Clarendon Constitutions]]

             1164. A struggle between the crown and the hierarchy in England began with the elevation of Thomas à Becket to the archiepiscopal chair (June, 1162). The pomp-loving courtier, brave warrior, and powerful statesman, the favorite and confidant of Henry II, had become a severe ascetic, a zealous hierarch, and the opponent of the king. At the council held by Alexander III in May, 1163, at Tours, Becket, with other English prelates, appeared, and was received with distinction by the pope. As soon as he returned, he attempted to execute the resolutions of the council in his province. He claimed certain possessions, which, as he asserted, had been long alienated from the see of Canterbury, and protested against the levy of a universal tax on real estate which the king demanded for state purposes. This already had occasioned a contest with the king, and a breach was  almost effected at the Imperial Diet in Westminster, called by the king to reform the abuses of the ecclesiastical courts, which were made inaccessible to the arm of justice. Cases of this kind had often occurred within a few years, and the archbishop now again opposed the demands of the king and the barons, while almost all the bishops answered in the affirmative to the question of the king if they would further support the “old customs of the kingdom,” but with the addition of the dangerous clause, salvo ordine suo etjure ecclesie. At the prayers of the bishops and others high in office, perhaps also under admonitions from the pope, Becket also yielded at length.

To ratify the concessions made by the bishops with due solemnity, and in general to settle the points at issue between Church and crown, the king, in January, 1164, summoned an assembly of prelates and barons at Clarendon, a royal summer residence near Salisbury. The attendance was large. Becket appeared, but only to revoke the concessions he had made, and to declare them treason to the inalienable rights of the Church. But at last, overwhelmed by prayers and threats, Beeket once more pledged his priestly word to support faithfully the ancient customs. The conferences were soon ended. Their results were the Clarendon Constitutions, or, as they were called, consuetudines recognitae, in sixteen chapters, the contents of which are substantially the following (with the judgment of the pope upon them appended in italics): —

1. Disputes concerning the right of patronage between laymen, or between clergymen and laymen, or between clergymen only, shall be discussed end settled at the court of the king. (Condemned by the pope.)

2. Churches belonging to the king's fief cannot be given permanently away without his consent. (Tolerated.)

3. Clergymen accused of any crime must, upon a summons from a royal judge, appear at the king's court, where it will be decided whether the matter is to be handed over to a civil or ecclesiastical court; in the latter case, a delegate appointed by the king's judge is to be present at the trial. If the accused is found guilty, or confesses, the Church shall not further protect him. (Condemned.)

4. Archbishops, bishops, or high officials of the kingdom shall not leave the kingdom without the king's permission; and, even in case of permission,  must give security that on their journey they will undertake nothing to the disadvantage of the king or the kingdom. (Condemned.)

5. Excommunicated persons need not give bonds to remain where they are, nor to promise by oath to do so, but only to give bonds or a pledge to abide by the decision of the Church, that they may be absolved. (Condemned.)

6. Laymen can only be accused by trustworthy and legitimate witnesses in the presence of the bishop, yet so that the archdeacon does not lose his right. In cases where no one appears as the accuser, the sheriff, at the command of the bishop, is to assemble twelve respectable men from the neighborhood, who are to swear before the bishop to tell the truth according to their best understandings (Tolerated.)

7. Vassals of the crown, and the officers of their households, shall not be excommunicated, nor their lands laid under interdict, without previous notice to the king or his judges, that they may decide if the case is to be handed over to a civil or ecclesiastical tribunal. (Condemned.)

8. Appeals are to be made from the archdeacon to the bishop, from the bishop to the archbishop, and from him to the king, upon whose command the matter shall then be settled in the archiepiscopal court of justice. No further appeal allowed without the king's leave. (Condemned.)

9. In case of any dispute between a layman and clergyman concerning a tenement which the latter declares to be a lay fee, if it prove upon trial before twelve respectable men to be a lay fee, and not an ecclesiastical fee, the cause to be finally tried in the king's court, unless both claim tenure under the same bishop or baron, in which case the plea shall be in his court. (Condemned.)

10. If any one belonging to a royal court or demesne is summoned by an archdeacon or a bishop on account of some misdemeanor for which he is amenable to them, and he appear not, he may be put under an interdict, but under the ban only after a previous notification of the royal official of the place, and after the latter has vainly attempted to induce the accused to give the Church satisfaction. (Condemned.)

11. Archbishops, bishops, and vassals of the crown must, as holders of royal fiefs, appear before the judges and officers of the king, and preserve all the privileges and customs of the crown-fief, and be present also, like  the other barons, at the proceedings of the royal court of justice, except at capital trials. (Tolerated.)

12. In case of a vacancy of an archbishopric, bishopric, an abbey, or a priorate, the revenues shall accrue to the king. At the reappointment, the king shall assemble the ecclesiastical dignitaries; the election shall take place in the royal chapel, with the king's consent, and the advice of the grandees of the kingdom assembled by him. In the same place the elect shall, while preserving his ecclesiastical state, take the oath of fealty to the king, his feudal lord, before he is consecrated. (Condemned.)

13. If any baron or tenant in capite should encroach upon the rights or property of a prelate, the king shall see justice done, and if any one encroach upon the possessions of the king, the prelates shall treat with that person that he may give satisfaction. (Tolerated.)

14. Forfeited possessions the Church dare not refuse to make over to the king, as such belong to him, whether they be inside or outside of the Church. (Tolerated.)

15. Pleas of debt are to be made in the king's court, whether due upon contract or not. (Condemned.)

16. Sons of peasants cannot be ordained without the consent of their feudal lords. (Tolerated.)

The high importance of these decrees of the Diet, for those times, is very obvious. On the one hand, the king intended by them to make the dignitaries of the Church as dependent upon the crown as the barons, and not only to put a limit to their jurisdiction, but also to secure the election and investiture of the prelates, and, by limitations of the appeals to the pope, to preserve his own paramount rights. On the other hand, his aim was to put the exercise of justice upon a sure footing, by subjecting the whole clergy to the common law of the country.

The Constitutions contain the germs of the highly important institution of the wandering assizes, founded by him twelve years later at the Diet in Northampton. The barons willingly gave their consent to this improvement of the administration of justice, and still more to the limitation of the powers of the Church, but Becket did everything in his power to destroy the effect of the Constitutions. Above all, the sixteenth article was directed against the lower clergy, who were his principal support.

When the Constitutions were  submitted to him that he might put his seal to them, as all the other prelates did in token of their consent, he refused. Afterwards, when one of the three copies made of the document was handed to him for his seal and signature, he seems to have yielded, after some resistance, to the command of the king; but he had scarcely left Clarendon when he showed the bitterest repentance. He suspended himself from all his clerical functions for forty days, until he had received from the pope absolution for his oath; and the condemnation of the Constitutions. After twice vainly attempting to fly across the sea, he was accused of the violation of the Constitutions at the Diet in Northampton, in October of the same year, and was commanded to give an account of the expenditure of considerable sums he had been entrusted with during his administration as lord chancellor. The crucifix in his hand, he declared that he would not listen to the sentence, and left the chamber, followed by calumnies, but received outside with enthusiasm by the people.

A few days later he had fled to Flanders. After an exile of six years, he returned to England on the 1st of December, 1170, as, apparently at least, a reconciliation had been effected between him and the king. But only four weeks later he was assassinated in his cathedral. The consequences of this murder are well known. In October, 1172, at Avranches, the king had to take an oath of purification before the papal legate, and revoke all which displeased the pope in the Clarendon Constitutions. — Herzog, Real-Encyklopadie, Sapplement, 1:327 (from which this article is translated); Wilkins, Concilia Magnce Britanniae, 1:435; Landon, Manual of Councils, p. 132; Mosheim, Church History, cent. 12, bk. 3. pt. 2, ch. 2, § 12; Hume, Hist. of England (Harpers' ed.), 1, 303-306.

## Clarenines[[@Headword:Clarenines]]

             a monastic order founded in the neighborhood of Ancona in 1302 by Angelo di Cordova, after the suppression of the Celestins (q.v.), of which he had been a member. Angelo was cited before pope John XXII as a separatist in 1317, but was acquitted, He died at Naples 1340. After his death the Clarenines submitted themselves to the ordinaries, and made great progress in several dioceses of Italy. In 1472, however, a large number of them joined the Minorites (q.v.). Finally, when pope Julius II reorganized the Franciscans (q.v.), dividing them into Observants and Conventuals, the Clarenines, after inclining for a while toward the latter, at last connected themselves with the Observants. See Wadding, Annal.  Minor; Henrion; Fehr, Allg. Gesch. der Monchsorden, 1, 285; Wetzer u. Welte, Kirchen-Lexikon, 2, 567.

## Clarentius, Saint[[@Headword:Clarentius, Saint]]

             bishop of Vienne, in France, lived in the early part of the 7th century, and is commemorated on his birthday, April 25.

## Claridge, Richard[[@Headword:Claridge, Richard]]

             an English clergyman, and an eminent writer among the Quakers, was born in October, 1649, at Farmboroulgh, in Warwickshire, where he received his early education. In 1666 he entered Balliol College. Oxford, but removed to St. Mary's Hall, where he took his bachelor's degree in 1670. He received ordination soon after, and in 1673 took charge of the rectory of Peopleton, Worcestershire, but resigned it in 1691, and the same year became a Baptist. In 1697 he joined the Quakers, and continued a member and preacher among them until his death, Feb. 28, 1723. The following are some of his works: Baptism and the Supper: - The Doctrine of the Trinity: - Tithes: - Liberty of Conscience. See Piety Promoted, ii, 361; Chalmers, Biog. Diet. s.v.; Allibone, Diet. of Brit. and Ames. Authors, i. V.

## Clario, Or Clarius Isidore[[@Headword:Clario, Or Clarius Isidore]]

             a Benedictine monk, bishop, and writer, was born at the castle of Clario, near Brescia, 1495, and at an early age entered the monastery of Monte Cassino, where he studied especially the original languages of Scripture. Paul III sent him to the Council of Trent. where he greatly distinguished himself, especially in the discussions in the Vulgate. The pope made him bishop of Foligno. He died May 28, 1555. His chief literary labor was a correction of the Vulgate, with annotations (Vulgata editio V. et N.T., Venice, 1542, 1557, 1564, fol.). He asserts that he had corrected 8000 places; and his first edition (1542) was put into the Index Expurgatorius. He borrowed largely, in his notes, from Sebastian Munster (q.v.). — Hoefer, Nouvelle Biog. Generale, 9, 662; Hook, Eccl. Biog. 4, 77.

## Clarisse, Johannes[[@Headword:Clarisse, Johannes]]

             a Dutch theologian, was born at Schiedam in 1770. In 1803 he was professor of theology at Harderwick; in 1811, preacher at Amsterdam; in 1815, doctor and: professor of theology at Levden, where he died in 1843. He is the author of Enicyclopcedice Theologicce Epiitome (Leyden, 1832, 1835):Diss. Exeg.-theol. de Spiritu Sancto (Utrecht, 1791; Dutch transl. ibid. 1795):-Scholce Theologicce Praesertin Apologeticce (ibid. 1841). See Winer. Handbuch dei theol. Lit. i, 3, 424, 537; ii, 67; Zuchold, Bibl. Theol. i, 157. (B.P.)

## Clarisse, Theodor Adrian[[@Headword:Clarisse, Theodor Adrian]]

             a Dutch theologian, was doctor and professor of theology at Groningen, and died at Leyden, Sept. 25, 1828. He is the author of Psalms 15 Hammailoth Illustrati (Leyden, 1819):Pratio de Societatis Christ. Historia, etc. (Groningen, 1824): — De'Athenagorce Vita et Scriptis, etc. (Leyden, 1819):-Viertal Leerredenen (Rotterdam, 1814) :-Leerredeenn (Amsterdam. 1817) :-Nieuwe Leerredenen (ibid. 1823). See Furst,: Bibl. Jud. i, 180; Winer, Handbuch der theol. Lit. i, 209, 530, 537,834; ii, 111. (B. P.)

## Clarissines[[@Headword:Clarissines]]

             SEE CLARE, ST., NUNS OF.

## Clark, Abner[[@Headword:Clark, Abner]]

             a Methodist Episcopal minister, was born at Salem, N. H., May 1, 1788. He was converted when twelve years old; joined the Church in 1807, and in the 'following year was received into the New England Conference, wherein he served the Church with much acceptance and usefulness until his death, Feb. 20, 1814. See Minutes of Annual Conferences, 1814, p. 242.

## Clark, Albert Brown[[@Headword:Clark, Albert Brown]]

             a Presbyterian minister, was born at Schellsburg, Bedford Co., Pa. He graduated at Dickinson College, and at the Western Theological Seminary; was licensed to preach by the Presbytery of Carlisle in 1841, and called to supply the Church at Bedford; was next ordained pastor at Ligonier. While there he established a female seminary, which he successfully conducted. He served one year as financial agent of Washington College. His last charge was Altoona, Pa., where he labored with success until his death in 1863. He stood high in the Presbytery of Huntingdon. (W. P. S.)

## Clark, Albert G.[[@Headword:Clark, Albert G.]]

             a Universalist minister, was born at Preston, Chenango Co., N. Y., Sept. 21, 1811. He received a liberal education; began school-teaching at the age of seventeen; commenced the study of theology in 1835, and in 1837 was ordained to the ministry. After laboring several years as missionary at Upper Lisle; he removed successively to Speedsville; to McLean, in 1840; to Beaver Dam, in 1851; to Branchport, in 1856; to McLean again, in 1860, and, in 1861, to De Ruyter (all in New York), where he remained until his death, Nov. 28, 1873. Mr. Clark was an active and efficient agent in the circulation of his denominational literature; a zealous and untiring preacher; pure in his private life, genial in his manners, kind-hearted and full of sympathy. See Universalist Register, 1875, p. 123.

## Clark, Albion Byron[[@Headword:Clark, Albion Byron]]

             a Baptist minister, was born at Sharon, Me., March 24, 1826, and graduated at Waterville College in 1851. For two and a half years he, was principal of the Shelburne Falls, Mass., Academy, and then entered the Newton Theological Institution, but did not complete the full course of study. He was ordained in Skowhegan (then Bloomfield), Sept. 12, 1855,  where he was very successful for three years and a half, but was obliged to resign on account of ill-health, in the spring of 1859. For the next three years and more he was an agent of the American Baptist Publication Society, and then accepted a call to the pastorate of a Church in Columbia, Cal. He preached only three months, and for more than two years was disabled by disease. Brought back to his Eastern home, he died in Skowhegan, Me., Sept. 9,1865. (J. C.S.)

## Clark, Alexander (1)[[@Headword:Clark, Alexander (1)]]

             a Scotch clergyman, son of the minister of Tron Church, Glasgow, took his degree at the university there in 1727; was licensed to preach in 1731; presented to the living at Neilston in 1732; ordained in 1733, and died 'Sept. 8, 1736, aged thirty-two years.. There was then no more acceptable minister or preacher in the west of Scotland. See Fasti Eccles. Scoticance, ii, 230.

## Clark, Alexander (2)[[@Headword:Clark, Alexander (2)]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1813; was licensed to preach in 1821; presented to the third charge at Inverness in 1822; transferred to the first charge in that town in 1834, and. died May 6,1852, aged fifty-five years. He was remarkably zealous and active on the popular side in all the proceedings of the Church. He published Rights of Members of the Church of Scotland (1831) :-five single Sermons (1831- 46):Present Position of the Church, and the Duty of its Members (1840) :- Dialogues, i-vii, on the Questions Agitated in the Church of Scotland (1843); five of which were translated into Gaelic. See Fasti Eccles. Scoticance, ii, 255,.259. -

## Clark, Allen[[@Headword:Clark, Allen]]

             a Congregationalist minister, was born it Chaplin, Conn., Oct. 25,1817; graduated at Connecticut Theological Institute in 1849, and' was ordained' as an evangelist at Windham, Aug. 8, of the same year For some time he labored as home missionary in Dover, [11., and was afterwards agent of the American Home Missionary. Society in Connecticut. He was installed as pastor of the First Church, Stafford, Conn., March 19, 1851, and died in Windham, Dec. 26, 1852. See Hist. Cat. of the Conn. Theol. Inst. p. 56. (J. C.S.)

## Clark, Almon[[@Headword:Clark, Almon]]

             a Methodist Episcopal minister, was born about 1828. He was converted in 1852 licensed to preach, and admitted into the North Indiana Conference in 1855; and died Oct. 16, 1857. Mr. Clark was laborious, faithful, intellectual, a kind pastor, and a bold advocate of the Christian religion. See Minutes of Annual Conferences, 1858, p. 67.

## Clark, Anson[[@Headword:Clark, Anson]]

             a Protestant Episcopal clergyman, was rector, in 1853, at Elyria, O., and the following year at Rockford, Ill. Here he remained until 1861, when he began serving St. Matthew's Church in Cambridge; the next year he resided in Dement without charge; in 1866 he removed to Medina, O.; in 1870 he officiated in St. Paul's Church, in that town, and continued so to do until 1873, when he was appointed a missionary at large. He died at Medina, Nov. 19,1876. See Prot. Episc. Almanac, 1878,,p. 168.

## Clark, Avery[[@Headword:Clark, Avery]]

             a Free-will Baptist minister, was born at Springfield, Mass., in 1818. He was converted in. 1849, in Iowa, where he had taken up his residence in 1846; was licensed in 1854, and in May, 1856, was ordained at a session of the Delaware and Clayton Quarterly Meeting. After preaching a few years, he enlisted in the Federal army, Jan. 1, 1863, but did not lose sight of his vocation as a minister. He fell in battle, Sept. 3,1863, at White Stone Hill, west of Sioux City. See Free-will Baptist Register, 1864, p 9.(J. C. S.)

## Clark, Azariah[[@Headword:Clark, Azariah]]

             a Congregational minister, graduated at Williams College in 1805; was ordained pastor of the Church in New Canaan, N. Y., March 18, 1807; and died in 1832, aged fifty-four years. See Sprague, Annals of the Amer. Pulpit, ii, 303.

## Clark, Benjamin Franklin[[@Headword:Clark, Benjamin Franklin]]

             a Congregational minister, was born at Lylideborough, N. H. Feb. 23,1808. His preparatory studies were in Marysville, Tenn., and Oxford, O.; in 1833 he graduated at the Miami University, and the following -year became principal of Rising Sun Seminary, in Indiana; in 1837 he graduated at Lane Seminary, and for seven months of the following year preached at  Lyndeborough. In 1839 he resided at Andover until August, when he was ordained pastor in North Chelmsford, Mass., remaining there until January, 1869, but resided in that place without charge thereafter. In 1870, however, he supplied the First' Church in Dracut; in 1868 and in 1870 was a state senator; for twenty years was a director of the Stony Brook Railroad, and for about the same length of time superintendent of schools in Chelmsford. His death occurred May 28, 1879. He was the author of several pamphlets in reference to public affairs. See Cong. Year-book, 1880, p. 15.

## Clark, Burrell[[@Headword:Clark, Burrell]]

             a Methodist Episcopal minister, was born at Uniontown, Ala., in 1847. He joined the Church in 1870; soon became a local preacher, and in 1873 entered the Mississippi Conference, wherein he served with marked 'zeal and success until his decease, May 17, 1875. See Minutes of Annual Conferences, 1876, p. 14; Simpson, Cyclop. of Methodism, s.v.

## Clark, Caleb (1)[[@Headword:Clark, Caleb (1)]]

             a Presbyterian minister, was born at New Salem, Mass., in 1790. He graduated at Middiebury College,Vt., in 1814, and studied theology under Rev. Dr. Theophilus Packard. He served the Church in Trenton, N. Y., from 1820 to 1830, and at intervals afterwards, as stated supply, and was clerk of the Presbytery of Cortland from 1825 to 1830. He died Oct. 24,1863, laying eighteen thousand dollars to the Presbyterian Board of Publication and the Board of Foreign Missions. Mr. Clark was a man of decided ability, well informed in science and literature, and careful in Biblical study. See Wilson, Presb. Hist. Almanac, 1864, p. 296.

## Clark, Caleb (2)[[@Headword:Clark, Caleb (2)]]

             a Baptist minister, was born in Canaan, N. H., July 4,1796. He was converted in 1814, licensed about 1816, went to Waterville Me., and pursued a course of study, after completing which he was ordained pastor of the Church in Rumney, N. H. Jan. 25, 1826, his labors there being followed by a revival-of religion. He next became pastor of the Second Church in Haverhill, Mass. in 1828 he removed to Pittsfield, Mass., and was pastor there two years. After this he was in Dover, N. H., and labored in Massachusetts and Maine. While visiting his friends in Rumney, he suddenly died, March 26,1840. (J. C. S.)

## Clark, Calvin[[@Headword:Clark, Calvin]]

             a Presbyterian minister, was born at Westhampton, Mass., March 27, 1805. He graduated from Williams College in 1832, and from Auburn Theological Seminary in 1835. He entered the home missionary work in Michigan in September of the same year, and, with the exception of four years, when he was in Chicago as district secretary of the American Board, had spent nearly forty-two years in the state of Michigan. He labored for a brief period as pastor, or stated supply, at Homer, Richland, and- Hillsdale. He died suddenly at Marshall, Mich., June 4, 1877. (W. P. s.)

## Clark, Charles Chapman[[@Headword:Clark, Charles Chapman]]

             a Universalist minister, was born in Rumney, N. H., in August, 1813. He was a zealous Methodist in early life, but later embraced Universalism, and in 1841 was ordained a preacher of that faith at Thornton, N. . His subsequent stations were at East Jaffrey and Brookline, N. H.; at Concord and Hartland, Vt.; at Susquehanna, Pa.; and at Essex, Pigeon Cove, and West Townsend, Mass. He died in Brattleborough, Vt., Oct. 14, 1878. Mr. Clark was a man of sound common-sense, sincere and devoted spirit, a useful and Scriptural preacher. See Universalist Register, 1879, p. 100.

## Clark, Daniel[[@Headword:Clark, Daniel]]

             a Methodist Episcopal minister, was born at Webster, Me., Feb. 15, 1801. He joined the Church in 1825; received license to exhort the same year, to preach the following year, and in 1828 united with the Maine Conference. On the division of the Conference in 1848 he became a member of the East Maine Conference.. Of the forty-three years of his ministerial life, twenty- nine were spent in the effective ranks, five in the local, and nine on the superannuated list. He died at his home in Richmond, Me., May 22,1869. See Minutes of Annual Conferences, 1870,p.151.

## Clark, Daniel A[[@Headword:Clark, Daniel A]]

             A.M., a Congregational and Presbyterian minister, was born at Rahway, N. J., March 1, 1779, and graduated at Princeton in 1808. While a student at Andover Theological Seminary he was licensed by the Presbytery of New Jersey, and in 1812 he was ordained and installed pastor of the Congregational Union Ch. of Braintree and Weymouth, Mass. Thence he removed in 1815 to Hanover, N. J., and in 1816 to Southbury, Conn., where, in addition to his work as a minister, he taught gratuitously “with a view of elevating the standard of education.” In 1820 he was installed pastor of the west parish of Amherst, Mass., where he was involved in certain difficulties, and in 1826 he accepted a call to Bennington,Vt., where he was very active and useful. Leaving Bennington in 1830, he supplied Dr. Beman's pulpit in Troy, labored for a time in Utica, N.Y., and was installed pastor in Adams, Jefferson Co., N. Y., in 1832. In 1833 his health obliged him to withdraw from the ministry. He devoted the remainder of his days to literary pursuits, and died March 3, 1840. “Though practically a Congregationalist while he exercised his ministry in New England, he always retained his preference for the Presbyterian form of Church government, and resumed his relations with the Presbyterian Church as soon as he had the opportunity.” Dr. Osgood (in Sprague, cited below) says: “The published sermons of Mr. Clark, I believe it is generally admitted, take rank with the ablest sermons which our country has  produced.” For his publications, see His Complete Works, with a Biographical Sketch, etc., by Revelation Geo. Shepard, D.D. (1846, 2 vols. 8vo); 5th edit. edited by his son J. H. Clark, M.D. (N. Y. 1855, 2 vols. 8vo). — Sprague, Annals, 4, 460.

## Clark, Davis Wesgatt, D.D.[[@Headword:Clark, Davis Wesgatt, D.D.]]

             a bishop of the Methodist Episcopal Church, was born on the island of Mount Desert, off the coast of Maine, Feb. 25,1812. He experienced conversion in his boyhood; gave up his intended project of a seafaring life, took earnestly to books, and at the age of nineteen had earned sufficient money by his own exertions and economy to start him at Wesleyan University, where he graduated in 1836. The next year he was a teacher in  Amenia Seminary, N. Y., and the seven following years its principal. In 1843 he joined the New York Conference, and, after filling five appointments, was called to the editorship of the Ladies' Repository, which position, by two subsequent unanimous re-elections, he retained until 1864, when he was made bishop. He performed his episcopal duties with great zeal and activity, travelling extensively through the South, organizing the Holston, Georgia, and Alabama Conferences. In 1870 his health began to decline, but he nevertheless continued his labors in 1871, conducting the Lexington, Kentucky, and Western Virginia Conferences alone. He had an assistant in conducting the Pittsburgh and New England Conferences. After opening the New York Conference he was obliged to retire, from intense suffering, and on rallying a little he was taken to his home in Cincinnati, 0., where he died, May .23, 1871. Bishop Clark: was a man of decided convictions and great firmness of purpose. As a minister, he was able and successful; as a writer, clear, exact, and forcible; as is shown, not only in his sermons and editorials, but in his published works, such as his. Mental Discipline: — Elements of Algebra: — Life and Times of Bishop Hedding, and Man All Immortal. As a bishop he occupied a high position, on account of his careful and systematic arrangement of his duties, and his prompt and accurate decisions. He was a bold and strong opposer of slavery, and a powerful advocate of liberal education especially Christian. See Minutes of Annual Conferences, 1871, p..283; Simpson, Cyclop. of Methodism, s.v.; Alumni, Record of Wesl. Univ. 1882, p. 11, 551'.

## Clark, Dugan[[@Headword:Clark, Dugan]]

             a minister of the Society of Friends was born in Randolph: County N. C., Oct. 3,1783. He was converted when about eighteen years of age, united with the Methodists, and was an itinerant preacher for three years. Subsequently he became a member of the Society of Friend's, was acknowledged as a minister in August, 1817 and labored in his own and the neighboring quarterly meetings. - In 1822 and 1828, he visited the meetings of Ohio and Indiana; and in 1834 those in Philadelphia, New York, and New England. He and. his wife had the superintendency of the New Garden Boarding School, from 1837 to 1843. In 1844 they went to Great Britain on. a ministerial tour, and were absent a year. His last public: labors were performed in 1854, in the Westerns and Southern States. He died Aug. 23, 1855. See The Friend, xv, 41, 42. (J. C.S.)

## Clark, Edward[[@Headword:Clark, Edward]]

             a Baptist minister, was born in Newport, R.I., June 6, 1739. He preached several years as a licensed minister, was ordained Aug. 18,1801, at Attleborough, Mass., but never took charge of any particular church. For the-last twenty years of his life the scene of his labors was chiefly in the towns of Framingham and Medfield. He died while On a visit to Mansfield, April 22, 1811. Mr. Clark possessed an uncommonly acute mind, and all his habits of thinking, writing, and preaching were remarkably correct. He was the author of several tracts, some of which were on baptism. See Baptist Missionary Magazine, iii, 90. (J.C.V.)

## Clark, Elias[[@Headword:Clark, Elias]]

             a Congregational minister, was born in Orange, Conn ., July 12, 1814. He graduated from Union College in 1838, and studied in the Union Theological Seminary, N., Y. one year (18I38-39), and also in the New Haven Divinity School one year (1839-40). He was ordained Jan. 7, 1851, was stated supply of the Congregational Church in Franklin, 0., one year, and pastor in Egremont, Mass. six years, giving full proof of his ministry in bringing souls to Christ and edifying the Church. He next supplied the Church at Rochester, Minn., three-years, and at Bellevue, Ia. three years, and finally at Ottawa. He died at West Salem, Wis., Oct. 29, 1866.(W. P.S.)

## Clark, Ephraim Weston[[@Headword:Clark, Ephraim Weston]]

             a Congregational minister, was born at Haverhill, N. H., April 25, 1799. He pursued his preparatory studies at :Peacham, Vt., Baingor, Me., and Andover, Mass. graduated from Dartmouth College in 1824, and from Andover Theological Seminary in 1827; was-ordained in Brandon, Vt., Oct. 3, the 'same year, and sailed in 'the following November as a missionary to Honolulu, in the employ of the A. B. C.F. M., reaching his destination in March, 1828. While stationed in Honolulu he devoted a part of his times in until 1835, to seamen; was principal of the seminary at Lahaina until 1843; preached until August, 1848, at Wailula; from 1848 to 1863 was pastor of the Kaswaialiao Church in Honolulu. In 1856, and again in 1859, he visited America; and in 1864 arrived in New York to superintend :the printing of the revised version of the Hawaiian Scriptures, issued by the American Bible Society. - His residence from 1864 to 1867 was in New-York city; in 1867 and 1868, in Middletown; Conn.; from  1868 to 1873, in Portland; from that date his home was in Chicago, Il., until his death, July 15, 1878.. Mr. Clark was the first secretary of the Hawaiians Missionary Society. Among the books published by him in the Hawaiian language were several small text-books on Geometry, Trigonometry, and Surveying also translations of The Little Philosopher:- First Lessons in Astronomy, besides several tracts, and a Bible Dictionary. See Cong. Year-book, 1879, p. 39.

## Clark, George (1)[[@Headword:Clark, George (1)]]

             a Scotch clergyman, took his degree at. King's College, Aberdeen, in 1611; was presented to the living at Alberdour in 1614, and died Aug. 18, 1644, aged about fifty-three years. See Fasti Eccles. Scoticance, iii, 622.

## Clark, George (2)[[@Headword:Clark, George (2)]]

             a Scotch clergyman, concerning whom there was an act of the Assembly in 1648, and another in 1649, does not seem to have held a benefice till presented to Burntisland in 1672. He died before Aug. 1, 1688. See Fasti Eccles. Scoticance, ii, 531.

## Clark, George (3)[[@Headword:Clark, George (3)]]

             a Presbyterian minister, as born at Lenox, Mass., April 24, 1822. He graduated from Washington: College- in 1843, taught at Tallahassee, Fla., for two years thereafter, and graduated from Union Theological Seminary in. 1848. He was, in 1849, pastor at St. Louis, Mo., was recalled to his former position as teacher at Tallahassee for one year, and died there, Dec. 24, 1850. See Gen. Cat. of Union Theol. Sem. p. 49.

## Clark, George Henry[[@Headword:Clark, George Henry]]

             a Congregational minister, was born .at Georgia, Vt., May 23, 1835. He fitted for college at Georgia and Bakersfield academies, and graduated from the University of Vermont in 1856, and from the Andover Theological Seminary in 1861. He was ordained at St. Johnsbury Centre in 1862; preached there a year, and then. ill-health compelled him to return to his father's house, where he died, April 25, 1865. See Cong. Quarterly, 1865, p. 430.

## Clark, Harvey[[@Headword:Clark, Harvey]]

             a Congregational minister, was born at Chester, Vt., Oct. 7, 1802; went to Oregon in 1840. was pastor at Forest Grove from 1845 to 1854 and died March 25,.1858. See Minutes of Oregon Association, 1858; Eels, Hist. of Cong. Association of Oregon and Washington Territory (Portland, Or.), 1881. p. 75.

## Clark, Homer Jackson, D.D.[[@Headword:Clark, Homer Jackson, D.D.]]

             a Methodist Episcopal minister, was born at Mount Holly, Vt., Dec. 23, 1803. He experienced religion in early life, and in 1824 entered the Ohio Conference, but afterwards entered the Ohio State University at Athens, where. he spent five years, and graduated with honor. In 1829 his name again appears on the Ohio Conference minutes, when he was sent to Pittsburgh, Pa.; He was talented and popular, and soon attracted large crowds. In 1831 he received an appointment as professor in Madison College in Uniontown. After two more years in the pastorate, he, in 1834, became president and professor of .moral science in Allegheny College, which position he held until 1844, when he' took a superannuated relation. In 1850 he again entered the effective ranks; from 1852 to 1856 he was editor of the Pittsburgh Christian Advocate; -from thence to 1864 labored in the active itinerancy, and spent his after-years as a superannuate. He died at Homersville, Medina Co., 0., Sept. 24, 1875. Dr. Clark was exceedingly amiable and sweet-spirited in disposition, a Christian gentleman in demeanor, eminent in scholarly attainments, unostentatious, the noblest type of a preacher and educator. See Minutes. of Annual Conferences, 1876, p. 33; Simpson, Cyclop. of Methodism, s.v.

## Clark, Ichabod, Dd.[[@Headword:Clark, Ichabod, Dd.]]

             a Baptist minister, was born in Franklin County, Mass., Oct. 30,1802. He was converted at fourteen. licensed at eighteen, and. ordained at Scipio, N.Y., in 1823. He was pastor at Lockport, Lagrange, Batavia, Le ,Roy, Brockport, and Nunda (all in .New York). The New York Baptist Convention appointed him, in 1848, missionary at Galena, Ill., in which state he remained, for, the most part, during the rest of his life. For. several years he was pastor at Rockford, his ministry being eminently successful. During a part of this pastorate he .was superintendent of missions for that state. He was pastor five years again at Le Roy, N. Y., then once more acted as superintendent of missions in Illinois and while serving for the  second time as pastor at Lockport, N. Y., he died, April 14, 1869. See Cathcart, Baptist Encyclop. p. 226. (J.C. S.) .

## Clark, Jacob Lyman, D.D.[[@Headword:Clark, Jacob Lyman, D.D.]]

             a Protestant Episcopal clergyman, was born in 1807. He graduated from Trinity College in 1831, was ordained deacon in 1835. and was rector of St. John's Church, Waterbury, Conn., from 1837 until. his death, Jan. 25, 1877. He was a member of the standing committee for twenty-three years, and declined an election to the episcopate of Nebraska and the North-west in 1859. See Prot. Episc. Almanac, 1878,:p. 1.68.

## Clark, Jacob Starr[[@Headword:Clark, Jacob Starr]]

             a Congregational minister, was born at Landaff, N. H., Jan. 10,1792. He was ordained in Morgan, Vt., Jan. 11, 1827, and his active ministry ceased in 1864. He died Dec. 27,1879, in St. Johnsbury, Vt. See Cong. Yearbook, 1880, p16.

## Clark, James (1)[[@Headword:Clark, James (1)]]

             a Scotch clergyman, took his degree at Edinburgh University in 1680; was licensed to preach in 1687; appointed to the living at Dutml bar in 1688; was a member of the General Assembly 51 in 1690; transferred to Innerwick in 1691; was a member of the assembly of 1692; transferred to Dirleton in 1697; and transferred to Tron Church, Glasgow. in 1702. He zealously opposed the union with England, and, on a fast day appointed by the assembly, he preached a sermon, which so much roused the lower class of people that they arose, threatened the authorities, and took possession of the city of Glasgow; After a life of piety, usefulness, and. popularity, he died in 1724, aged about sixty-four years. He published, Memento Mori: a Word to the healthful, Sick, and Dying (Edinb. 1698) :-Personal Calling, or the Communicant's Best Token (ibid. 1697) :-Presbyterian Government of the Church of Scotland Methodically Described (ibid. 1701) :-On Ruling Elders (ibid. 1705). Propagating Christianity in Scotland (ibid. 1710) Remarks on the Overtures Concerning Kirk-Sessions (1720). See Fasti Eccles. Scoticance, i, 327, 369, 375; ii, 11.

## Clark, James (2)[[@Headword:Clark, James (2)]]

             a Scotch clergyman, was licensed to preach in 1786; appointed to the living at Elie in 1797, and ordained, having been appointed morning lecturer,  assistant at St. Andrew's Church, Edinburgh, and chaplain to the 3d Battalion of Edinburgh Volunteers; was presented to the living in 1798, and died Aug. 18, 1831. See: Fasti Eccles. Scoticance, ii, 426.

## Clark, James (3)[[@Headword:Clark, James (3)]]

             an English Baptist minister, was born at Fulbourne, Cambridgeshire, in 1792. He united with the Little Wild Street Church, London, and was one of the earliest students of Stepney College. He was pastor in Biggleswade in 1816, and after a short time. removed to Guildsborough, Northamptonshire, where he remained for twenty years. In 1839 he resigned, purposing: not to settle: again; He took up his residence in Edinburgh, and was instrumental in the formation of a Baptist Church, for which he preached for a time. He spent the closing years of his Life in Bristol and Leamington. During this period he published a work entitled Outlines of Theology, in 3 vols. He died Aug. 26, 1862. See' (Lond.) Baptist Handbook, 1863, p. 113. (J. C. S.)

## Clark, James A.[[@Headword:Clark, James A.]]

             a Baptist minister, was born at Washington, Berkshire Co., Mass., in 1828. He studied at Shelburne Falls Academy, and graduated from Williams College in 1853. Immediately afterwards he was offered the position of tutor in the. college, but he declined, preferring to teach in the academy at Shelburne Falls. He entered the Newton Theological Institution, and graduated in 1857. Soon after, he became pastor of the Church in Adrian, Mich., and then of the Church in Fairfield.: From 1861 to 1864 he was professor in the Kalamazoo, College. In 1864 he became the editor of the Michigan Christian Herald, at Detroit, and when that paper was merged in .the Chicago Standard, in-1867, he held the position of corresponding editor for the remainder of his life. Returning to Kalamazoo in 1867, he entered upon the duties of professor of. Latin, and held also the office of treasurer of the college. He engaged with great] zeal and earnestness in the work of securing for that institution a better pecuniary endowment; and in his endeavors he met with much success, but at the expense of his health. He died Aug. 17, 1869. See Chicago Standard, Aug. 19, 1869. (J. C. S.)

## Clark, James Augustus[[@Headword:Clark, James Augustus]]

             a Presbyterian. minister, was born .at Lebanon, Conn., Aug. 15, 1808. He studied at Middlebury Academy, graduated from Yale College in 1834,  was a student of Princeton Theological Seminary. nearly two years, and graduated from Yale Divinity School in 1837. He was licensed by the New Haven West Association, Aug. 2,1836, and while studying at New Haven, supplied various churches; was ordained by Schuyler Presbytery at Canton; Il., Sept. 25, 1838 ;.was the first permanent Presbyterian' minister in Iowa, supplying the Church at. Fort Madison from 1838 to 1849; returned to Connecticut, and supplied Woodstock Congregational Church. in .1850; Deep -River Church, in Saybrook, from December, 1850, until November, 1853; Hanoyer Church, in Meriden, from December, 1853, until April, 1855;. the Church at Southwick, Hampden Co., Mass., from 1855 to 1858; was installed pastor of Cromwell Church, Conn., June 16, 1858, and was released from that charge Feb. 12,.1863; resided at Monterey, Mass., from 1864 to 1870, and preached in that vicinity. He was received, April 18,1871, into membership in Columbia Presbytery, New York; supplied the Church at Spencertown, from 1870 till 1873; then resided and labored at Lanesborough, Mass., from 1873 till 1877; and finally supplied the Church at Hillsdale, N. Y., from 1877 until his death, which occurred July 1, 1881, at Ridgefield, Bergen Co., N.J. See Necrol. Report of Princeton- Theol. Sem. 1882, p. 30; New York Observer, Nov. 3,1881.

## Clark, Jane[[@Headword:Clark, Jane]]

             a minister of the Society of Friends, of the Yonge Street Monthly Meeting, Canada, was born in. 1811. For ten years she served the Church acceptably, as an. elder, and in 1869 was acknowledged as a minister, in which vocation. she rendered, good service to the cause of her master. She died near Bond Head, Ontario, Sept. 1, 1875. See Friends Review, xxxix, 346. (J. C.S.)

## Clark, Johas[[@Headword:Clark, Johas]]

             a Congregational minister, was born at Newton, Mass., Dec. 25, 1730. He graduated from Harvard College in 1752, was ordained pastor of the Church in Lexington, Nov. 5, 1755, and remained. there more than- half a century. In consequence of inadequate salary he was compelled to cultivate a farm. He died at Lexington, Nov. 15, 1805. As a preacher he was awarded a high rank among his brethren, being animated in manner and instructive in matter. As a patriot, during the war of the Revolution, he was ardent. and decided. See Sprague, Annals of the-Amer. Pulpit, i, 514.

## Clark, John[[@Headword:Clark, John]]

             a Baptist minister, was born near Inverness, Scotland, Nov. 29th, 1758. Having from his early boyhood a strong propensity for a seafaring life, he was for about one year on board of a privateer, afterwards sailed as second mate to the West Indies, and arriving at Barbadoes, was impressed into the British navy. Here he deserted, and the next vessel on which he engaged being captured by the Spaniards, he was for nineteen months a prisoner of war at Havana. Soon after his exchange he was a second time impressed, and, deserting again, reached Charleston, A. C. In 1785 he taught school in the back settlements of Carolina. Revisiting England, he became acquainted with Mr. Wesley, and after his return to this country in 1789 he became an itinerant preacher in Georgia. Finally he became a Baptist, and a member of the so-called “Baptized Church of Christ,” or “Friends of Humanity,” on account of their opposition to slavery. Remaining a few months in the “Florida Parishes,” Louisiana, where he preached almost daily and with great acceptance, he traveled to Illinois on foot, and in 1811 revisited Louisiana, preaching wherever he had an opportunity, and travelling great distances, always on foot. He died in St. Louis Co., Mo., Oct. 11th, 1833. Sprague, Annals, 6, 490.

## Clark, John (1)[[@Headword:Clark, John (1)]]

             a Presbyterian minister,. received his license from the :Presbytery of New Brunswick, May 9, 1760, and was ordained and settled at the Forks of the Delaware, Oct. 13, 1762. In 1767, on account of bodily infirmity, he resigned his charge and removed to Maryland, where he became pastor of two churches in Baltimore County. In 1775 his pastoral relation was again dissolved, but he continued to preach to one of his churches until 1781. In this year lie removed to western Pennsylvania, and became pastor of, the united churches of Bethel and Lebanon, in that region. He died July 13,  1797. As a preacher, Mr. Clark was solemn and impressive. See Alexander, Princeton College in the 18th Century.

## Clark, John (2)[[@Headword:Clark, John (2)]]

             a Methodist Episcopal minister, was born in Washington County, N. Y., July 30,1797; was converted in 1817, and in 1820 entered the New York] Conference of the Methodist Episcopal Church as an itinerant. Having labored within its bounds for sixteen years, he was in 1836 transferred to the Illinois Conference, and in 1841 to Texas. In 1844 he was a delegate to the General Conference of that year, and at its close was at his own request transferred to the Troy Conference. He was again transferred, in 1852, to the Rock River Conference, and stationed in Chicago, where he died of cholera, July 11, 1853. In all parts of the country he was eminently well received, and wherever he was stationed he left behind him the reputation of an able and earnest Christian minister. His frontier labors, full of toil and peril, which he met with abounding courage and energy, are amply  described in Hall's Life of Rev. John Clark (N.Y. 8vo). See also Minutes of Conferences, v. 485; Sprague, Annals, 7, 626; Methodist Quarterly, Jan. 1857, p. 148.

## Clark, John (2)[[@Headword:Clark, John (2)]]

             an English Baptist minister, was born at Fulbourne, Cambridge, in 1790. He was brought up on a. farm, left home at the age of twelve, went to London, and in. 1811 was. converted and baptized, and joined the Church in Little Wild Street. In 1813 he entered Stepney College. In 1817 he was ordained over the Church at Folkestone, Kent; in 1823 he was called to Long Buckby, Northampton, but removed to Uphill, Folkestone, where he gathered a small Church, and remained its pastor till. his death, May 14, 1850. See (Lond.) Baptist Hand-book, 1850, p. 368.

## Clark, John (3)[[@Headword:Clark, John (3)]]

             a Free-will Baptist minister, was born in Maine in 1793. His parents being in straitened circumstances, were unable to do much in the way of giving him an education. He had reached the age of thirty-eight before he was ordained to the work of the ministry, yet he preached for nearly forty years. His last residence was in Prospect, Me., where he died, Aug. 8,1871.: See Free-will Baptist Register, 1873, 83. (J. C. S.)

## Clark, John (4)[[@Headword:Clark, John (4)]]

             a Scotch clergyman, was tutor in the family of the lord chief baron Dundas; was licensed to preach in 1807; presented to the living at Blackford in 1815, and ordained. He died Dec. 31, 1861, aged eighty-one years. He was a man of great penetration and shrewdness of whom clever strokes of humor are related. He published An Account of the Parish. See Fasti Eccles. Scoticance, ii, 752.

## Clark, John (5), A.M.[[@Headword:Clark, John (5), A.M.]]

             a Scotch clergyman of Glasgow, was licensed to preach in 1819; was elected minister. at New Street Chapel, Edinburgh, in' 1823, and ordained; promoted to the Second Charge, Canongate, in 1833; transferred to the Old Church in 1844, and died Sept. 1, 1859, aged seventy years.- See Fasti Eccles. Scoticance, i, 90, 91.

## Clark, John Alonzo D.D.[[@Headword:Clark, John Alonzo D.D.]]

             a Protestant Episcopal minister, was born in Pittsfield, Mass., May 6, 1801, and graduated in Union College, July, 1823. He studied in the General Theological Seminary, New York, and was ordained deacon April 12,1826, when he took charge of a missionary station at Palmnyra, N. Y. In 1829 he became assistant of Christ Church, New York City. In 1832 he accepted the rectorship of Grace Church, Providence, R. I., and in 1835 became rector of St. Andrew's, Philadelphia, where he labored for ten years with great acceptance and usefulness. His health failing, he made a visit to Europe, and on his return published Glimpses of the Old World (2 vols. 12mo, 1838). In 1843 he was compelled by the decline of his health to resign his rectorship, and on the 27th of November of that year he died. His publications, besides the Travels named above, are the following: Christian Experience as displayed in the Life and Writings of St. Paul; The Pastor's Testimony (1835); The Young Disciple, or a Memoir of Anzonetta B. Peters (12mo, 1836); Gathered Fragments (12mo, 1836); A Walk about Zion (12mo, 1836); Gleanings by the Way (12mo, 1842); a posthumous volume of sermons, entitled Awake, thou Sleeper (12mo). — Sprague, Annals, v. 674.

## Clark, John Flavel[[@Headword:Clark, John Flavel]]

             a Congregational minister, was: born in New Jersey.; He graduated from Princeton College in 1807, spent somewhat more than a year in Andover Theological Seminary, and was. tutor in his alma mater from 1811 to 18:14. He was ordained in 1815; was pastor of the Presbyterian Church, Flemington, N. J., from 1815 to 1836; at Paterson. from 1837 to 1841 at Cold Spring, N. Y., the next five years; at Oyster Bay, L. I., in 1845 and 1846; at Fishkill, N. Y., in 1847, and died there, Oct. 7, 1853. See Trin. Cat. of Andover Theol. Sem. 1870, p. 23.

## Clark, John W.[[@Headword:Clark, John W.]]

             a Methodist Episcopal minister, was born in Harford Counts, Md., Sept. 21, 1803. He removed, while quite young, with his parents to Hamilton County, 0.; experienced religion when a boy; received license to exhort at the age of eighteen; in 1824 to preach, and in 1825 entered the Ohio Conference, where he was faithful and laborious until his death, Aug. 26, 1862. Mr. Clark was silent and unobtrusive in manner, highly exemplary in his every-day life, an excellent preacher, and a model pastor. See Minutes of Annual Conferences, 1862, p. 137.

## Clark, Joseph (1), D.D.[[@Headword:Clark, Joseph (1), D.D.]]

             a Presbyterian minister,: was born near: Elizabeth, N. J., Oct. 21,1751. In his twentieth year he began a course of study, graduated from Princeton College, and was licensed to preach by the New Brunswick Presbytery: April 23, 1783. In 1788 he accepted a call to the Presbyterian Church at Allentown, where he remained;, performing' his work faithfully and earnestly, until 1796, when he removed to New Brunswick, and remained  until the close of his life, Oct. 19, 1813. See Sprague, Annals of the Amer. Pulpit: iii, 446.

## Clark, Joseph (2)[[@Headword:Clark, Joseph (2)]]

             a Presbyterian minister, was born near Carlisle, Pa., 'Oct. 11. 1825. He was educated at the New Bloomfield Academy, graduated from Marshall College, Mercersburg, Pa., in 1848, and. studied in the Western Theological Seminary at Allegheny. He was licensed by the Carlisle Presbytery in June, 1852, and became pastor at Chambersburg, where he labored faithfully until his death, Jun-e 7, 1865. See Wilson, Presb. Hist. Almanac, 1866, p. 99; Index to Princeton Rev.

## Clark, Joseph Sylvester, D.D.[[@Headword:Clark, Joseph Sylvester, D.D.]]

             an eminent Congregational minister, was born of. Puritan ancestry at Manomet Ponds, South Plymouth, Mass., Dec. 19, 1800. A part of his youth was spent in teaching. He entered the academy at Amherst in 1822; in 1827 graduated from the college; in 1831 from Andover Theological Seminary, and was ordained successor to Dr. Alvan Bond at Sturbridge. His ministry there of seven years was very successful. In 1839 he was appointed secretary of, the Massachusetts Home Missionary Society,. and resigned the office in 1857. His labors in behalf of this interest were intense, and of very great value. In 1857 he was appointed corresponding secretary of the Congregational Library Association, "a position ,very congenial to his taste, especially as it afforded him so good an opportunity to gather up and arrange, so as to preserve, memorials of the Puritans, in books, pamphlets, manuscripts, paintings, etc." In 1859 the association commenced the publication of the Congregational Quarterly,. and Dr. Clark was appointed one of the editors. He died at South Plymouth; Aug.' 17, 1861., Dr. Clark was noted for piety, faithfulness to every trust committed to him, and a herculean diligence. He wrote, An Historical Sketch of Sturbridge, Mass.. ( 1838, 48 pp.):- Historical Sketch of the Congregational Churches of Massachusetts, from 1620 to '1858 (1858, 12mo). He was engaged also upon a History of Amherst College. See Cong. Quarterly, 1862. p. 1; i86 . p. 384.

## Clark, Justus Mckinstry[[@Headword:Clark, Justus Mckinstry]]

             a Presbyterian minister, was born on the Isle La Motte, in Lake Champlain, Vt., Dec. 27, 1811. In 1820 he removed with his parents to Franklin  County, N. Y. He was converted when seventeen years of age, and soon after entered Vermont University, remaining two years, and graduated from Union College, N. Y., in 1835. In 1838 he was ordained by Transylvania Presbytery, and became pastor at Springfield, Ky. He soon removed to Ottawa, Ill., and in 1840 became pastor at Madison, Wis; In 1843 he was appointed chaplain at Fort Winnebago; and finally returned to Ottawa, where he died, Feb. 10 1867. See Wilson, Presb. Hist. Almanac, 1868; p. 193.

## Clark, Laban, D.D.[[@Headword:Clark, Laban, D.D.]]

             a pioneer Methodist Episcopal minister, was born at Haverhill,. N.H., July 19 1778, of strict Congregational parents, who gave him a careful Calvinistic education. He spent his childhood and youth at Bradford Vt., where his associations with a Wesleyan family won him to Methodism; and on the arrival of a Methodist itinerant in the vicinity, he joined with others in forming: a society. In 1800 he was licensed to exhort, and the following year received into" the New York Conference, in which for more than half a century he occupied many of the most important stations-and -positions. In 1851 he became superannuated, which relation he held to the close of his life, Nov. 28, 1868. Mr. Clark was a very popular preacher, sound, instructive argumentative, practical. He was an extensive reader, possessed a remarkably retentive memory. He was amiable, calm, and devout. He figured prominently as one of the founders of the Methodist Episcopal Missionary society, and of Wesleyan University, at Middletown, Conn., where he spent his later life. .See Minutes of Annual Conferences, 1869, p. 97.

## Clark, Lemen Taylor[[@Headword:Clark, Lemen Taylor]]

             a Methodist Episcopal minister, was born about 1845. He was brought up in Mercer County, O.; was converted at the age of thirteen; graduated at the Ohio Wesleyan. University in 1871; became superintendent of the Defiance public schools:; and in 1873 entered the Central Ohio Conference, wherein he labored with much acceptance until his death, Dec. 1,1878. Mr. Clark was a man of rare scholarship, frank and genial nature, an earnest piety. See Minutes of Annual Conferences, 187 p. 99.

## Clark, Lewis[[@Headword:Clark, Lewis]]

             a Methodist Episcopal minister, was born at Easthampton, Mass., July 26, 1813. He had a careful religious training; experienced religion in 1830; received license to exhort in 1833, to preach in 1835; spent several years studying at Wilbraham Academy, and served under the presiding elders until 1840, when he entered the Erie Conference. In 1863 he became superannuated, but continued to preach at least once each Sabbath until his death, March 4,1876. Mr. Clark was well-read, honest, and uniform in piety. See Minutes of Annual Conferences, 1876, p. 124; Simpson, Cyclop. of Methodism, s.v.

## Clark, Lewis Franklin[[@Headword:Clark, Lewis Franklin]]

             a Congregational minister, was born at Southampton, Mass. Sept. 11, 1812. In 1830 he entered Sheldon Academy, in his native town, and graduated with honor from Amherst College in 1837, having taught school in various places in Hampshire County during his academic and collegiate courses. He graduated from the Andover Theological Seminary in 1841, and afterwards taught two terms in the Academy at Southampton, preaching; occasionally at the same time. June 1, 1842, he was ordained pastor in Whitingville, in the town of Northbridge, and there he remained until his death, Oct. 13, 1870. As a preacher Mr. Clark was plain and simple in style and manner; but as a pastor he had more than ordinary gifts and greatly endeared himself to his people. See Cong, Quarterly, 1872, p. 318.

## Clark, Lorin[[@Headword:Clark, Lorin]]

             a Methodist Episcopal minister, was born in Amenia, N. Y., Dec. 29, 1797 of Baptist parents. He joined the Presbyterians in his nineteenth year; studied two years in an academy at Lenox, Mass., and there becoming a Methodist,, received license to preach, and in 1823 entered the New York Conference, wherein ῥ he labored with great diligence, devotedness, and marked success. He became superannuated in 1853, and died Jan. 29,1868. Mr. Clark was able in ministerial qualifications, and exemplary in life. See Minutes of Annual Conferences, 1868, p. 77.

## Clark, Luther[[@Headword:Clark, Luther]]

             a Presbyterian minister, was born at Canterbury, Conn., May, 1792. He attended Princeton Theological Seminary a few months in 1822; was ordained evangelist by the Presbytery of North River, April 28,1825; preached in the Congregational Church at Plymouth, N. Y., from 1827 to 1834, and at Dryden from 1835 to 1845, and died at Lisbon, Conn., Aug. 28, 1845. See Gen. Cat. of Princeton Theol. Sem. p. 38.

## Clark, Martin[[@Headword:Clark, Martin]]

             a minister in, the Methodist Episcopal Church South, was born in Patrick County, Va., Oct. 3,41801. He removed, when about eight years old, with his parents to Williamson County, Tenn., where he received a good education. He was converted in 1820; commenced preaching in 1824, and continued in the local ranks until 1841, when he entered the Tennessee Conference. In it, he has effective many years in succession, but at, length became a supernumerary, and died Feb., 25, 1859. Mr. Clark was remarkable for zeal and punctuality. He possessed good natural endowments, a commanding -person, a clear, musical voice, and great physical endurance. Cheerful in temperament, always happy, he was a source of consolation and joy everywhere. See Minutes of Annual Conferences of the M.E. Church South, 1859, 114.

## Clark, Mary[[@Headword:Clark, Mary]]

             an English minister of the Society of Friends, the wife of John Clark, a tradesman in London, very soon after the rise of he Quakers in that city united with that sect. She was recognised as a minister about 1655, and travelled in Worcestershire "to expostulate with the local magistracy respecting their cruel treatment of Friends." One of her experiences, while thus occupied, was her being placed tin the stocks at Evesham for three hours on the market-day, and exposure to other sufferings. In 1657 she went to America, arriving in Boston the latter part of June. Immediately on landing a warrant for her arrest as a "pestilent heretic" was issued, and before being committed to prison she was whipped, twenty strokes with a heavy, three-corded whip, "laid on with fury, being inflicted upon her. After being kept a prisoner three months, she was banished and went to Rhode Island, the asylum of the oppressed for conscience sake. She was occupied in religious service in New England until the early part of 1668,  when, with two of her companions, she was shipwrecked and drowned. See Bowden, Hist. of the Friends in America, i 126. (J. C. S.)

## Clark, Nathan Sears[[@Headword:Clark, Nathan Sears]]

             a Methodist Episcopal minister, was born at Rochester, Mass., Feb. 7, 1807. He was converted at the age of eleven, and began his ministry when twenty years old, among the Reformed Methodists. On the organization of the Methodist Protestant Church he united with it; but in 1872 joined the Western New York Conference of the Methodist Episcopal Church. He died March 3, 1873.' Mr. Clark was a cordial, sympathetic, eminently charitable man. See Minutes of Annual Conferences, 1873, p. 110.

## Clark, Nathaniel Catlin[[@Headword:Clark, Nathaniel Catlin]]

             a Congregational minister, was born at Benson, Vt., Aug. 12,1801. After studying for a time with Rev. Mr. Cushman, of Fairhaven, Vt., He completed his preparatory studies at Castleton Academy, and graduated in 1828 from Midllebury College. He spent one year teaching in Herkimer Academy, and in 1832 graduated from Auburn Theological Seminary. During the winter he supplied the church at Shoreham, Vt., and although invited to become the pastor of that church, he accepted' instead, after his ordination, May 4,1833, a commission from the American Home Missionary Society, to preach. in Cook County, Ill., which then embraced nearly a third of the State. He .gathered a Church at Napierville, and ministered there a-little more than three years, during which time he organized several other churches. In 1837 he went to St. Charles and preached in the church at that place and in the one at Elgin on alternate Sabbaths. At the latter place he was installed pastor in 1839, and thereafter made it his home. The churches at. Udina, Dundee, Kingwood, and Marengo also shared his services from one to three years each. Under a general commission from the American Home Missionary Society he labored, in addition to the fields above noted, .for several years in destitute communities. He had no regular charge during the last eight years of his life, but preached as a supply,. with little intermission. He died at Elgin, Ill., Dec. 3, 1872. See Cong. Quarterly, 1873, p. 577.

## Clark, Neil[[@Headword:Clark, Neil]]

             a Scotch clergyman, took his degree at Glasgow University in 1676; became schoolmaster in Glassary; conformed to prelacy, and was examined  for a license. in 1688; was called to the living at Kilmaglass (now Strachur) in 1690, and ordained ; and died before May 17, 1692, aged about thirty- six years. See Fasti Eccles. Scoticance, iii, 32.

## Clark, Nelson[[@Headword:Clark, Nelson]]

             a Congregational minister, was born at Brook field, Vt., Aug. 13, 1813. He graduated at Dartmouth College in 1838, and at Andover Theological Seminary in 1842, after. serving one year as tutor in Western Reserve College. He was ordained at Randolph, Vt., July 16, 1844, and remained there until April 7. 1846. The next three years lie was acting pastor at Charlton, Mass. From January. 1850, to April i858, he was pastor in Quincy; from 1858 to 1865, acting pastor in Tiverton, R.I.; from 1865 to 1871, at Somerset, Mass.; from 1871 to 1873, pastor in Rochester; from 1876 to 1878, acting pastor in Clearwater, Minn.; in 1879, resided without charge at Stillwater; in December of that year became acting pastor at National and at Garnavillo, Ia., and continued to hold this position until his death, at National, March. 16, 1880. See Cong. Yearbook, 1881, p. 19.

## Clark, Orin, D.D.[[@Headword:Clark, Orin, D.D.]]

             a Protestant Episcopal minister, was born at Marlborough, Mass., Jan. 2, 1788. He studied Latin grammar as he followed the plough, and afterwards entered the Episcopal Academy at Cheshire, Conn., and taught school during the winters; but intense application impaired his health. Having completed his course at the academy, he was ordained in October, 1811, and began his ministry as a missionary in Ontario and Genesee counties, N. Y. He accompanied bishop Hobart oil his first visitation in that region in 1812, and shortly after became rector of Trinity Church, Geneva. Although a settled minister, he exercised a sort of supervision over the churches throughout Western New York. . In the establishment of Geneva College he was prominent, was one of its original trustees, and held that office throughout his life. He died. at Geneva, Feb. 24, 1828. In the pulpit Dr. Clark was bold and energetic, and was greatly beloved by his flock. See Sprague, Annals of the Amer. Pulpit, v, 540.

## Clark, Perkins Kirkland[[@Headword:Clark, Perkins Kirkland]]

             a Congregational minister; was born at Westfield, Mass., Dec. 8, 1811. After graduation at Yale College in 1838, he spent a year or more in Savannah, Ga., as a teacher, and in 1840 entered the theological seminary  at Andover, Mass. In 1841 he transferred himself to the Yale Divinity School, where he finished the course in 1843. From 1842 till 1845 he was tutor in Yale College. The next year he taught in the normal school in Westfield, Mass., and resigned this position to engage in the work of the ministry, having been licensed to preach in August, 1842, by the Hampden Association. He supplied the pulpit of the Congregational Church in Chester village (now Huntington) from his ordination, Aug. 26, 1846, until 1852. He then accepted a call to Hinsdale, where he was installed over the Congregational Church, June 16, 1852. He resigned this charge Oct. 2, 1855, on account of ill-health. Having partially recovered, he began, in May, 1856, to supply the First Church in South Deerfield, where he remained until Sept. 26, 1865. He was installed over the Congregational Church in West Springfield, Jan. 16, 1866, and was dismissed from this charge April 18, 1871, to accept a 'call to the First Church in Charlemont. He died Jan. 4, 1872. See Obituary Record of Yale College, 1872.

## Clark, Peter[[@Headword:Clark, Peter]]

             a Congregational minister, was a native of Watertown, Mass., born 1693, graduated at Harvard 1712, and was ordained pastor in Salem village (now Danvers) June 3, 1717. He published several controversial pamphlets concerning “Original Sin” in opposition to the Rev. Samuel Webster and Dr. Chauncy (1757-1760); Scripture Grounds of the Baptism of Christian Infants asserted and defended in a Letter, etc. (1735); also several occasional sermons. He died in June, 1768. — Sprague, Annals, 1, 291.

## Clark, Peter (1)[[@Headword:Clark, Peter (1)]]

             a Congregational minister, was born at Watertown, Mass.; about 1693., He graduated in. 1712 at Harvard College, and was invited, Aug. 7, 1716, to become the pastor at Salem (now Danvers), and was installed June 5, 1717. He died in June, 1768. In the latter part of his life he became involved in a controversy with the Rev. Samuel Webster of Salisbury, concerning the doctrine of original sin, and displayed no ordinary skill in dealing with the subject. His preaching was energetic in denunciation and pathetic in appeal. See Sprague, Annals of the Amer. Pulpit, i, 291...

## Clark, Peter (2)[[@Headword:Clark, Peter (2)]]

             a Baptist minister, was born at Gilmanton, N. H., Oct. 8, 1791. He joined the Free-will Baptists in June, 1798; was ordained Jan. 8,1810, and became the pastor of the Church in Gilmanton. He died Nov. 28, 1865. Mr. Clark took a prominent part in the temperance reformation in the region where he resided. He was a careful observer of men and things; possessed a .tenacious memory, had a critical mind, and cultivated the habit of great exactness in his language. See. Barrett, Memoirs of Eminent Preachers, p. 78-85. (J.C. S.).

## Clark, Philetus[[@Headword:Clark, Philetus]]

             a Congregational minister, was born at Southampton, Mass., April 26, 1794. He entered Williams' College, but graduated at Middlebury College in 1818. After some months devoted to the study of theology, he was licensed to preach in June, 18.20, and became pastor in Townshend, Vt., Dec. 29, 1821, from which he was dismissed in 1824. After laboring two years at Weston and Londonderry, under the direction of the Vermont Domestic Missionary Society, he became pastor in Londonderry in the summer of 1827, retiring in 1830. For three years he was acting pastor in Clareindon; next ministered for nearly two years at South Granville, N.Y.; from Sept. 30,1835, to May 23,1843, pastor at Windsor, Mass., and then returned to Clarendon, Vt., for seven years, supplying destitute churches in the vicinity. In 1850 he removed to West Townshend, and organized a Church there., After seven years of service he went to Post Mill, preached one year, and then became acting pastor of the Church in Sharon in 1858;h in 1869, supplied the Church in Wardsborough for several months, and then relinquished further regular service. He died at Memphis, Tehn., Feb. 5, 1875. See Cong. Quarterly, 1875, p. 578.

## Clark, Pitt[[@Headword:Clark, Pitt]]

             a Congregational minister, was born at Medfield, Mass., Jan. 15,1763. He graduated at Harvard College in i790; was ordained at. Norton, July 3, 1793; and died Feb. 13, 1835. See Sprague, Annals of the Amer. Pulpit, i, 679.

## Clark, R.H.[[@Headword:Clark, R.H.]]

             an English Baptist minister, was born at Fulbourne, Cambridgeshire, in 1785. In early life he became a Christian, and was ordained, in 1824, as pastor of the Church at Long Buckby, Northamptonshire; where he remained from 1824 to 1832. For the next eight years he was pastor at Kingsthorpe and Leighton Buzzard, and, in 1840, received an appointment as town missionary in Bury St. Edmunds. While filling this place, he supplied, for two or three years, the pulpit of the church at Feltwell, in Norfolk. He died Oct. 8, 1852. See (Lond.) Baptist Handbook, 18.53, p. 43 (J. C. S.)

## Clark, Robert[[@Headword:Clark, Robert]]

             a Scotch clergyman, native of Sutherland, and schoolmaster of Tongue, took his degree at King's College, Aberdeen, in 1814; was licensed to preach in 1819; appointed minister at the Gaelic Chapel, Aberdeen, in 1822, having been a missionary at Eribon previously. He was promoted to the Gaelic Chapel-of-ease, Glasgow, in 1823, thence to the living at Keanloch-bervie in 1834, and died April 15,1856, aged seventy-two years. See Fasti Eccles. Scoticance, ii, 34; iii, 350,481.

## Clark, Ross[[@Headword:Clark, Ross]]

             a Methodist Episcopal minister, was born at Halifax, Vt., Oct. 27. 1809. He received a careful religious training from his pious mother joined the  Church in his twenty-second year, and in 1834 united with the Oneida Conference. He died Nov. 30, 1838. Mr. Clark was zealous in and devoted to his calling. See Minutes of Annual Conferences, 1839, p. 676.

## Clark, S. P.[[@Headword:Clark, S. P.]]

             a Baptist minister, was born in Charlotte County, Va., March 5, 1801, and united with the Church in 1827. In 1832 he removed to Carroll County, Tenn. He began to preach in 1842, and his pastorates were New Hope, Eldad, Turkey Creek, Chapel Hill, and Boiling Springs. Having acquired a good estate, he preached almost gratuitously. In 1862 he removed to Milan, where he died, March 5, 1880. See Borum, Sketches of Tenn. Ministers, p. 148, 149. (J. C. S.)

## Clark, Samuel[[@Headword:Clark, Samuel]]

             a Methodist Episcopal minister, was born about 1800, in Frederick County, Va., of pious parents; entered the Baltimore Conference in 1821, located in 1834; entered the Ohio Conference in 1836, located in 1841, and emigrated to Iowa (then a Territory); entered the Iowa Conference in  1844, and, after various relations to this conference, died at his post, in Van Buren County, Iowa, Feb. 9, 1857. “This venerable man of God ... . had gone up and down for nearly forty years, preaching ‘Christ and the resurrection' to thousands, from the Atlantic to the western borders of civilization.” He was formidable in debate, and ranked high as a minister and public speaker. — Minutes of Conferences, 1859, p. 243.

## Clark, Samuel (1)[[@Headword:Clark, Samuel (1)]]

             a Congregational minister, was a graduate of Princeton College, and studied theology there. He was ordained and installed pastor of the Second Congregational Church at Kensington, Conn., in July, 1756, and continued there until his death, in November, 1775. Mr. Clark was a man of estimable qualities and a good preacher. See Alexander, Princeton College in the 18th Century.

## Clark, Samuel (2)[[@Headword:Clark, Samuel (2)]]

             a Unitarian minister. was a native :of Brookline, Mass., and graduated from Harvard College in 1805. He Was ordained pastor of a Church in Burlington, Vt., April 19, 1810, and died in 1827. See Sprague, Annals of the Amer. Pulpit, viii, 244.

## Clark, Samuel A.[[@Headword:Clark, Samuel A.]]

             a Protestant Episcopal clergyman, was rector of a Church in Philadelphia for a number of years until 1858, when he became rector of St. John's Church, Elizabeth, N. J., and remained there until his death, Jan. 28, 1875, at the age of fifty-three years. See Prot. Episc. Almanac, 1876, p. 149. Clark, Samuel Wallace, a Congregational minister, was born .in New Hampshire in 1796. He graduated at Dartmouth College in 1823, and at Andover Theological Seminary in 1827; was ordained Aug. 5, 1829;  became pastor at Greenland, N. H., the same year, and died there, Aug. 17, 1847. See Trien. Cat. of Andover Theol. Sm. 1870, p. 74.

## Clark, Saul[[@Headword:Clark, Saul]]

             a Congregational minister, was born at Southampton, Mass., in 1780. He graduated at Williams College in 1805; was pastor of the Church in East Haven, Conn., from 1808 to 1818; in Barkhamstead; in Chester,-from 1829 to 1831; in Egretnont, Mass., in 1834; and, after a few years,: returned to his former home in East Haven; where he died in 1849. See Hampden Pulpit, p. 40. - (J. C. S.)

## Clark, Semira H.[[@Headword:Clark, Semira H.]]

             a minister of the Society of Friends, was born in Indiana in 1825. Her ministerial work was performed chiefly within the limits of the Westfield Monthly Meeting, where she was highly esteemed. She afterwards engaged in a special work in which she. was greatly interested, but died suddenly, near Westfield, Hamilton Co., Ind., Feb. 12,1879. See Friends Review, 33, 490. (J. C. S.)

## Clark, Theodosius[[@Headword:Clark, Theodosius]]

             a Methodist Episcopal minister, was born at New Rochelle, N. Y., in 1786. He was converted in 1805; removed to New York city, and in 1812 entered the New York Conference, in which he labored faithfully until 1837, when he took a superannuated relation, and thus continued till his death, July 28, 1872. Mr. Clark was well read in theology, and a superior preacher. See Minutes of. Annual Conferences, 1873, p. 46.  a Scotch clergyman, was appointed to the living at Ardrossan in 1691, and ordained, and died Nov. 20,1737. See Fasti Eccles. Scoticance, ii, 157.

## Clark, Thomas (2)[[@Headword:Clark, Thomas (2)]]

             an Associate Reformed minister, graduated at the University of Glasgow. In 1745 and 1746 he did faithful service in the army. According to the practice of the day, he pursued a thorough course of medical study in the university. He met with the Associate Burgher Synod at Stirling, in 1747; and was ordained and installed over the congregation of Ballybay, Ireland, July 23, 1751. While preaching here he was taken prisoner for his views respecting the oath of allegiance, but converted the jail-keeper and was discharged. He came to America about 1765, and was the first Burgher minister in this country. He preached in Salem, Mass., for several years, then in the South, where he did much good; and finally in Abbeville, S. C., where he died, Dec. 25, 1793. See Sprague, Annals of the Amer. Pulpit, IX,

## Clark, Thomas (3)[[@Headword:Clark, Thomas (3)]]

             a Scotch clergyman, was presented to the living at Eaglesham in 1765, and ordained in 1767; but the settlement was delayed by a furious mob preventing the presbytery entering the church, and threatening death to the minister and patron. The General Assembly censured the presbytery for the delay. He was killed by a fall from his horse, Aug. 3, 1783. See Fasti Eccles. Scoticance, ii, 65.

## Clark, Thomas (4)[[@Headword:Clark, Thomas (4)]]

             a Scotch clergyman, born at Galloway in September, 1790, was licensed to preach in 1819, presented to the living at Methyen in 1824, and ordained; was transferred to the Old Church, Edinburgh, in 1841, and died Jan. 11, 1857, aged sixty-six years. He was a man of clear and vigorous intellect; his sermons were models of condensed thought and expression. :For several years he managed the business of the General Assembly's Colonial Committee. See Fasti. Eccles. Scoticance, ii, 652.  a Scotch clergyman, was licensed to preach. in 1832, presented by the king to the living at Lethendy in 1835, and after much objection ordained the legal difficulties still continued, a libel was preferred against him for drunkenness, his license was taken from him in 1846, and he died at Glasgow in July, 1859, aged fifty-two years. See Fasti Eccles. Scoticance, ii, 805, 806.

## Clark, Timothy[[@Headword:Clark, Timothy]]

             a Congregational minister, was born in Connecticut in 1764. He graduated from Dartmouth College in 1791, and was ordained pastor of the Church in Greenfield, N. H., Jan. 1, 1800, where he remained Until May 1, 1811. He died in 1841. See Sprague, Annals of the Amer. Pulpit, ii, 145.

## Clark, Watson[[@Headword:Clark, Watson]]

             a Baptist minister, was born at Yorkshire, N. Y., July 10, 1828. He became a .Christian at fourteen, graduated from Madison University in 1850, and from the Rochester Seminary in 1852, and was ordained at Girard, Pa., Aug. 26,1852. He went to Ohio, where he labored as pastor at Marietta, 1852-54; Ohio Court-house, 1854-56; Cincinnati, 1856-58; as an evangelist in Saline Association, Missouri, 1858-61; pastor a second time at Ohio Court-house, 1862-65; Mount Gilead, 1866-68; Goshen, Ind., 1870-72; Xenia, ll., 1872-74; Winchester, 1874-76. ' His last pastorate was in Sycamore, De Kalb Co., where he died June 10 1877.. 'See Minutes of Illinois Anniversaries, 1877, p. 10. (J. C.S.)

## Clark, William[[@Headword:Clark, William]]

             a Scotch clergyman, was licensed to preach in 1692, appointed to the living at Twynholm in 1693 and ordained, and died before Feb. 3, 1725. See Fasti Eccles. Scoticance, i, 726.

## Clark, William Atwater, D.D.,[[@Headword:Clark, William Atwater, D.D.,]]

             a Protestant Episcopal minister, brother of Dr. Orin Clark, was born at New Marlborough, Mass., July 20, 1786. For a time he taught school, and pursued both his classical and theological studies at the Episcopal Academy in Cheshire, Conn. In 1810 he received deacon's orders, and went to western New York as a missionary was ordained priest Sept. 15,1812, and preached at Auburn for nine months, then removed to Manlius, Onondaga Co., and there preached for several years; in 1818 went to Buffalo,. and travelled extensively to collect funds for the building of St. Paul's Church in that city; July 17, 1820, became rector of Christ Church, Ballston Spa, and remained four years; removed to New York city in 1824,. organized All-Saints' Church on May 27 of that year, and was made its first rector; in 1837 resigned the rectorship, and removed to Michigan with the intention of retiring from active work; but having settled in Brighton, opened his' own house for. public service, and. in process of time a church was organized. He died there, Sept. 13, 1841. Dr. Clark published a number of sermons; the last, The Steward's Reckoning, a volume of eighteen discourses, was issued by request of the vestry of All- Saints' in 1833. See Sprague, Annals of the Amer. Pulpit, v 536.

## Clark, William Henry[[@Headword:Clark, William Henry]]

             a Protestant Episcopal clergyman, was born at Cheshire Conn., and graduated from the General Theological Seminary, N. Y. He was ordained deacon in 1845, and employed for several years as a teacher in Pittsburgh, Pa.; in 1857 was rector of St. Peter's Church in Rome, Ga., and in 1863 was chosen rector of St. Paul's, Augusta, in which position he remained until his sudden death, Aug. 10, 1877, at the age of fifty-eight years. In 1875 Mr. Clark. declined the African missionary episcopate. See Prost. Episc. Almanac, 1878, p. 168.

## Clark, William, D.D[[@Headword:Clark, William, D.D]]

             a Congregational minister, was born in Hancock, N.H., September 28,1798; graduated from Dartmouth College in 1822, and from Andover Theological Seminary in 1827; was pastor, 1828-37; agent of the American Tract Society. 1835-36; district secretary of the A.B.C.F.M. for northern New England, 1840-56; secretary of the N.H.M. Society, 1856-74; member of the legislature, 1867-68; chaplain of the House of Representatives in 1869, and resided at Amherst, Massachusetts, from 1856 until his death, January 26, 1887.

## Clark. Thomas W.[[@Headword:Clark. Thomas W.]]

             a Baptist minister, was born at New Canaan Settlement, Queens Co., N.B., Feb. 3, 1808. In 1830 he removed to Stark County, O., and in 1840 took up his residence in De Witt, Ia. in 1843 began to preach, for a number of years performing itinerant and missionary work; and afterwards took charge of the Church in De Witt, which was organized by him in 1852. He devoted the latter years of his life to evangelistic work, and died at De Witt, May 10, 1883. See The Chicago Standard, June 14, 1883. . (J. C. S.)

## Clarke, Adam Ll.D.[[@Headword:Clarke, Adam Ll.D.]]

             a Wesleyan Methodist minister, distinguished as a divine, an antiquarian, and an Oriental scholar, was born at Moybeg, Londonderry Co., Ireland, in 1760 or 1762 (his own mother could not fix the date). His father, who was a classical teacher, was a member of the Church of England, but his mother, who was of Scottish origin, was a Presbyterian. Adam, when a boy, was remarkable for physical vigor, but seemed rather stupid than otherwise, until about his eighth year, when the sarcasms of a school- fellow upon his dullness seemed to rouse him from a lethargy. From that time he made rapid progress in learning, especially in the Latin language. In his 17th year his mind was brought, by the ministry of Mr. Brettell and Mr. Barber (Methodist preachers), under religious impressions, and in 1778 he joined the Methodist society at Mullica Hill, near Coleraine. He soon became a class-leader and home-missionary.

Having been recommended to the notice of Wesley, he was sent by him in 1782 to Kingswood School, where he did not remain long. His sufferings there are amusingly detailed in his autobiography. While digging one day in the garden at Kingswood he found a half guinea, with which he bought a Hebrew Bible; and this (he says in his Autobiography) “laid the foundation of all his knowledge of the sacred writings of the Old Testament.” Towards the end of 1782 he was sent out by Wesley as an itinerant preacher, and he remained in this laborious work with few interruptions until 1815. A more earnest, faithful, and diligent preacher never lived, and few more popular have ever appeared in England. To the last the chapels where he preached were filled to overflowing. Every part of Great Britain and Ireland, as well as Guernsey, Jersey, and the Shetland Islands, shared in his toils as preacher and missionary. In 1795 he was appointed to London, and again in 1805; and he now remained in the metropolis ten years, full of labors in the pastoral work, in the benevolent enterprises of the day, and in literary pursuits. He was thrice elected (1806, 1814,1822) president of the British Conference.

While a traveling preacher, he found time for much study, especially in Oriental literature. In 1802 he published a Bibliographical Dictionary (6 vols. 12mo), which at once gave him a literary reputation. Before this, as early as 1798, he began to gather materials for a Commentary on the Bible, the first part of which was published in 1810, and the last in 1825. “In this arduous work,” he says, “I have had no assistants, not even a single week's help from an amanuensis; no person to look for commonplaces, or refer to an ancient author, to find out the place and transcribe a passage of Latin, Greek, or any other language (which my memory had generally recalled), or to verify a quotation, the help excepted which I received in the chronological department from my own nephew, Mr. John Edward Clarke. I have labored alone for twenty-five years previously to the work being sent to the press, and fifteen years have been employed in bringing it through the press, so that nearly forty years of life have been so consumed” (Autobiography).

His literary labors in London from 1805 to 1815 (during which he “was abundant also in labors as pastor and preacher”) were enormous. Soon after his settlement in the city he was called into the committee Of the British and Foreign Bible Society, and for years he directed largely its publications in Oriental languages. In 1806 he published The Bibliographical Miscellany (2 vols;.), a supplement to his Bibliographical Dictionary. In 1807 the University of Aberdeen gave him the degree of M.A., and in 1808 that of LL.D. In 1808 also appeared his Succession of Sacred Literature, vol. 1 (vol. 2 by his son, J. B. B. Clarke, 1830, 8vo). At the end of that year the Bible Society requested that the rule of the Conference under which Dr. Clarke would be compelled to leave London might be suspended in his case, in order that he might remain in their service longer.

The request was granted. In the same year the British government entrusted to him the arrangement, for publication, of old state papers, in continuation of Rymer's Foedera. On this laborious and comparatively unprofitable task he spent the best part of ten years, being relieved from it in 1819. After the organization of the Wesleyan Missionary Society in 1814, he preached, spoke, and traveled largely in its service. During all this time he was working on his Commentary, and in studying for it made himself more or less completely master, not only of Greek and Hebrew, but also of the Oriental languages. He had long been acquainted with the languages of modern Europe. These varied and extraordinary labors at length injured his health, and in 1815 he withdrew from London  to a small estate at Millbrook, Lancashire. Here he continued to prosecute his literary labors, and especially his Commentary, which was now in an advanced state of preparation. In 1823 he returned to the vicinity of London, and fixed his residence at Haydon Hall, where he spent the remainder of his days, engaged in literary labor, and also in the service of the Church in various ways. Among his most important labors of this period was the organization of Methodism in the Shetland Islands, to which he made two missionary journeys (1826 and 1828). During the summer of 1832 he exerted himself too much, and died at Bayswater, Middlesex, August 26 of that year, of cholera.

Dr. Clarke's life was one of almost unparalleled industry as preacher, pastor, student, and author. His literary reputation rests chiefly upon his Commentary (last ed. Carlton and Porter, N. Y. 1866, 6 vols. 8vo), which has had a wider circulation than any other in the English language, except, perhaps, Matthew Henry's. It is now superseded by later works, but will always be cited with respect for its multifarious learning, and for the frequent originality and acuteness of its annotations. As a theologian, Dr. Clarke was an Arminian, and held the Wesleyan theology entire, with the exception of the doctrine of the Eternal Sonship of Christ. His error on this point drew out those admirable works, Watson's Remarks on the Eternal Sonship (Works, Lend. ed. vol. 7), and Treffry's Inquiry into the Doctrine of the Eternal Sonship (3d ed. Lond. 1849).

Besides the works mentioned, Dr. Clarke also published Discourse on the Eucharist (Lond. 1808, 8vo); Memoirs of the Wesley Family (Lond. 8vo, N. Y. 12mo, several editions). He also edited, with numerous additions, Baxter's Christian Directory Fleury's Manners of the Israelites Shuckford's Sacred and Profane History; Sturm's Reflections on the Being and Attributes of God; and Harmer's Observations on various Passages of Scripture (1808, 4 vols. 8vo). His contributions to periodicals, and his minor writings, pamphlets, etc. are too numerous to be mentioned. His Miscellaneous Works have been collected since his death (Lond. 13 vols. 8vo). See Clarke, J. B. B., Life of A. Clarke (Lond. 3 vols. 8vo); Southey, Quarterly Revelation 51, 117; Etheridge, Life of A. Clarke (Lond. 1858, N. Y. 1859, 12mo); Everett, Adam Clarke portrayed (Lond. 1843; 2d ed. 1866, 2 vols.); Stevens, History of Methodism, 2:291, et al. A monument to the memory of Dr. Clarke was erected at Port Rush, Ireland, in 1859, by contributions from both the Old and the New World.

## Clarke, Alexander[[@Headword:Clarke, Alexander]]

             an English minister of the Society of Friends, in the 17th century, was converted in early manhood, but, not satisfied with the churches which he frequented, united with the Quakers, and, after a time, began to preach. For forty years lie labored diligently for his Master, and was instrumental in accomplishing great good. He died in the seventy-fifth year of his age. See Piety Promoted, ii, 126, 127. (J. C. S.).

## Clarke, Alured, D.D[[@Headword:Clarke, Alured, D.D]]

             an English divine, was born in 1696. He was educated at St. Paul's School, and Corpus Christi College, Cambridge, where he was made fellow in 1718. He was installed prebendary of Winchester on May 23, 1723; was chaplain to king George I and George II; was promoted to a prebend in the Church of Westminster on May 8, 1731; was made dean of Exeter on May 12, 1740, and died May 31, 1742. His printed works are few, consisting of only four occasional Sermons, and an Essay, published in 1738, on Queen Caroline. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Clarke, Ambrose W.[[@Headword:Clarke, Ambrose W.]]

             a Protestant Episcopal clergyman, entered the ministry in 1862, and soon after became assistant minister of St. Luke's Church, Baltimore, Md. In 1865 he was warden of the.Church Home and Infirmary in that, city; the following year rector of St. John's Church, Aberdeen, Miss., and there remained until his death, Oct. 30, 1871. See Prot. Episc. Almanac, 1872, p. 127.

## Clarke, Charles P.[[@Headword:Clarke, Charles P.]]

             a Protestant Episcopal clergyman, was missionary for several years in Ottawa; Ill., and about 1857 became rector there. In 1859 he was made rector of St. John's Church, Lacon; in 1861 was appointed chaplain of the Eleventh Regiment Illinois Volunteers; the following year assumed the rectorship of St. George's Church, Utica, Il., which he: retained until 1865; and from that time resided without charge in Ottawa, where he died, Dec. 26, 1870. See Prot. Episc. Almanac, 1872, p. 1:27.

## Clarke, David Duncan, D.D.[[@Headword:Clarke, David Duncan, D.D.]]

             a Presbyterian minister, was born near Shippenburg, Cumberland Co., Pa., in Oct., 1810 He graduated from Jefferson College, Cannonsburg, in 1831, and spent one year (1832-33) in Princeton Theological. Seminary. He was licensed by Carlisle Presbyterian in 1838, and was pastor at Schellsburg, Bedford: Co., until 1843, at Lower Marsh Creek, Adams Co., until 1856, and at Waynesburg, Newton, and Hamilton, in Huntingdolon Co., until his death, Dec. 30 1865; He left a character without a stain, and a precious memory in every congregation lie :served.: See Wilson, Presb. Hist. Almanac, 1857, p. 127 Gen. Cat. of Princeton Theol. Sem. 1881, p.

## Clarke, Dorus, D.D[[@Headword:Clarke, Dorus, D.D]]

             a Congregational minister, was born at Westhampton, Massachusetts, January 2, 1797. Hegraduated from Williams College in 1817, and from. Andover Theological Seminary in 1820; was pastor at Blandford, Massachusetts, from 1823 to 1825; at Chicopee Falls, from 1835 to 1840; editor thereafter of various religious journals, and died March 8, 1884. He was the author of numerous popular works. See Cong. Year-book, 1885, page 20.

## Clarke, Edmund[[@Headword:Clarke, Edmund]]

             an English Baptist minister, was born in the city of Worcester in 1797. After uniting with the Church under the pastoral care of the Rev. Abraham Austin, Fetter Lane, London, he pursued his preparatory studies for the ministry at Stepney College, and was ordained at Truro in 1819, where he remained a highly acceptable minister until 1831, when he resigned, and became pastor at Battersea as successor to the distinguished Rev. Joseph Hughes. Afterwards he returned to his former church at Truro. Being compelled, by ill-health, to retire from the active ministry, he endeavored to serve his: Master in various ways until his death, July 8; 1839. He is spoken of as having been an esteemed brother land a valued fellow-laborer See Report of the Baptist Union, 1840, p. 26., (J.C.S)

## Clarke, Edward[[@Headword:Clarke, Edward]]

             an English clergyman, was born at Buxted, March 16, 1730. He took his degree at St. John's College, Cambridge, in 1752, and was elected a fellow in 1755. In 1758. he took charge of the rectory of Pepperharrow, in Surrey. His first publication as a copy of Greek hexameters on the death of Frederick, prince of Wales, in the Luctus Academice Cantabrigiensis (1751), and soon after :he projected the improvement of a Latin Dictionary. He went to Minorca in 1763, and on his return, in 1768, was inducted to the vicarages of Willingdon and Arlington, in Sussex. .In 1778 he issued proposals for an edition in folio of the Greek Testament, with a selection of notes from the most eminent critics and commentators, but sufficient encouragement was not given. He died-in November, 1786. See Chalmers, Biog. Dict. s.v.; Allibone, Diet. of Brit. and Amer. Authors, s. .

## Clarke, Edward Daniel Ll.D.[[@Headword:Clarke, Edward Daniel Ll.D.]]

             an English divine, of note as a writer of travels, was born at Willingdon, Sussex, in 1769, and was educated at Jesus College, Cambridge. From 1790 to 1799 he acted as tutor and traveling companion in several families traveling in France, Italy, Switzerland, and Germany. “In 1799 he set out on an extensive tour with Mr. Cripps, a young man of fortune; they traversed Denmark, Norway, Sweden, Lapland, Finland, Russia, the country of the Don Cossacks, Tartary, Asia Minor, Syria, Egypt, Greece, and did not return to England till 1802.” He was ordained in 1805, and received the college living of Harlton; in 1809 he was presented to the living of Yeldham by his father-in-law. His Travels appeared between 1810 and 1819 (5 vols.). A sixth volume, edited by Robert Walpole, was brought out after his death, 4to (also in 11 vols. 8vo, 1816). In 1803 he published Testimonies of different Authors respecting the colossal Statue of Ceres, and in 1805 A Dissertation on the Sarcophagus in the British Museum. He died at London, March 9th, 1822 (English Cyclopoedia, s.v.). See Otter, Life and Remains of Edward Daniel Clarke (Lond. 1825, 2 vols. 8vo).

## Clarke, Elam[[@Headword:Clarke, Elam]]

             Calhoun, a Congregational minister was born in Massachusetts, graduated from Williams College in 1812, and spent a part of one year in Andover Theological Seminary. He was ordained April 13,1824; was pastor at Richmond Street Church, Providence, R. I., in that and the following year; stated supply at various places from 1825 to 1831; principal of an academy at Greenwich, Conn., until 1835, and without .charge at Suffield until his death there, Feb. 19, 1837. See Trin. Cat. of Andover Theol. Sem?. 1870, p.31.

## Clarke, George[[@Headword:Clarke, George]]

             an English Wesleyan: minister, was born in the county of Durham in 1785. He was converted in manhood; commenced his ministry in 1813; labored for twenty-nine years, four (1835-38) being spent on the Shetland Islands; became a supernumerary at Stockton in 1842, and Gateshead in 1844; and died at Sunderland, July 19, 1857. He was zealous and successful. See Minutes f the, British Conference, 1857.

## Clarke, Henry Steele, D.D[[@Headword:Clarke, Henry Steele, D.D]]

             a Presbyterian. minister, was born at Somers, Connecticut, in 1818. Hegraduated from Yale College in 1841; became pastor first at Willoughby, Ohio; in 1849 at Manchester, N.H.; in 1852 of the Central Church, Philadelphia, and died January 17, 1864. See Wilson, Presb. Hist. Almanac, 1865, page 83.

## Clarke, Hugh L. M.[[@Headword:Clarke, Hugh L. M.]]

             a Protestant Episcopal clergyman, entered the ministry in 1859; was missionary in Zion Church, Belvidere, and St. James's Church, Knowlton, N. J., and rector of Zion Church, Rome, N.Y., until his death; Oct. 2, 1880. See Prot. Episc. Almanac, 1881, p. 172..

## Clarke, Ivory[[@Headword:Clarke, Ivory]]

             a Baptist missionary, was born at North Berwick, Me. and graduated from Waterville College in 1834, and from the Newton Theological Institution in 1837. He was appointed a missionary April 3, 1837, and sailed the latter part of that year for Africa. For seven years he resided at Bexlevy Liberia, and for three years at Edina, engaged in preaching, looking after the interests of the mission schools, translating a part of the New Test., and making a dictionary of the Bass- language. In order to recruit his wasted energies he sailed for America April 6, 1848, but died at sea eight days afterwards. (J. C. S.)

## Clarke, James Freeman, D.D[[@Headword:Clarke, James Freeman, D.D]]

             a Unitarian minister, was born at Hanover, N.H., April 4, 1810. He graduated from Harvard College in 1829, and from Cambridge Divinity School in 1833. Thenceforth he was pastor until his death, June 8, 1888. He was the author of many works, among which are, Orthodoxy: its Truths and its Errors (1866): — Ten Great Religions (1870, 2 volumes): — Manual of Unitarian Belief (1884). See Appletons' Cyclop. of Amer. Biography.

## Clarke, James M.[[@Headword:Clarke, James M.]]

             a Methodist Episcopal minister, was born in Baltimore County, Md., Nov. 16, 1806. He was converted at eighteen. and educated at Dickinson College. He entered the Baltimore Conference in 1832, in which he served twenty-three charges, practicing medicine for several years in connection with his ministerial work, and died at Duncansville, Pa., March 12,1880. He was a true man; a devoted, laborious, and successful preacher. See Minutes of the Annual Conferences, 1880, p. 96.

## Clarke, James Stainer[[@Headword:Clarke, James Stainer]]

             an English clergyman and writer, was domestic chaplain and librarian to George IV, vicar of Preston, rector of Coombs, canon of Windsor, and died in 1834. He published several works on maritime voyages and kindred subjects, also The Life of James II, from the original MSS. (1816, 2 vols. 4to). See Rose, Gen. Biog. Dict. s.v.; Allibone; Diet. of Brit. and Amer. Authors, s.v.

## Clarke, Jeremiah[[@Headword:Clarke, Jeremiah]]

             an English composer of church music, was educated under Dr. Blow, of the Chapel Royal, appointed organist of St. Paul's Cathedral in 1693, and in 1704 one of the organists in the king's chapel. His compositions are few, on account of his untimely death in July, 1707. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Clarke, John[[@Headword:Clarke, John]]

             a distinguished Baptist minister, was born in England, Oct. 8,1609. He practiced medicine in London for some time, and came to Boston as a physician (date unknown). Dissatisfied with the management of the colony of Massachusetts, he left it, and with others purchased Aquetneck of the Indians, and called it Rhode Island. The deed dates March 24,1638. In 1639 he, with eight others, founded Newport, R. I. It is not known when he became a Baptist or a preacher, but in 1644 he became first pastor of the Baptist church in Newport. In 1651 he visited a friend (William Witter) at Lynn, Mass.; held a religious meeting there; was arrested and fined by Judge Endicott twenty pounds, under penalty of public whipping in case the fine was not paid. Some of Mr. Clarke's friends paid his fine, but one of his companions (Mr. Holmes) was severely whipped. in 1651 he went to England to promote the interests of religious freedom in R. Island, and to have Mr. Coddington's commission as governor revoked. He accomplished this object. While in England he published Ill News from New England, or a Narrative of New England's Persecution; wherein it is declared, that while Old England is becoming New, New England is becoming Old; also, Four Proposals to Parliament and Four Conclusions, touching the Faith and Order of the Gospel of Christ out of his last Will and Testament, 4to,  p. 76. In 1664 he returned to Newport, where he remained as pastor and physician until his death, April 20,1676. — Backus, Church History of New England, vol. 3; Benedict, History of the Baptists, vol. 1; Allen, Am. Biog. Dictionary, s.v.; Sprague, Annals, 6, 21.

## Clarke, John (1)[[@Headword:Clarke, John (1)]]

             a Sabbatarian, or Seventh-day Baptist, minister, was born at Westerly, R. I., in 1717. He was ordained a deacon in May, 1768. As a soldier he performed military duty in the colonial wars and in the revolution. In 1773 he became the successor of Rev. Thomas Hiscox, as pastor in Hopkinton was for several years a member of the Rhode Island General Assembly, and was recognised as a man of marked ability. He died March 8, 1793. See R. I Cyclop. s.v. (J. C. S.)

## Clarke, John (2)[[@Headword:Clarke, John (2)]]

             dean of Sarum (brother of Dr. Samuel Clarke), was born at Norwich, and bred a weaver, but was afterwards educated at Cambridge, where he received the degree of D.D. He obtained a prebend at Norwich, was appointed chaplain to the king, and, finally, dean of Salisbury. He died in 1759. His principal writings are, An Inquiry into the Cause and Origin of Evil (Boyle Lecture, Lond. 1720-21, 2 vols. 8vo); a Demonstration of Newton's Philosophy (Lond. 1730, 8vo). His translation of Grotius de Veritate is still reprinted. He furnished the notes to Wharton's Religion of Nature.

## Clarke, John (2), D.D.[[@Headword:Clarke, John (2), D.D.]]

             a Congregational minister, was born at Portsmouth, N. H., April 13,1755, and graduated from Harvard College in 1774.- He was ordained pastor of the First Church in Boston, as colleague of Rev. Dr. Chauncy, and for nine  years the relation was sustained with mutual respect aid affection. His connection with the Church as sole pastor: continued until his sudden death, April 2, 1798. He was a faithful and learned minister of the gospel.'" He published a number of Discourses:-a work in answer to the question, "Why are you a Christian?":-Letters to a Student at College: (12mo). A volume of his Sermons and Discourses to Young Persons appeared after his death. See Mass. Hist. Collection, vi, 1-9.- (J. C. S.)

## Clarke, John S.[[@Headword:Clarke, John S.]]

             a Protestant Episcopal clergyman, was appointed missionary in 1870 to Christ Church, Chester, and to Pottersville, N. Y. In 1873 he became rector of Christ Church, Morristown, in the same state, and had charge of the mission in connection with that Church. In 1874 he removed to Ashland, and died April 13, 1875. See Prot. Episc. Almanac, 1876, p. 149.

## Clarke, Josiah H.[[@Headword:Clarke, Josiah H.]]

             a minister of the Methodist Episcopal Church South, was admitted into the Georgia Conference in his nineteenth year, and served the Bryan and Chatham Mission, Warren Circuit, Jefferson Mission, Sparta Circuit, Spring Place, and Lanier Circuit, where he. died, May 29, 1854. See Minutes of Annual Conferences of the Meth. Church South, 1854, p. 546.

## Clarke, Lucius W.[[@Headword:Clarke, Lucius W.]]

             a Congregational minister, was born at Mansfield, Conn., in 1801, and graduated from Brown University in 1825. He was ordained at Wilbraham, Mass., Dec. 9,1829; was dismissed Dec. 13, 1832, and died at Middlebury, Vt., Jan. 2, 1854. See Hampden Pulpit, p. 112. (J. C. S.)

## Clarke, Matthew[[@Headword:Clarke, Matthew]]

             an English nonconformist minister; (son of Rev. Matthew Clarke, who was ejected from the living of Harborough, Leicestershire, and who contrived: amid all his sufferings for conscience sake to give his son an excellent ministerial education), was born Feb. 2, 1663. He began his ministry at Little Bowden, near Market Harborough, in 1684; in 168.7 accepted a call to Sandwich Kent; two years later returned to his flock in Leicestershire, and shortly afterwards went to Miles's Lane, 'London, as assistant. In 1694 he became sole pastor, and soon changed a declining Church to the most prosperous in London. About that time he was chosen one of the lecturers  at Pinner's Hall. He continued his pastorate with unsparing labor of body and mind till his death, March 27, 1726. Mr. Clarke had a commanding person and: a melodious voice; was eminently amiable and accomplished, and highly successful in the pulpit, notwithstanding a certain degree of timidity. See Bogue and Bennett, History of Dissenters, 2d ed. ii, 351; Wilson, Dissenting Churches, i, 474,491.

## Clarke, Miner G., D.D.[[@Headword:Clarke, Miner G., D.D.]]

             a Baptist minister, was born at Woodstock, Conn., Dec. 9,1809, and was descended from the same family stock as the Rev. John Clarke, so distinguished in the annals of the early Baptist history of Newport, R. I. He was converted in youth, graduated from the Newton Theological Institution in 1837, and was ordained at Suffield, Conn., shortly after. He was compelled by ill-health to resign his charge, but having somewhat recovered, was invited to the pastorate of the Church in Grafton, Mass. After a year and a .half of great prosperity he was again obliged to resign. His next settlement was in Norwich, Conn., where, during his six years ministry, he built up a strong, efficient church. He was now called to Springfield, Mass., where he was equally successful. Once more his health gave way, and for a time he supplied the pulpit of the First Baptist Church in Williamsburg, N. Y., and acted as financial secretary of the American and Foreign Bible Society. In 1851 he became pastor of the Tabernacle Church in Philadelphia, and had an experience similar to that which had attended his previous pastorates. In 1856 he went to Indianapolis, and there established, and for six years edited, the Witness, a denominational paper. At the end of this period he removed to Chicago, where, as financial secretary, he performed valuable service for the university in that city. Subsequently he was for a short time pastor at Evanston, near Chicago, and for four years financial secretary of the Home Mission Society at New York. He died near Geneva, I11, Sept. 19,1881. See Chicago Standard, Sept. 29, 1881; Cathcart, Baptist Encyclop. s..v. (J.C.S.)

## Clarke, Moses[[@Headword:Clarke, Moses]]

             a Congregational minister, was born in Massachusetts in 1792; graduated from Harvard College in 1819, and from Andover Theological Seminary in 1822. He was ordained Nov. 22, of the same year. went as a home missionary to Louisiana, and died there in 1823.' See Trin. Cat. of Andover Theol. Ser. 1870, p. 50.

## Clarke, Orlando[[@Headword:Clarke, Orlando]]

             a Presbyterian, and afterwards Congregational, minister, was born Nov. 6, 1824, at Geneva, Ind., and was licensed by the Presbytery of Indianapolis. He took a partial course of study at Hanover College; graduated at Bloomington in 1848; from Princeton Theological Seminary in 1851, and afterwards spent a year at Yale as a resident licentiate. From 1854 to 1856 he was stated supply at Edinburg; in 1857 at Greenville, and in 1858 at Troy. About 1859 he became connected with the Congregational denomination, in which he ever after remained, at first preaching to several churches at Bentonsport, Des Moines, and elsewhere in Iowa, for short periods of time. In 1862 or 1863 he took charge of the Iowa College for the Blind and was instrumental in its removal to, Vinton, having: charge of the erection of its original buildings.

In 1864 he returned to the regular work of the ministry was ordained as an evangelist Jan. 5,.1865, at .St Louis, Mo., and was stated supply at St. Anthony, Minn., in 1866 and 1867. In the latter. year he removed to Lansing, Ia., where he resided, although preaching. at various places, until June,. 1875, when, he returned to Vinton, and again took charge of the Iowa College for the Blind, as its superintendent. In this position he remained to the end of his life, April 2, 1876, giving full satisfaction to the trustees; the :community, and.' thee state-authorities. largely promoting the prosperity of the institution, and greatly endeared- to all the pupils and assistants. See Necrol. Report of Princeton Theol. Sem. 1877,p. 41; Cong. Quarterly, xix, 413

## Clarke, Owen[[@Headword:Clarke, Owen]]

             an English Baptist. minister, was born Dec. 3, 1791. He became. a Christian in early life, and at sixteen or seventeen went out as an itinerant preacher. In 1812 he entered the Bank of England, and shortly afterwards became pastor of the Church meeting at Paradise Chapel, Chelsea, occupying both positions until 1824, when, his health failing, the directors granted him a pension for life. Subsequently he was pastor of a church in Taunton, and afterwards of two churches, at different dates, in Bath. In 1841 he became travelling agent of the British and: Foreign Temperance. Society, and in 1842 pastor of the Elini Chapel; Fetter Lane, London. In 1856 he resigned, but finally ministered to the Working-men's Church, Kensington, without salary, till his death, Jan, 15, 1859. See (Lond.) Baptist Hand-book, 1859, p. 46, 47. (J. C. S.)

## Clarke, Peter G.[[@Headword:Clarke, Peter G.]]

             a Protestant Episcopal minister, was born at Woodbury, Conn., Feb. 11, 1793. Having received his classical and theological training under Dr. Tillotson Brownson, he was made honorary A.M. in 1821 by Yale College. He was ordained deacon in 1818, presbyter in 1820, and began his ministry in Norwich as assistant to Rev. John Tyler, and missionary to several places in the neighborhood. In 1838 he was commissioned chaplain in: the United States navy, in which position he, continued till his death at Cheshire, Conn., Jan. 1, 1860. See Amer. Quar. Church Rev. 1860, p. 180.

## Clarke, Richard[[@Headword:Clarke, Richard]]

             an English clergyman, was ordained deacon by the bishop of Winchester, May 5, 1746, and presbyter by the bishop of Bangor, Sept. 23,1750, and was sent to South Carolina by the Society for Propagating the Gospel in Foreign Parts, arriving at Charleston in the autumn of 1753. St. Philip's Church in that city being without a pastor, he and the Rev. John Andrews became co-pastors in the parish. The negro school within its jurisdiction became the object of his earnest efforts. In 1759 he resigned his rectorship, returned to England, and in a short time after was appointed lecturer of Stoke-Newington, and afterwards of St. James's, near Aldgate, London. In 1768 he was curate of Cheshunt, in Hertfordshire. Pecuniary embarrassment troubled his last years. He died not earlier than 1780. As a preacher he was greatly admired. Among his publications are, A Warning to the World, or the Prophetical Numbers of Daniel and John Calculated (1759):-A Second Warning (1762):-The Voice of Glad Tidings to the Jew and Gentile (1768):-The Gospel of the Daily Service of the Law Preached to the Jew and Gentile (1768):-A n Essay on the Number Seven, treating of the Romish and Mohammedan religions, etc. (1769):-The Explanation of the Feast of Trumpets. Besides these he published letters, essays, dissertations, and discourses on various subjects. See Sprague, Annals of the Amer. Pulpit, v, 146.

## Clarke, Richard Perry[[@Headword:Clarke, Richard Perry]]

             an English Congregational minister, was born at Barnstaple, North Devon, July 17,1821. He connected himself with the Church in early life; received his ministerial preparation at Western College, Exeter, and began his ministry in 1848 as pastor of Lower Darwen, Lancashire. He removed to Uxbridge in 1860; to City-road, London, in 1867; in 1868 to Bristol, and  died June 21, 1878. Mr. Clarke's preaching was simple, direct, earnest, and evangelical, and his life was in thorough harmony with his teaching. See (Lond.) Cong. Year-book, 1879, p. 306.

## Clarke, Richard Samuel[[@Headword:Clarke, Richard Samuel]]

             an Episcopal clergyman, was born in 1737, and for nineteen years was minister at New Milford, Conn., from which place he removed to Gagetown, N. B., and was rector there twenty-five years. His last settlement was in St. Stephen, where his ministry continued thirteen years. He died there, Oct., 1824. See Sabine, Loyalists of the Amer. Rev. i, 316. (J.C.S.)

Clarke, Robert, an English Congregational minister, was born at Nailsworth, Gloucestershire, in 1796, of Quaker parents. He united with the Baptists in youth, prepared for the ministry at Bristol College, and in: 1818 became pastor of the Baptist Church at Lechlade. He subsequently preached twelve years at Bridgenorth; eight years at Oswestry, and five years at Kingsbridge, Devonshire. After laboring at Shaldon six years he lived in retirement in the vicinity of Romford, Essex, six or seven years; and finally, in 1863, went to labor in the village of Aveley, where he died, Feb. 14, 1878. Mr. Clarke; was a very excellent preacher, and in the pulpit, as elsewhere, direct and courageous in expressing his convictions. See (Lond.) Cong. Year-book, 1879, p. 306.

## Clarke, Roger[[@Headword:Clarke, Roger]]

             an English martyr, was apprehended at Ipswich in 1546, and taken before a priest, who questioned him as to the real presence in the eucharist. He was threatened by the priest., but, continuing constant, was burned at Bury in 1546. See Fox, Acts and Monuments, v, 530.

## Clarke, Samuel[[@Headword:Clarke, Samuel]]

             a Nonconformist, was born in Warwickshire, 1599; educated at Emmanuel College, Cambridge, and after preaching as an evangelist at Shotwick, and Coventry, and at Warwick (where he was chaplain to the earl), he became minister of Bennet Fink, London. He was ejected in 1662, and lived in studious retirement until his death in 1682. His chief works are Marrow of Ecclesiastical History (Lond. 1675, 2 vols. fol.); A General Martyrology (Lond. 1677, 3d ed. fol.); Mirror for Saints and Sinners (Lond. 1671, 2 vols. fol.); Medulla Theologies (1659, fol.). — Hook, Eccles. Biography, 4, 79; Calamy, Nonconformists' Memorial, 1, 83.

## Clarke, Samuel (1)[[@Headword:Clarke, Samuel (1)]]

             a celebrated English Orientalist, probably born in Northamptonshire in 1623, was educated at Merton College, Oxford, where he took his degree of A.M. in 1648. In 1650 and 1658 he was master of a boarding-school at Islington, near London, during his stay at which place he assisted in correcting and publishing Walton's Polyglot Bible. He died at Holywell, Oxford, Dec. 27, 1669. Among his works, are, Varice Lectiones et Observationes in Chaldaicam Paraphrasim (in the above Polyglot, vi,  17):Scientia Metrica et Rhythmica (Oxon. 1661, 8vo). See Chalmers, Biog. Dict. s.v.; Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Clarke, Samuel (2)[[@Headword:Clarke, Samuel (2)]]

             an English divine, was born about 1626, and educated at Pembroke Hall, Cambridge. He early applied himself to the study of the Scriptures, and died Feb. 24, 1701. His Annotations on the Bible (1690, fol.), printed together with the sacred text, was the great work of his life. See Chalmers, Biog. Dict. s.v.; Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Clarke, Samuel D.D.[[@Headword:Clarke, Samuel D.D.]]

             a celebrated English divine and metaphysician, was born at Norwich, October 11, 1675. He received his first education in the free-school of Norwich, but was entered at 1691 in Caius College, Cambridge. (The following account, so far as the facts of Clarke's life are concerned, is modified from the English Cyclopaedia, which is based on the Biographia Britannica.) At twenty-one, after closely studying and justly appreciating the reasonings of Newton's “Principia,” which had then just appeared, he published a new version of the text of Rohault's Physics, with numerous critical notes, added with the view of bringing the Cartesian system into disrepute by exposing its fallacies.

After passing through four editions as  the University text-book, it gave place, as Clarke desired, to the adoption of undisguised Newtonian treatises. He now went through a diligent course of Biblical reading in the original languages, in the course of which he carefully studied the early Christian fathers. On his ordination he was introduced to Dr. More, bishop of Norwich, by Whiston, whom he succeeded as domestic chaplain to that bishop for twelve years. In 1699 he published three essays on Confirmation, Baptism, and Repentance, together with Reflections on Toland's Amyntor, concerning the uncanonical Gospels. Two years afterwards followed his Paraphrase on the Four Gospels, which induced Bishop More to present him with the living of Drayton, near Norwich. In 1704 he was appointed to preach the Boyle lecture at Oxford, when he chose for his subject The Being and Attributes of God. The satisfaction which he gave on this occasion led to his reelection the following year, when he read a series of lectures on the Evidences of natural and revealed Religion. These discourses passed through several editions.

Clarke's argument for the being of God “rests upon the fact that we have the conceptions of time and space, expressive of certain attributes or qualities-the one eternal, the other illimitable in its nature. But every quality must have a coexistent subject to which it belongs, and therefore, he argues, there must exist a being who possesses these attributes of infinity — that is, there must be a God. The similarity between Clarke's argument and that of Spinoza, in many points, is at once evident. They both started with the idea of necessary existence, showing that if any thing exist now, something must have existed from eternity. The distinction between the two arguments arises from their different determination of the absolute idea from which our reasoning must commence. Clarke affirmed the idea of infinite attributes to be fundamental, and then inferred an infinite substance. Spinoza began with the infinite substance, and inferred the attributes. The result was that the latter rested finally in the notion of substance as identical with God, and reduced the common theism to pantheism; the former, reasoning from the attributes, was open upon other evidence to conceive of them as existing in a divine personality — in the God of Christianity. The clearness, however, with which both grasped the idea of the infinite, as one of the necessary conceptions of the human mind, is in either case abundantly manifest” (Morell, History of Modern Philosophy, chap. 2, § 2).

Numerous replies and objections to this a priori argument appeared at the time of its first publication. (See a list in Kippis's Biog. Britannica, and the  correspondence between Butler, afterwards bishop of Durham, and Clarke, printed at the end of Bishop Butler's Works.) One of the principal was ‘An Inquiry into the Ideas of Space, Time,' etc., by Bishop Law. The Evidences also met with strong opposition. SEE GOD; SEE NATURAL THEOLOGY.

The foundation of morality, according to Clarke, consists in the immutable differences, relations, and eternal fitness of things. The last expression, being of frequent occurrence in this discourse, acquired a fashionable usage in the ethical vocabularies of the day. Regardless of moral sentiment, so fully developed since by Shaftesbury, Hutcheson, and Adam Smith, Clarke insists solely upon the principle that the criterion of moral rectitude is in the conformity to, or deviation from, the natural and eternal fitness of things; in other words, that an immoral act is an irrational act-that is, an act in violation of the actual ratios of existent things. The endeavor to reduce moral philosophy to mathematical certainty was characteristic of that age, and led to the formation of theories remarkable perhaps more for their ingenuity than utility. Dr. Price is an apologist for the moral theory of Clarke, and among its oppugners we may instance Sir James Mackintosh, Progress of Ethical Philosophy, p. 78 sq.; see also Whewell, Hist. of Moral Philosophy, lect. 5.

In 1706 Clarke obtained the rectory of St. Bennett's, in London. He published in the same year an answer to the treatise of Dr. Dodwell “On the Soul,” in which that divine contends that it is not immortal until made so by baptism. Several rejoinders followed on each side. His patron, Dr. More, next procured for him the rectorship of St. James's and a chaplaincy to Queen Anne, which induced him to take his degree of D.D. In 1712 appeared his Scripture Doctrine of the Trinity, a work which involved him for the remainder of his life in a controversy, in which his principal adversary was Dr. Waterland. A full account of the controversy may be found in Van Mildert's Life of Waterland, SEE WATERLAND.

The Lower House of Convocation, in 1714, complained to the bishops of the heterodox and dangerous tendency of its Arian tenets, and Clarke was prevailed upon to apologize, and to declare his intention not to write any more upon the Trinity. A circumstantial account of this proceeding is given in the Apology for Dr. Clarke, 1714.

“Clarke's views were, in reality, a reproduction of the Origenistic and High-Arian doctrine of subordination, as distinguished from the Athanasian. His positions were the following: The supreme and only God is the Father — the sole origin of all being, power, and authority.  ‘Concerning the Father, it would be the highest blasphemy to affirm that he could possibly have become man, or that he could possibly have suffered in any sense, in any supposition, in any capacity, in any circumstance, in any state, or in any nature whatever.' With the Father there has existed ‘from the beginning' a second divine Person, who is called his Word or Son; who derives his being or essence, and all his attributes, from the Father, not by mere necessity of nature, but by an act of the Father's optional will. It is not certain whether the Son existed from all eternity, or only before all worlds; neither is it certain whether the Son was begotten from the same essence with the Father or made cut of nothing. ‘Both are worthy of censure who, on the one hand, affirm that the Son was made out of nothing, or, on the other, affirm that he is the self-existent substance.'

Clarke will not be positive upon these points, because of the danger of presuming to be able to define the particular metaphysical manner of the Son's deriving his essence from the Father. With the Father a third Person has also existed, deriving his essence from him through the Son. This Person has higher titles ascribed to him than to any angel, or other created being whatsoever; but is nowhere called God in Scripture, being subordinate to the Son, both by nature and by the will of the Father. The error of Clarke originated in his failure to discriminate carefully between the essence and the hypostasis. Hence, in quoting from the Scriptures and the fathers, he refers to the essential nature phraseology that implies subordination, and which was intended by those employing it to apply only to the hypostatical character. He even cites such high Trinitarians as Athanasius and Hilary as holding and teaching that the subordination of the Son to the Father relates to the Son's essence. The term ‘unbegotten' he also held, as did the Arians, to be a synonym with ‘uncreated,' so that the term ‘begotten' must necessarily signify ‘created.' Thus, misconceiving the Nicene use of these' two terms, he endeavors to prove that the Nicene Trinitarians taught that the Father alone possesses necessary existence, while the Son exists contingently.

But both of these terms, as we have seen, were limited by the Council of Nice to the Person, and have no relation to the essence. The essence, as such, neither begets nor is begotten. They merely indicate the peculiar manner in which the first and second hypostasis participate in one and the same eternal substance or nature. In this use of the terms, consequently, ‘begotten' signifies ‘uncreated' as much as does ‘unbegotten.' The Begotten Son is as necessarily existent as the Unbegotten Father, because the essence is the seat and source of necessary existence, and this is possessed alike by both-  in the instance of the first Person by paternity, and of the second by filiation” (Shedd, History of Christian Doctrine, 1, 386-388).

“The point on which Clarke's philosophical fame chiefly rests, and to which he devoted a very considerable portion of his life, was his controversy upon Liberty and Necessity — a controversy in which he stood Opposed to Leibnitz and Collins, and by which he endeavored to overturn, finally, the fatalistic conclusions of Spinozism. Throughout this contest, the victory in which was claimed on both sides, Clarke maintained most powerfully the doctrine of Free-will, and, accordingly, here also manifested his opposition to the philosophy which tends to merge the idea of self either into that of nature or of God. Of the three fundamental conceptions, therefore, from which all philosophy springs, those of finite self and the infinite held in the writings of Clarke by far the most prominent place, so that we may properly regard him as the chief representative of the idealistic tendency during the age immediately succeeding Locke, as Cudworth was during the age that immediately preceded him” (Morell; History of Modern Philosophy, pt. 1, ch. 2, § 2).

In 1724 Clarke obtained the mastership of Wigston Hospital, and published a volume of sermons. He died rather suddenly in May, 1729. His Exposition of the Church Catechism and Sermons were published after his death (London, 1730, 10 vols. 8vo). In the Catechism he teaches that worship should be paid to the Father only, through the Son, and in the Holy Spirit. The moral character of Clarke is praised by all his biographers. His principal works were translated into German by Semler, and prepared the way for German Rationalism. “He was a wary and very skillful disputant, well disciplined in the scholastic logic. Inferior to Locke in comprehensiveness and originality, he was greatly superior to him in acquirements, being eminent as a divine, a mathematician, a metaphysician, and a philologist” (English Cyclopedia). His Works were published in 1738, in 4 vols. fol., of which the first contains his Life (by Hoadley), and 114 Sermons, published from his MS.; the second contains 76 Sermons and the Boyle Lectures; the third, a paraphrase of the Four Evangelists, with minor pieces; the fourth, the Scripture Doctrine of the Trinity, and a number of controversial tracts. Of the separate works numerous editions have been published. See, besides the writers already cited, (especially) Fairbairn's Appendix to Dorner's Person of Christ (Edinburgh translation, div. ii, vol. 3:370 sq.); Hoadley, Life of Clarke (prefixed to Works, 4 vols.); Hook, Ecclesiastes Biography, 4, 88; Watson, Theological Institutes, 1,  331 (N. Y. ed.); Hagenbach, History of Doctrines (ed. by Smith), § 234, § 262.

## Clarke, Tertius Strong, D.D[[@Headword:Clarke, Tertius Strong, D.D]]

             a Congregational minister, was born in Westhampton, Mass., Dec. 17, 1798. He graduated from Yale College in 1824, and from Auburn Theological Seminary in 1827. in which year he was ordained pastor of the Congregational Church in South Deerfield, Mass. He retired in 1833, and was installed at Haddam, Conn., the next year; in 1837 became pastor at Stockbridge, Mass. in 1850 acting pastor at Penn Yan, N. Y.; in 1852 pastor at Franklin; in June, 1858, at Cuyahoga Falls, O., from which 'he was dismissed in 1862; Jan. 1, 1863, accepted the pastorate of the Presbyterian Church at Weedsport, N. Y.; removed to Cuyahoga Falls in 1866, without charge; and died in Neath, Pa., April 12, 1875. See Cong. Quarterly, 1876, p. 422.

## Clarke, Thomas W.[[@Headword:Clarke, Thomas W.]]

             a Baptist minister, was born in Brewster, Mass., Feb. 28, 1820. He was converted in early life, pursued his preparatory studies at the Leicester Academy, and at the Theological Seminary, Bangor, Me., where he graduated when about twenty-one years of age. He was ordained pastor in Nantucket, Mass., in 1851, and, served ten or eleven years there, and at Wheatland, N. Y., and Lexington, Mass.; also for several months supplying the pulpit at West Harwich. He received an appointment in the beginning of the late civil war as chaplain in. the army, and was severely wounded near New Berne, N. C. After his recovery from an amputation, president Lincoln reappointed him permanent chaplain, and he was stationed, first at a military hospital in Montpelier, Vt., and subsequently at a similar institution in Worcester, Mass. When this latter hospital was abandoned, he was appointed to an inspectorship in the custom-house in Boston.

While occupying this position, and for several years after he left it, he preached  very acceptably whenever he had an opportunity. He died at Boston Highlands, Feb. 11, 1881. Mr. Clarke was a man of good abilities, genial in spirit, an ardent patriot, and devoted to the work to which he had consecrated his life. See The Watchman, March 17,1881. (J. C. S.) or his, parents had removed. He graduated from Yale College in 1837, and was soon after elected professor of Greek, in the College of Mobile, where he: spent two years, and then accepted the. presidency of that college. Resuming his theological studies, he graduated from Yale Divinity School in 1841; was ordained pastor of the Congregational Church in Canterbury, Conn., the same year; and in 1845 became pastor of the Second Congregational Church, Hartford. He regarded his pastorate in Hartford as the most fruitful and delightful period of his life. On account of his health, he accepted a call to the Mercer Street Presbyterian Church in New York city in 1859, and after two years became. pastor of the First Presbyterian Church, Buffalo, a position which he filled: with great success until the close of his life, May 23, 1871. (W. P.S.)

## Clarke, W.[[@Headword:Clarke, W.]]

             an English Congregational minister, was born in Coventry, Dec. 22, 1801. He joined the Church in youth, prepared for the ministry at Hackney Academy, and began his vocation at Godalming, Surrey. In 1837, at the instance of the Colonial Missionary Society, he settled in Ontario, Canada,  where he held successive pastorates at London, Simcoe, and Dresden, and died in 1878. -See (Lond.) Cong. Year-book, 1879, p. 308.

## Clarke, W. Augustus[[@Headword:Clarke, W. Augustus]]

             an English Baptist minister, was ordained by a Greek bishop, but joined the Baptists, and in 1773 became pastor at Red-cross Street. In 1780 he was opposed by the papists, and had to remove to a room in Bunhill Row. He then fled to Ireland, next to America; but returned to London in 1797, and in 1799 resumed preaching in Bunhill Row, where he still was in 1801; See Gadsby, Hymn writers, p. 39; Wilson, Dissenting Churches, iv, 431.

## Clarke, Wesley C[[@Headword:Clarke, Wesley C]]

             a Methodist Episcopal minister, was born in Bloomfield, Monroe Co., C. He embraced religion in early life; and in 1834 entered the Ohio Conference. In 1849 he became a superannuate, and died Sept. 2, 1855. Mr. Clarke was energetic beyond his physical endurance. He was a confiding friend, an ardent Christian, an able and successful minister, and an eminently faithful pastor. See Minutes of Annual Conferences, 1855, p. 634.

## Clarke, William (1)[[@Headword:Clarke, William (1)]]

             a learned English divine and antiquary, was born at Haghmon Abbey, Shropshire, in 1696. He was educated at Shrewsbury School, and St. John's College, Cambridge, where he became a fellow on Jan. 22, 1717. In 1724 he was presented to the rectory of Buxted, in Sussex, by archbishop Wake, and was made prebendary in the cathedral church of Chichester. He resigned the rectory of Buxted in 1768, and in June, 1770, was installed chancellor of the Church of Chichester. He died Oct. 21, 1771. He assisted in the translation of Frapp's Lectures on Poetry and in Annotations on the Greek Testament, and was the author of several of tie notes subjoined to the English version of Bleterie's Life of the Emperor Julian. His chief work was the Connection of the Roman, Saxon, and English Coins (1767,  4to). See Chalmers, Biog. Dict. s.v.; Allibone, Diet. of Brit. and Amer. Authors, s. v;

## Clarke, William (2)[[@Headword:Clarke, William (2)]]

             a Scotch clergyman, was licensed to preach in 1744, called to the living at Kirkgunzeon in 1746, ordained in 1747, and died Nov. 23, 1786, aged seventy-four years. A lame foot marred his personal appearance, but his exemplary life and warmth of benevolence secured him respect. See Fasti Eccles. Scoticance, i, 586.

## Clarke, William (3)[[@Headword:Clarke, William (3)]]

             an Episcopal minister, son of Rev. Peter Clarke, was born in Danvers, Mass., about 1739. He graduated at Harvard College in 1759, went to England and was ordained, then returned to America, and became rector of St. Paul's Church in Dedham, Mass. Here he was successful in his ministry, and lived in peace until the spring of 1777, when he was sentenced to be confined on board a ship. because he refused to acknowledge the independence of the United States. After his release he went to England. In 1786 he resided in Halifax, N.S., and soon afterwards removed to Digby. Subsequently he returned to. the United. States, aid died in Quincy, Mass., in 1815. See Sabine, Loyalists of the Amer. Rev. ii, 315. (J. C. .)

## Clarke, William (4)[[@Headword:Clarke, William (4)]]

             an English Baptist minister, was born in Kenton, Suffolk, April 7, 1779. He was baptized Oct. 27, 1799; chosen a deacon of the Church. Aug. 26, 1810, and ordained July 14, 1816. For many years he was pastor. at Saxlingham, Norfolk. In 1858 he became pastor at Carleton: Rode, where he remained until his death, Dec. 30, 1864. He was a truly godly man, liberal in. heart, earnest and frequent in prayer, a lover of the house and ordinances of God. See (Lond.) Baptist Hand-book. 1866, p. 127. (J. C. S.)

## Clarke, William (5)[[@Headword:Clarke, William (5)]]

             an. English Methodist preacher, was born at Harricott, Tavistock, Devon, Feb. 14, 1822. He was converted in his youth, joined the Bible Christians, was a class-leader and local preacher, entered the ministry in 1847, was an impressive, earnest preacher for thirty years, wining many souls to Christ,  and became superannuated in 1877, but: labored as he had strength, till his death, Jan. 9, 1879. See Minutes of the 61st Annual Conference. .

## Clarke, William Henry[[@Headword:Clarke, William Henry]]

             a Protestant Episcopal minister, was born at Norwich, Conn., Jan. 22, 1821. He entered college in the sophomore year from the Episcopal Academy, Cheshire, and, on graduating, proceeded to study in the General Theological Seminary, N. Y., completing his. course in 1845, when he was ordained deacon,, June 29. He spent several years engaged in teaching in the Patapsco Female Institute, Ellicott's Mills, Md., being ordained presbyter Sept. 20,1846. In 1852 and 1853 he served as an agent of the Church Book Society of New York; and from September, 1853, till February, 1856, had charge of Locust Grove Seminary, near Pittsburgh, Pa. In March, 1856, he. became rector of St. Peter's Church, Rome, Ga., and left that position in the summer of 1861. to remove to Augusta as assistant rector of St. Paul's Church. In January, 1863, he became rector, and so continued till his death, Aug. 10,1877. From 1863 he was a member of the standing committee of the diocese, and from 1867 its president. In October, 1875, he was selected by the House of Bishops to be missionary bishop to Cape Palmas, Africa, which office he declined. See Obituary Record of Yale College, 1878. :

## Clarke, William Nash[[@Headword:Clarke, William Nash]]

             an English Baptist minister, was born in London, April 21,1732. He was converted under George Whitefield, but joined the Baptists at Devonshire Square, London. He studied under Dr. S. Stennett; became pastor at Unicorn-Yard in 1761; educated several young men for the ministry; removed to Exeter in 1786, and died there, July 29, 1795. Mr. Clarke was a man of great piety and. probity, and preached against the spread of Antinomianism. He published four Sermons and Charges. See Wilson, Dissenting Churches, iv, 239.

## Clarkson, Abraham[[@Headword:Clarkson, Abraham]]

             an English Independent minister, was born at Earlsheaton, Dewsbury, in 1783. He was carefully trained in the Established Church; was converted at the age of twenty, and became a member of the Independent Church at Ossett in 1806. In April, 1811, he was admitted to the academy at Idle; the same year became pastor at Mixenden, Halifax; in 18181 removed to Bingley, near Bradford; in 1,837, went to reside at Batley near Dewsbury, where, through his efforts, a commodious place of worship was built in 1839, and in which, as contributor, a frequent supply, and as deacon, he rendered efficient service till his death, May 4,1850. Mr. Clarkson was a man of deep and .uniform piety, and eminently diligent in the discharge of all his-duties. See: The Evangelical Magazine (Lond.), 1850, p. 705.

## Clarkson, David (1) B.D.[[@Headword:Clarkson, David (1) B.D.]]

             a celebrated English nonconformist divine,. and one of the, tutors of archbishop Tillotson, was born at Bradford, Yorkshire, Feb. 2, 1622, and educated at Clare Hall, Cambridge, of which he was made a fellow. He was minister of the Mortlake Church, Surrey, till ejected in 1662, after which he preached in- obscure places till 1682, when he was chosen co-pastor with Dr. Owen at Moirtlake, whom he succeeded in 1683. He died June 14,1686, His publications include Primitive Episcopacy (Lond. 1680):No Evidence of Diocesan Episcopacy in Primitive Times (1681); a work in answer to Stillingfleet:- 'Discourse of Liturgies (1689):-Sermons and Discourses (1696); and other works. See Allibone, Dict. of Brit. and Amer. Authors, s.-v.; Chalmers, Biog. Dict. s.v.; Wilson, Dissenting Churches, i, 285.

## Clarkson, David (2)[[@Headword:Clarkson, David (2)]]

             a Protestant Episcopal minister, was born in Worcestershire, England, in- June, 1801. He graduated at Oxford University; came to America in 1823; was ordained by bishop Doane, and became rector of Trinity Parish, Belvidere, N. J., officiating also in several neighboring place. From 1852 to 1855 he was chaplain in the United States Army, and was stationed at Fort Riley, Kansas. In the winter of 1855 he was pastor at Lexington, Mo., and in 1860 he removed to Grand Rapids, Mich., where he died, April 6, 1862. See Amer. Quar. Church Rev. 1862, p. 735.

## Clarkson, James[[@Headword:Clarkson, James]]

             an Associate minister, was born, educated, and licensed in Scotland. In 1772. he was sent to America by the General Associate Synod of Scotland; was ordained and settled as pastor of the Associate Reformed Church in Guinston, York Co., Pa., and died in 18i1. Mr. Clarkson took an active part in discussions which terminated in the formation of the Associate- Reformed Church, by the union of the Associate and he formed Presbyterian bodies in 1782, and distinguished himself particularly by being one of the two ministers who finally held out against the union. - He was moderator of the Associate- Synod in 1800. See Sprague, Annals of the Amer. Pulpit, IX, iii, 15.

## Clarkson, Joseph[[@Headword:Clarkson, Joseph]]

             a Protestant Episcopal minister, was born in 1766. During the early part of the Revolution he attended a classical school in Lancaster, Pa., of which Dr. Robert Smith, a Presbyterian clergyman, was principal. In 1782 he graduated at the University of Pennsylvania, and, after studying theology, was ordained deacon in 1787. in which year he acted as secretary to the House of Bishops. He began his ministry in Philadelphia, but soon after went to Wilmington, Del., and ministered until 1799 in the old Swedes' Church. In April of that year he became rector of St. James's Church, Lancaster, his field of labor embracing two country parishes besides St. James's, and here he died, Jan. 25, 1830. See Sprague, Annals of the Amer. Pulpit, v, 282.

## Clarkson, Robert Harper, D.D., LL.D[[@Headword:Clarkson, Robert Harper, D.D., LL.D]]

             a bishop of the Protestant Episcopal Church, was born at Gettysburg, Pennsylvania, November 19, 1826. He graduated from. Pennsylvania College in 1844, and studied theology at St. James's College; was ordained deacon in 1848; became rector of St. James's Church, Chicago, in 1849 was consecrated bishop of Nebraska, November 15, 1865, and died March 10, 1884.

## Clarkson, Thomas[[@Headword:Clarkson, Thomas]]

             was born March 26, 1760, at Wisbeach, Cambridgeshire, where his father, a clergyman, was master of the free grammar-school. He studied at St. John's College, Cambridge, and became a promoter of the anti-slavery agitation in Great Britain by a Latin prize-essay which he wrote in 1785, on the question, “Is it right to make slaves against their will?” In order to pursue the agitation of the question, he relinquished his chances of advancement in the Church, for which he was intended, and in which he had taken deacon's orders. His essay was translated into English, and had an extensive circulation. Thenceforth his life was devoted to the anti- slavery cause. He labored indefatigably to bring to light the iniquities and cruelties of the slave-trade, traveling some years thousands of miles in furtherance of his benevolent designs, and publishing on the subject almost every year. He lived to see not only the slavetrade abolished (in 1807), but the abolition of slavery itself in the British West Indies in 1833. He also took an active part in other benevolent schemes, particularly in the establishment of institutions for seamen. He died Sept. 26, 1846. His principal writings are, History of the Abolition of the Slave-trade (2 vols. 8vo, 1808; new ed., with Preface by Brougham, 1839); A Portrait of Quakerism, 1807; and a Life of William Penn, 1813. See Taylor, Biog. Sketch of T. Clarkson (Lond. 1847, 12mo).

## Clarkson, Thomas B.[[@Headword:Clarkson, Thomas B.]]

             an Associate minister, was born in 1794; finished his theological course in 1819, and was licensed the year after. He was ordained Aug. 13, 1822; was pastor at Mercersburg and McConnelsburg from 1823 to 1833; then resigned on account of ill-health, and died in 1836. See Sprague, Annals of the Amer. Pulpit, IX, iii, 16.

## Clarkson, William Henry[[@Headword:Clarkson, William Henry]]

             an English Wesleyan minister, was born. at York. He was brought up in tile Established Church, but converted among the Methodists. He began his ministry at Rye, where his labors were signally blessed, and during a long course in the travelling ministry the same success attended him. He was for many years a superannuate at Canterbury, where he died, Dec. 28,1881, aged eighty-six years. See Minutes of the British Conference, 1882, p. 19. Clarus is the name of several eminent persons in early Christian history:

1. Bishop of Ptolemais, attended the synod of Caesarea, A.D. 198, convened by the metropolitan Theophilus and Narcissus of Jerusalem, with the view of settling the paschal controversy (Eusebius, Haer, 25).'

2. Bishop of Mascula, in Numidia.

3. Apostle of Aquitaine, a martyr, and, as some writers say, a bishop who came from Africa to Rome and was sent thence by pope Anacletus, in the 1st century, as a missionary to Aquitaine. He was martyred at Lectoure, in Gascony, and buried in the same place. He is commemorated June 1.

4. A presbyter and martyr, commemorated Nov. 4 in Usuard's Martyrology.

5. First bishop of Alby, and martyr flourished in the 3d century; commemorated at Alby on July 1.

6. Bishop of Nantes, apostle of Brittany in the latter part of the 3d century. He was the first missionary sent into Brittany, and first bishop of Nantes. There are various traditions respecting St. Clarus, that he associated with the apostles, or at least with two of them, Peter and Paul; that he was sent into Gaul by St. Peter, when that apostle was bishop of Rome; that he was sent into Gaul by St. Linus, the successor of St. Peter; that he brought with him the nail which fastened the right hand of Peter to the cross, etc. It  appears: that he went from Rome into Gaul with the deacon Adeodatus about 280, and preached in the southern district of Brittany. According to an ancient tradition, he died in the diocese of Vannes. His relics were transported in 878 to the abbey of St. Aubin of Angers. He is commemorated Oct. 10.

7. A presbyter of Touraine, born at Auvergne in the middle of the 4th century; commemorated Nov. 8..

8. A saint of Loudun, where he is honored as a martyr. He flourished probably in the 4th century, and is commemorated Aug. 8.

9. Presbyter and abbot of Yienne, in France, was born in the beginning of the reign of Clotaire II, in that town, on the banks of the Rhone. He was abbot of the monastery of St. Marcellus of Vienne, which he governed over twenty years, and had at the same time the direction of the convent of St. Blandina, to which his mother had retired. Having been informed of the hour of his death by an apparition of St. Blandina, he caused himself to be carried into the church, where he lay extended on a hair-cloth, and ceased not to pray and sing praises to God until he breathed his last. He died about the year 660. His life has been written anonymously and published by Mabillon and Bollandus. He was buried in the Church of St. Blandina. His bones were scattered in the 16th century by the Huguenots. He is commemorated Jan. 1.

10. A priest and martyr, was a native of Rochester, and died about 894. He went to Gaun and established. himself in Le Vexin, where he soon acquired a high reputation. A beautiful woman, who did not succeed in making him comply with her passion, revenged herself by paying two criminals to assassinate him, in a borough which still bears his name, Saint-Clar, and which is famous for the treaty that ceded to Rollo the province of Neustria.

## Claromontanus, Codex[[@Headword:Claromontanus, Codex]]

             SEE CLERMONT MANUSCRIPT.

## Clary, Dexter[[@Headword:Clary, Dexter]]

             a Congregational minister, was born in Conwav, Mass., Feb. 1,1798. For a while he was a merchant in Sackett's Harbor, N. Y., and then entered upon a course of study with a view to the ministry, receiving license to preach in 1828. Under commission of the Western Domestic Missionary Society he labored a. year in, western New York. In 1829 he was ordained an evangelist at Watertown, in the Presbyterian Church, and for several years served as such in the region. about Rochester, Buffalo, and occasionally in  Canada. For the purpose of studying theology he went to New Haven, Conn., in 1834. Not long after he was called to Montreal, where he labored for two years. In 1838 he went to Rockford, Ill., and in 1840 fixed his residence at Beloit, Wis. For a year after, his labors were divided between Congregational churches of these two places. The Church in Beloit having grown, he gave himself wholly to the work in that field. In September, 1850, he resigned his charge and entered the service of the American Home Missionary Society, as its superintendent for Wisconsin, an office which he filled for twenty-two years, travelling in that time about one hundred thousand miles. In the first years of his pastorate at Beloit were begun the consultations that resulted in the founding of Beloit College, of which, at its organization, he was elected one of the trustees; and. at their first meeting, in 1845, he was appointed secretary of the board and of the executive committee-positions which he occupied until his death, June 18, 1874. See Cong. Quarterly, 1876, p. 357.

## Clary. Joseph Ward[[@Headword:Clary. Joseph Ward]]

             a Congregational minister, was born in New York. He graduated at Middlebury College in 1808, and at Andover Theological Seminary in 1811; was ordained May 7, 1812, pastor of First Church, Dover, N. H.; was pastor at Cornish; from 1828 to 1834; and without charge at Cornish till his death, April 13,1835. See Trin. Cat. of Andover Theol. Sem. 1870, p. 19.

## Clasens, D.[[@Headword:Clasens, D.]]

             a Dutch engraver, who flourished about 1660, etched a number of plates, among which is one of The Virgin and Infant, with St. John and an Angel.

## Clason, James (1)[[@Headword:Clason, James (1)]]

             a Scotch clergyman, son of the minister of Dalziel, was licensed to preach in 1808, and presented to the living at Dalziel the same year; he joined the Free Secession in 1843, and died suddenly April 16, 1852, aged sixty-eight years. See Fasti Eccles. Scoticance, ii, 283. .

## Clason, James (2)[[@Headword:Clason, James (2)]]

             a Scotch clergyman, took his degree at Glasgow University in 1831; was presented to the living at Ratho in 1833, and died April 17,1842, aged- thirty-four years. See Fasti Eccles. Scoticance, i, 141.

## Clason, Patrick, D.D.[[@Headword:Clason, Patrick, D.D.]]

             a Scotch clergyman, was born at Dalziel; licensed to preach in 1813; presented to the living at Carmunnock in 1814; ordained in 1815; resigned in 1821; transferred to St. Cuthbert's Chapel-of-Ease, Edinburgh, in 1824; and joined the Free Secession in 1843. At the first meeting of the Free General Assembly he was chosen joint-clerk, and moderator of the Free Assembly in 1848. He published, Considerations of St. Cuthbert's Chapel-- of-Ease (1833) :--Strictures on the Statement of the Central Board of Scottish Dissenters; Two Letters (Edinburgh, 1 835): Speech in the Presbytery of Edinburgh in 1839; and three single Sermons. There is no further record of him. See Fasti Eccles. Scoticance, i, 128; ii, 59.

## Clason, Robert[[@Headword:Clason, Robert]]

             a Scotch clergyman, native of Logie, was licensed to preach in 1774; presented to the living at Dalziel in 1786; elected clerk to the synod, but resigned on being transferred to Logie, Stirling, in 1801. He died July 8, 1831, aged eighty-five years, leaving two sons, James, minister at Dalziel, and Patrick, minister at Edinburgh, See Fasti Eccles. Scoticance, ii, 283, 737.

## Class-Leader[[@Headword:Class-Leader]]

             SEE CLASS-MEETINGS.

## Class-Meetings[[@Headword:Class-Meetings]]

             In the Methodist Episcopal Church, and indeed in all Methodist churches throughout the world, each congregation is divided into smaller companies, called classes. One of the more experienced members is appointed by the pastor to be leader of the class. “It is his duty,” in the Methodist Episcopal Church,  “I. To see each person in his class once a week at least; in order

(1.) To inquire how their souls prosper.

(2.) To advise, reprove, comfort, or exhort, as occasion may require.

(3.) To receive what they are willing to give towards the relief of the preachers, church, and poor.

II. To meet the ministers and the stewards of the society once a week; in order

(1.) To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

(2.) To pay the stewards what they have received of their several classes in the week preceding” (Discipline, pt. 1, ch. 2, § 1).

A rudiment of the “class-meeting” may perhaps be found in the Prophesyings begun at Northampton. These were religious meetings for discussions on the Scriptures, prayer, and mutual instruction, conducted by clergymen under fixed rules. Bishop Grindal, Bishop Parkhurst, and other bishops highly approved them, but Queen Elizabeth prohibited them (May 7, 1577; Wilkins,' Concil. 4:289); they were, however, kept up in many places until Whitgift (who became archbishop of Canterbury in 1583) succeeded, in his violent way, in putting them down. Marsden (Churches and Sects, 1, 250) remarks that these meetings gave Wesley “the idea of those social meetings in which the laity were to sustain an important part, though still under the guidance of their pastors, and in which the strength of Methodism consists” (see also Grant, History of the English Church, 1, 426, London, 1811).

A nearer approach to the “class-meeting” is to be found in the “religious societies” so widely diffused in the Church of England toward the close of the 17th century. According to Woodward (Rise and Progress of the Religious Societies, etc., Lond. 1744), it was “about 1666 that several young men in London, being brought to serious convictions by the preaching of their clergy, and applying to their ministers for religious counsel, were advised by them to meet together once a week, and apply themselves to good discourse and things wherein they might edify one another.” These societies soon multiplied, and in 1678 a digest of rules for their conduct was adopted. Horneck, Beveridge, Stillingfleet, and Tillotson were among the promoters of these societies. By 1691 there were forty of these religious societies in London, and many in other parts of  England. For their rules see Woodward (cited above), and also Hook, Ecclesiastical Biography, 2, 363; 6:166. Dr. Clarke (Memoirs of the Wesley Family, Lond. 1843, vol. 1, p. 144) gives a letter from Samuel Wesley, Concerning the Religious Societies (1699), in which they are named as supplying the lack of confraternities, sodalities, etc., in the Church of England, and their objects and methods are highly commended. On the Continent of Europe, the Collegia Pietatis, begun by Spener at about the same time, had ends and methods somewhat like those of the later class-meeting, SEE PIETISM; SEE SPENER.

Woodward's book was translated into German by the excellent D. E. Jablonski (q.v.), and similar societies were formed in various parts of Germany (Christian Remembrancer, July, 1854, 200). The nearest approach to the “class- meeting” in the Roman Church is perhaps to be found in the “Society of St. Vincent de Paul,” which is composed of laymen, whose objects are mutual edification at periodical meetings, and the promotion of active charity. SEE VINCENT DE PAUL, SOCIETY OF.

When Wesley commenced his itinerant labors, the religious societies “received Mr. Wesley with open arms” (Coke and Moore, Life of Wesley, 1792, p. 6, 7). It is not at all unlikely that Wesley's views as to the true “social” life of Christianity received an impulse from these organizations. But, according to his own account, the “class-meeting” arose out of what was at first a merely fiscal plan to pay a church debt in Bristol (1742). “It was agreed

(1.) That every member of the society that was able should contribute a penny a week;

(2.) That the whole society should be divided into little companies or classes, about twelve in each class; and

(3.) That one person in each should receive that contribution of the rest, and bring it in to the stewards weekly. Thus began that excellent institution, merely upon a temporal account, from which we reaped so many spiritual blessings that we soon fixed the same rule in all our societies” (Wesley, Works, N. Y. ed., 7, 350). Some time after, complaints being made to Wesley of the conduct of some members of the societies, it struck his mind, “This is the very thing we need. The leaders are the persons who may not only receive the contributions, but also watch over the souls of their brethren” (Wesley, Works, 7, 350). All Mr. Wesley's  societies were soon divided into these classes, under rules which are still substantially observed (see above).

Much of the energy, unity, and stability of Methodism is due to the class system. The most intelligent and advanced Methodists hold it in high esteem. “Methodism holds that the communion of saints is part of a man's duty before he can claim to be a partaker of the body and blood of Christ, which is the public sign of fellowship with the whole body; and it says to a man that we hold that it is part of God's will that we should exhort one another, edify one another, confess our faults one to another, commune one with another on God's dealings with us and our walk with God.

I am prepared to stand before members of the Lutheran Church, members of Presbyterian or Episcopal churches, and say, as I constantly do, You omit from your Church organization a vital part of New Testament Christianity. Your Church provides for the individual life; it provides for the public life of the Church, but it altogether leaves out the social life of the Church; and that is in the New Testament as I hold” (Arthur, Speech at Wesleyan Conference, Sheffield, 1863). “Nothing is so little understood amongst Christians as the nature of the ‘communion of saints,' and its vitalizing influence in the conservation of religious life, and the enlargement of the kingdom of Christ. The class-meeting amongst the Methodists is nothing but the realization of this idea; it is the concert of souls actuated by religious feeling to carry out the great purpose of their ‘high calling.' It has been the true life of every thing in Methodism, in every part of the world, like those agencies of nature which lie out of sight, but, by their penetrating influence, give vitality alike to the flower and the forest tree” (Lond; Quar. Review, Oct. 1854, p. 131). “Even if the class-meeting were less inseparably bound up with the entire disciplinary and financial economy of Methodism, still its advantages are so numerous that to sever it from the Methodistic system would be to inflict a paralyzing stroke, if not a death- blow.

It affords opportunity for instruction more individual and personal than can be offered from the pulpit, for Christian fellowship more intimate than can be enjoyed in the congregation, for the needful outpourings of a mind burdened either with sorrow or with joy, for watching the progress of young disciples, for preventing backsliding by timely admonition, and for special oversight of the sick and the poor.” See Keys, Class. leaders' Manual (N. Y. 1851, 18mo); Miley, Treatise on Class-meetings (Cincinnati. 1851, 18mo); Rosser, On Class-meetings (Richmond, 1855); Fish, On Class-meetings (Lond. 1850, 18mo); Wesley, Works (N. Y. edit.),  v. 179, and often; Porter, Compendiun of Methodism, 47, 458; Stevens, History of Methodism, 2, 430, 452; Wesleyan Methodist Magazine, July, 1863, p. 619; August, 1855, p. 704; Smith, History of Wesleyan Methodism, 1, 660-672 (Lond. 1857, 8vo); Meth. Quar. Rev. 1862, 559, 662; Life of Father Reeves, the Class-leader (N. Y. Carlton and Porter).

## Classens, August[[@Headword:Classens, August]]

             a Hungarian theologian, who was born at Galgop, and. died at Pricwitz in 1750, wrote Eucharisticon Michcelis Caroli (1745, fol.): — Eclogce: Elegice (in MS.). See Hoefer, Nouv. Biog. Generale, s.v.

## Classis[[@Headword:Classis]]

             (a class, division), the name of an ecclesiastical body in the Reformed (Dutch)Church in Holland and in America, corresponding to the presbytery in -the Presbyterian Church. A classis is composed of the minister or ministers, and one elder, of each church constituting the body, together with such other ministers without pastoral charge as may belong to it. The same arrangement prevails in the German Reformed Church in the United States.

The classis hold an intermediate place between the consistory and the particular synod. It is represented by two ministers and two elders in the particular synod, and by three ministers and three elders in the general synod. It is both a legislative and a judicial body, many of whose acts are -  subject to the revision of the superior courts. SEE REFORMED CHURCH IN AMERICA; SEE GERMAN REFORMED CHURCH IN AMERICA. (W. J.R.T.)

## Clauda[[@Headword:Clauda]]

             (Κλαύδη), a small island off the S.W. coast of Crete, which Paul passed on his tempestuous voyage to Rome (Act 27:16); called also Gaudos by Mela (2, 7) and Pliny (Hist. Nat. 4, 42), Claudus (Κλαῦδος) by Ptolemy (in, 7), and Claudia (Κλαυδία) in the Stadiasmus Maris Magni: it is still called Clauda-nesa, or Gaudonesi, by the Greeks, which the Italians have corrupted into Gozzo of Candia, to distinguish it from another island of the same name (anciently likewise called Claudos) near Malta. It is said to have been the Calypso's isle of mythic fame (Callin. ap. Strabo, p. 299). According to Pococke, it is now inhabited only by some thirty families (East, 2, 347; Prokesch, Denkwird. 1, 598). This otherwise insignificant islet is of great geographical importance in reference to the removal of some of the difficulties connected with Paul's shipwreck at Melita. The position of Clauda is nearly due W. of Cape Matala, on the S. coast of Crete, SEE FAIR HAVENS, and nearly due S. of Phoenice (q.v.). (See Ptol. 3:17, 1; Stadiasm. p. 496, ed. Gail.) The ship was seized by the gale a little way after passing Cape Matala, when on her way from Fair Havens to Phoenice (Act 27:12-17). The storm came down from the island (κατ᾿ αὐτῆς, v. 14), and there was danger lest the ship should be driven into the African Syrtis (v, 17). It is added that she was driven to Clauda, and ran under the lee of it (v, 16).

We see at once that this is in harmony with, and confirmatory of, the arguments derivable from: all the other geographical circumstances of the case (as well as from the etymology of the word Euroclydon, or Euro-Aquilo), which lead us to the conclusion that the gale came from the N.E., or, rather, E.N.E. This island is about seven miles long and three broad. Its W. shore, which trends in a N.W. direction, and is prolonged by “some rocks adjacent,” would “afford the advantage of comparatively smooth water for some twelve or fifteen miles” (Adm. Penrose's MS. in Conybeare and Howson's St. Paul, 2, 327) to a ship “caught,” as Paul's was, with “a tempestuous wind” from the N.E. Accordingly, under the lee shore of Clauda were taken those skillful precautions of “hoisting in the boat,” “undergirding [or frapping] the ship,” and making her snug by “lowering the gear;” which kept the ship (q.v.)  from foundering under the pressure of a fortnight's “gale in Adria,” and preserved her for the rough remedy of a wreck on the island of Melita (Smith, Voy. and Shipwreck of St. Paul, 2d ed. p. 92, 98, 106, 253). SEE SHIPWRECK.

## Claude[[@Headword:Claude]]

             an ingenious French painter on glass, was born about 1468, and practiced. at Marseilles, where he enjoyed a high reputation. He was invited to Rome by the great architect Bramante to paint the windows of the Vatican; and also executed the large windows of Santa Maria del Popolo. He died there not long afterwards. See Biog. Universelle, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Claude (Dabbeville), Clemnent Foullon[[@Headword:Claude (Dabbeville), Clemnent Foullon]]

             (generally known under the name of le Pere),a French missionary and historian, of the Capuchin order, was one of the four who went, in 1612, with Razilly, lieutenant-general of the king, to found an institution in Brazil. After his mission had been accomplished, he went back to France to get help, but his age did not allow him to return to Brazil. He died at Paris in 1632, after having founded the convent of the Capuchins at Abbeville. He left Histoire de la Mission ai de de Maragnon, etc. (Paris, 1614, 2mo): — Histoire de Colette, Vierge de Ordre de Sainte-Claire (ibid. 1619), .See Hoefer. Nouv. Biog. Generale, s.v.

## Claude Of Turin[[@Headword:Claude Of Turin]]

             SEE CLAUDIUS, CLEMENS.

## Claude, Isaac[[@Headword:Claude, Isaac]]

             a French Protestant theologian, son of Jean Claude, was born at Saint- Affrique, March 15, 1653. He first exercised his ministry at Sedan, and afterwards took charge of the Wallooon Church at the Hague, where he died, July ,29,1695. .He published the works of his father Jean. He is .believed to be the author of Le Comte de Soissons, a romance (Cologne, 167.7). See Hoefer, Nouv. Biog. Generale, s.v.

## Claude, Jean[[@Headword:Claude, Jean]]

             one of the most eminent of French Protestant divines, was born at La Sauvetat, near Agen, in the south of France, in 1619. He studied theology at Montauban, was ordained in 1645, and began his pastoral labors at La Tregue in the same year. In 1654 he was called to the church at Nismes, where he also taught in the theological school. In 1661 he was interdicted from his functions by the government, as a penalty for opposing, in the provincial synod, a project of union between Romanists and Protestants proposed by the governor of Languedoc. He went to Paris to have this penalty revoked, and while there was prevailed upon by Madame Turenne (who wished to save her husband from Romanism) to write against Arnauld on the Eucharist, which led to a controversy of great note. Claude's tractate was circulated in MS.; but in 1664 Arnauld published his celebrated Perpetuite de la Foi, etc. SEE ARNAULD, to which Claude replied in 1667 in his Reponse au Traite de la Perpetuite de la Foi, etc. (see an account of the controversy in Bayle, translation of 1736, 10 vols., 4:366). He had previously been appointed minister at Montauban (1662), and also professor of theology. In 1666 he was interdicted again, and in that year he became pastor of the Reformed church at Charenton, near Paris. Here he remained, popular and useful, regarded as the chief literary defender of French Protestantism, until 1685.

The eminent Port-Royalists, Arnauld and Nicole, found him a capable and worthy opponent. “In 1673 appeared his Defense de la Reformation, ou Response aux Prejuges legitimes de Nitcole (latest ed. Paris, 1844, 8vo). In 1681 Claude had a controversial conference with Bossuet, after which he published Reponse a la Conference de Bossuet (La Haye, 1683, 8vo). The conference, as usual, led to no approximation between the contending parties.” In 1685 the revocation of the edict of Nantes by Louis XIV obliged Claude to seek refuge in Holland, where he was well received, on account both of his talents: and his personal character, and the prince of Orange granted him a pension. He died Jan. 13, 1687. His Plaintes des Protestans cruellement opprimes dans le Royaume de France was published after his death (best ed. by Basnage, Cologne, 1763, 8vo). His style, though simple, was vigorous, being sustained by logical skill and erudition. La Deveze wrote a  biography of Claude (Amsterdam, 1687)” (Eng. Cyclopaedia). Several of his works are translated, viz. Townsend, Claude's Historical Defence of the Reformation, with Life of Claude (Lond. 1815, 2 vols. 8vo): — Essay on the Composition of a Sermon (latest ed. N. Y. 1853, 12mo) . — Account of the Complaints of the Protestants (London, 1707, 12mo). — Haag, La France Protestante, 3, 473; Mosheim, Ch. Hist. cent. 17, sec. 2, pt. 1, ch. 1, § 12, note; Bayle, l. c. On Claude's qualities as a preacher, and his homiletical services, see Vinet, Histoire de la Predication, p. 303 sq. (Paris, 1860, 8vo).

## Claude, Jean Jacques[[@Headword:Claude, Jean Jacques]]

             a French Protestant theologian, son of the preceding, was born at the Hague, Jan. 16,1684, became pastor of a French church in London in  1710; and died there Feb. 27,1712, leaving Sermons sur l'Ecriture Sainte (Geneva, 1724, posthumously edited): — and some Dissertations (Utrecht, 1702, 12mo). See Biog. Universelle, .s.v.

## Claude, Saint, Of Besancon[[@Headword:Claude, Saint, Of Besancon]]

             SEE CLAUDIUS.

## Claudia[[@Headword:Claudia]]

             (Κλαυδία, femn. of Claudius), a Christian female mentioned in 2Ti 4:21, as saluting Timotheus, A.D. 64. She is thought to have become the wife of Pudens, who is mentioned in the same verse (although Linus is named between). It has been supposed that this Claudia was a British maiden, daughter of king Cogidunus, an ally of Rome (Tacitus, Agricol. 14), who took the name of his imperial patron, Tiberius Claudius. Pudens, we gather from an inscription at Chichester, and now in the gardens at Goodwood, was at one time in close connection with king Cogidunus, and gave an area for a temple of Neptune and Minerva, which was built by that king's authority. Claudia is said in Martial (11, 53) to have been of British extraction (caeruleis Britannis edita). Moreover, she is there also called Rufina. Now Pomponia, wife of the late commander in Britain, Aulus Plautius, under whom Claudia's father was received into alliance, belonged to a house of which the Rufi were one of the chief branches. If she herself were a Rufa, and Claudia her protegee, the latter might well be called Rufina; and we know that Pomponia was tried for having embraced a foreign religion (superstitionis externae rea) in the year 57 (Tacitus, Ann. 12:32), so that there are many circumstances concurrent tending to give verisimilitude to the conjecture. On the other hand, it may be said that the attempt to identify this Claudia with the British lady Claudia, whose marriage to Pudens is celebrated by Martial (Epig. 4, 13), rests on no foundation beyond the identity of the names of the parties, and the fact that Martial calls Pudens “sanctus,” and says he was a corrector of his verses.

But the identity of names so common as Pudens and Claudia  may be nothing more than a mere accidental coincidence; as for the term “sanctus,” it is precisely one which a heathen would not have applied to a Christian, whom he would have regarded as the adherent of a “prava superstitio” (Pliny, Ep. ad Traj.); and as respects Pudens's correction of Martial's verses, until we know whether that was a correction of their style or a correction of their morals (in which case Pudens really must have done his work very badly), we can build nothing on it. On the other hand, the immoral character of Martial himself renders it improbable that he should have had a Christian and a friend of Paul among his friends. Further, Paul's Pudens and Claudia, if husband and wife, must have been married before A.D. 67, the latest date that can be assigned to Paul's writing. But Martial's epigram must have been written after this, perhaps several years after, for he came to Rome only in A.D. 66; so that, if they were married persons in 67, it is not likely Martial would celebrate their nuptials years after this. In fine, if Paul's Pudens and Claudia were unmarried at the time of his writing, they must at least have been persons of standing and reputation among the Christians; and, in this case, can it be supposed that a poet meaning to gratify them would invoke on them the favor of heathen deities, whom they had renounced with abhorrence? See Archdeacon Williams's pamphlet, On Pudens and Claudia (Lond. 1848); an article in the Quart. Rev. for July, 11858, entitled “The Romans at Colchester;” and an Excursus in Alford's Greek Testament (vol. 3. prolegg. p. 104), in which the contents of the two works first mentioned are embodied in a summary form. See also Conybeare and Howson's St. Paul, 2, 484 n.

## Claudia (2)[[@Headword:Claudia (2)]]

             was a sister of Sulpicius Severus, who was a disciple of St. Martin and presbyter in Aquitaine, and. flourished about A.D. 420, A great number of letters were written to her by her brother, all bearing on the religious life. Two of them remain (see Gennadius, De Script. Eccles. xix; Baluze, Miscellan. (Paris, 1678 ), i, 32; Ceillier, Auteurs, viii, 119). .

## Claudian, Saint[[@Headword:Claudian, Saint]]

             a citizen of Corinth, martyred under Sabilus, in Diospolis, Egypt, A.D. 284. SEE VICTOTIUS.

## Claudianus[[@Headword:Claudianus]]

             is the name of several persons in early Christian records

1. Martyr with Papias and Diodorus in the Decian persecution, is commemorated Feb. 25 in Usuard's and the old Roman martyrologies.

2. A martyr at Nicomedia, is commemorated March 6 in Usuard's martyrology.

3. A presbyter of Rome among the representatives, of Sylvester at Arles, A.D. 314 (Labbe, Concil. i, 1429).

4. The reputed author of seven: epigrams in the Greek anthology, two of which, ascribed to him in the Vatican. MS., are addressed to the Saviour.'

## Claudianus Mamertus[[@Headword:Claudianus Mamertus]]

             a presbyter of Vienne, 5th century (died about 470), was a man of speculative talent, and well acquainted with the theology of Augustine. He wrote a treatise, De statu Animve (Bib. Max. Patr. 6; Bib. Patr. Galland. 10) against the anthropomorphism of Faustus of Rhegium (q.v.). He shows that “thought is inseparable from the essence of the soul, and that its spiritual activity is indestructible” (Neander, History of Dogmas, ed. Ryland, 1:340). For an analysis of the tract, see Dupin, Eccles. Writers, 2, 150 (Lond. 1693), and Clarke, Succession of Sacred Literature, 2, 249. Certain Latin hymns are attributed to Claudius, viz., Contra Poetas vanos (in the De Statu above), and Pange lingua gloriosi, which last, however, is more properly ascribed to Venatius Fortunatus. Sidonius Apollinaris, to whom the De A n ima is dedicated, gives a glowing panegyric upon the talents of Claudianus.

## Clauditianists[[@Headword:Clauditianists]]

             were a sect of. Donatists. It was one of the charges against the Donratist bishop Primianus that he murdered in the basilica those of his presbyters who objected to his admitting Claudianists to communion (Migne, Patrol. iv, 379),

## Claudius[[@Headword:Claudius]]

             (Κλαύδιος, for Lat. Claudius, perh. from claudus, lime), the name of two Romans mentioned in the N.T. SEE FELIX.

1. The fourth Roman emperor (excluding J. Caesar), who succeeded Caligula Jan. 25, A.D. 41. His full name was TIBERIUS CLAUDIUS DRUSUS NERO CAESAR AUGUSTUS GERMANICUS. He was the son of Drusus and Antonia, and was born Aug. 1, B.C. 10, at Lyons, in Gaul. Losing his father in infancy, he was abandoned to the care and society of domestics, and despised by his imperial relatives (Tacitus, Ann. 6, 46, 1 Suetonius, Claud. 2). Notwithstanding the weakness of intellect resulting from this neglect, he devoted himself to literary pursuits, and was the author of several treatises. On the murder of Caligula, he hid himself through fear of sharing his relative's fate, but was found by a soldier, at whose feet he fell a suppliant, but who saluted him emperor; and he was thus unexpectedly, and almost by force, hurried into the popular assembly, and constituted emperor chiefly by the Praetorian Guards, under promise of a largess to each soldier (Suetonius, Claud. 10). According to Josephus (Ant. 19, 2, 1, 3 and 4), the throne was in a great measure finally secured to him through the ad- dress and solicitations of Herod Agrippa I (q.v.).

This obligation he returned by great and peculiar favors to that personage, for he enlarged the territory of Agrippa by adding to it Judaea, Samaria, and some' districts of Lebanon, and appointed his brother Herod to the kingdom of Chalcis (Josephus, Ant. 19, 5, 1; Dion Cassius, 60:8), giving to this latter also, after his brother's death, the presidency over the Temple at Jerusalem (Josephus, Ant. 20, 1, 3). Indeed, the Jews were generally treated 1by him with indulgence, especially those in Asia and Egypt (Ant. 19, 5, 2, 3; 20:1, 2), although those in Palestine seem to have at times suffered much oppression at the hands of his governors (Tacitus, Hist. 5, 9, etc.); but about the middle of his reign those who abode at Rome were all banished thence (Act 18:2; see Hebenstreit, De Judaeo Roma exule, Lips. 1714). From the language of Suetonius in relating this event (Claud. 25), it is evident that the Christians were also indiscriminately included in the execution of the edict as a sect of the Jews, if, indeed, they were not the more numerous part of that portion of the inhabitants: “Judaeos, imlulsore Chresto [i.e. Christo, see Rossal, De Christo, in Chrestum commutato, Gron. 1717] assidue tumultuantes, Roma expulit” (“He banished the Jews  from Rome on account of the continual disturbances they made at the instigation of one Chrestus”). SEE CHRESTUS.

The historian has evidently, in his ignorance of the merits of the case, attributed the proverbial insurrectionary spirit of the Jews to the influence of Christianity, a confusion which the disputes between the Jews and Christians on the subject of the Messiah may have contributed to increase. Suetonius does not give the exact year of this event, nor can it be made out from any other classical authority; he mentions it, however, in connection with other events which are known to have taken place at different dates between A.D. 44 and 53: a comparison of the associated events in the Acts appears to fix it in the year A.D. 49. Orosius (Hist. 7, 6) fixes it in the ninth year of Claudius, A.D. 49 or 50, referring to Josephus, who, however, says nothing about it. Pearson (Annal. Paul. p. 22) thinks the twelfth year more probable (A.D. 52 or 53). Anger remarks (De ratione temporum in Actis App. p. 117) that the edict of expulsion would hardly be published as long as Herod Agrippa was at Rome, i.e. before the year 49. The Jews, however, soon returned to Rome. Several famines occurred under Claudius from unfavorable harvests (Dion Cass. 60:11; Eusebius. Chron. Armen. 1, 269, 271; Tacit. Ann. 12, 43), one of which, in the fourth year of his reign, under the procurators Cuspius Fadus and Tiberius Alexander (Joseph. Ant. 20, 2, 6; 5, 2), extended to Palestine and Syria, and appears to be that which was foretold by Agabus (Act 11:28; see Biscoe, On Acts, p. 60, 66; Lardner, Credibility, 1, 11; Kitto, Daily Bible Illust., last vol., p. 229- 232; compare Kuinol, in loc.; also Krebs, Obs. in N.T. p. 210).

The conduct of Claudius during his government, in so far as it was not under the influence of his wives and freedmen, was mild and popular, and he made several beneficial enactments (see Merivale, Romans unders the Empire, 5 474 sq.). He also erected numerous public buildings, and carried out several important public works. Having married his niece Agrippina, she prevailed upon him to set aside his own son Britannicus in favor of her own son Nero by a former marriage; but, discovering that he regretted this step, she poisoned him on the 13th of October, A.D. 54. (See Smith's Dictionary of Classical Biography, s.v.) During the reign of Claudius several persecutions of Christians by Jews took place in the dominions of Herod Agrippa, and in one of them the apostle James was executed. These dominions embraced by far the largest number of Christian congregations which were established up to the time of his death (A.D. 44). After his death, most of the territory over which he had ruled was reincorporated with the Roman empire, his son, Agrippa II, receiving only Trachonitis and  Gaulonitis. Thus the Christian congregations began to attract to a larger degree the attention of the Roman authorities. At the same time, the apostle Paul began to establish congregations in many of the larger cities of the empire, while those of earlier origin assumed much larger dimensions. Nevertheless, the difference between Jews and Christians was not generally understood by the Roman authorities, and this circumstance had some beneficial, but also some injurious consequences as regarded the Christians. On the one, hand, the missionary activity of the apostles and their helpers met with no opposition on the part of the Roman state (see Kraft, Prolus. II de nascenti Christi ecclesia sectae Judaicae nomine tuta [Erlang. 1771], and J. H. Ph. Seidenstucher, Diss. de Christianis ad Trojanum usque a Ceasaribus et Senatu Romano pro cultoribus religionis Mosaicae semper habitis [Helmstadt, 1790]); on the other hand, many who might have been willing to join the Christian Church were deterred from doing so by the fear that the yoke of all the Jewish law would be placed upon them. (See Wetzer und Welte, Kirchen-Lexikon, s.v.)

2. CLAUDIUS LYSIAS (Act 23:26). SEE LYSIAS.

## Claudius (2)[[@Headword:Claudius (2)]]

             is the name of numerous men in early Christian history:

1. A person enumerated by Epiphanius. (Haer. 51, 427) in a list of heretics who, like the Cerinthians and Ebionites, asserted that our Lord was a mere man.

2. A monk mentioned as a companion of Epiphanius, in the life by Simeon Metaphrastes (ii, 324).

3. A martyr at Ostia under Diocletian, commemorated Feb. 18 in Usuard's martyrology. .

4. A martyr at Rome, with pope Marcellinus, April 26 A.D. 304, according to Usuard.

5. A martyr with Asterius and Neon, his brothers, at Egea in Cilicia, under a judge named. Lysias, about A.D. 303. The Latins commemorate them Aug. 23, the Greeks, Oct. 29 (see Fleury, Hist. Eccles. viii, 16).

6. Bishop of Picenum, at Rimihi, A.D. 359.

7. A martyr at Rome with Nicostratusa and others, commemorated July 7 in Usuard's martyrology.

8. Another martyr at Rome :with Nicostratus and others, commemorated Nov. 8. Compare No. 7.

9. The tribune, martyr at Rome under Numerian, commemorated Dec. 3 in Usuard's and Roman martyrologies, but Aug. 12 in that of Jerome.

10. Saint, bishop of Vienne, lived in the 4th century, and is commemorated June 1. He was present at the Council of. Nice, where was prominent in the debate concerning the Donatists.

11. A bishop who sent Augustine the books that Julian, the Pelagian, had written against him, and to whom, in A.D.-42:1 Augustine dictates and sends his answer (Epist. 207), formerly prefixed to the books against Julian.

12. Saint Claudius I was the nineteenth bishop of Besangon (Vesuntium). The lists of the old chronologists make no mention of him; but, in the year 517 he subscribed to the Council of Epaonum, signing himself "Episcopus ecclesiae Vesintionensis."

13. Saint Claudius II was twenty-ninth bishop of Besancon, and succeeded (according to the lists) St. Gervasius. The incidents of his life are very  legendary, but it seems probable that from his earliest years in he was enrolled among the. clergy of Besancon; that after a novitiate in the abbey of Mt. Jura he was elected to succeed abbot Injuriosus A.D. 641 or 642, under the pontificate of pope John IV that on the death of Gervasius he was elected by the clergy of Besancon to be their archbishop; that after seven years he abdicated and returned to rule the abbey of Mt. Jura; and that he died in A.D. 696 or 699. St. Claudius, in his lifetime the oracle and model of the clergy of Besancon, became after his death one of the most popular saints of France. He is mentioned in the 9th century by Rabanus Maurus in his Martyrologium as an intercessor. He is. commemorated June 6. (Gall. Christ. xv, 17; Migne, Encycl; Theol. xl; Pattril. Lat. cx; 1149).

14. Father of St. Fuilgintius. The grandfather, Gordianus, was one of the senators driven from Carthage by Genseric, king of the Goths. Claudius and his brother returned to Africa, but found that :their houses had been given to the Arian priests. After obtaining possession of their goods, by the king's authority, they passed into Byzacene, and established themselves at Telepte. Claudius married Maria Anna, a Christian lady, and Fulgentius was born A.D. 468. Claudius died soon after.

15. Second bishop of Glandeves, succeeded Fraterlius, and was succeeded by Basilius. He is only known from having subscribed, through his representative, Benenatus, to the fourth council of Orleans, A.D. 541 (Gall. Christ. iii, 1236).

16. A letter addressed to Claudius exists in the collection of the writings of Isidore, bishop of Seville (A.D. 599-636). From internal evidences, it is believed not, to have been written by Isidore. This letter shows that the Greeks of the time believed Athanasius to be the author of the creed. which bears his name. But the uncertainty of the date deprives this evidence of vialie (Migne, Patrol. La. lxxxiii).

17. Bishop of Taurinium (Turin), advanced to .the. see before A.D. 774, and succeeded by the celebrated Claudius Clemens.

18. Said to have been bishop of Auxerre (Dempster, Menol. Scot., commemorated March 20 and March 30), but not mentioned among the bishops of that see in. Gall. Hist. (xii, 260), nor in, Gams (Series Episc.).

19. Claudius Clemens, or Claudius Clemens Scotus. SEE CLEMENS (2).

20. A martyr whose relics were translated to Rome in, 1650, together with. those of St. Pontianus, and again translated to Antwerp in 1656. Commemorated May 14.

## Claudius Apollinaris[[@Headword:Claudius Apollinaris]]

             SEE APOLLINARIS.

## Claudius Of Savoy[[@Headword:Claudius Of Savoy]]

             a Unitarian of the sixteenth century, who, in a disputation at Berne, 1534, maintained that Christ was a man, who “was called God inasmuch as he had received the fullness of the divine Spirit beyond all other beings. The Father dwelt in him through the divine Spirit, and all through him might be animated by the Father” (Neander, History of Dogmas, Ryland's transl.,  2:647). He was expelled from Berne, imprisoned at Strasburgh, returned to Switzerland, and recanted at Lausanne, 1537. See Schelhorn, De Mino Celso et Claudio Allobroge (Ulm, 1748, 8vo); Mosheim, Ch. Hist. 3, 223; Trechsel, die protest. Antitrinitarier, 1, 55.

## Claudius, Clemens[[@Headword:Claudius, Clemens]]

             bishop of Turin, sometimes called the “first Protestant Reformer,” was born in Spain about the close of the eighth century, and educated under Felix of Urgel; whom he accompanied into France, Germany, and Italy, but whose errors there is no evidence that he adopted (Neander, Church History, 3. 430, Torrey's). Called to the court of Louis le Debonnaire to expound the Scriptures, he was sent by that monarch, when emperor, to the see of Turin (an event variously dated from 814 to 823) in order to oppose the prevailing tendency to image-worship. Not only against this form of idolatry, but against the worship of saints, of relics, and of the cross, against the abuse of pilgrimage, against the rising claims of tradition, prelacy, and the Romish see, he maintained a vigorous and able opposition till his death in 839, with such success and such results as usually attend those, whose errors fall on the side of boldness rather than of timidity. Pope Paschal I reproved Claudius; he replied that so long as “the pope did the works of an apostle, he recognized his apostolical character, but otherwise, then Mat 23:2-3, applied to him.” His writings are chiefly commentaries on several books of Scripture, composed principally of extracts from the fathers, and especially from Augustine. Many remain in MS. in various French libraries. His Comm. in Galatas, and excerpts  from his Apologeticum, are given in Bibl. Max. Patr. 14:See Neander, Ch. Hist. 3. 429 sq.; Gieseler, Ch. Hist. per. 3. div. 1, § 12; Hagenbach, Hist. of Doctrines, 2, 422; Murdoch's Mosheim, Ch. Hist. 1, 218, 225; Rudelbach, Claud. Taur. Episcop. inedit. opp. specimina (Copenhagen, 1824, 8vo); Schmidt, in Zetschrift fiir die hist. Theol. 1843.

## Claudius, Gottfied Christoph[[@Headword:Claudius, Gottfied Christoph]]

             a German theologian, was the son of a minister, and was himself minister at Pratau and at Gieshibel. He died March 19, 1747. His principal works are, Historia Fratrumn Sportulantiuma, (Frankfort, 1724, 8vo): — Animadversiones ad Dissertationes Tremonice, etc. (1733, 4to):Commentatio de Chaneunia (Wittenberg, 1738). See Hoefer, Nouv. Biog. Generale, s.v.

## Claudius, Matthias[[@Headword:Claudius, Matthias]]

             better known under the nom de plume of Asmus, or Der Wandsbecker Bote (the Wandsbeck Messenger), a German writer, was born at Rheinfeld, in Holstein, Jan. 2, 1740. He studied law at Jena, and, after having held for a short time an office at Darmstadt, became, in 1778, “revisor” at the Schleswig-Holstein Bank in Altona. He resided at the village of Wandsbeck, near Altona (hence his nom de plume), where he spent the greater part of his life. He died on the 21st of January, 1815, at Hamburg, in the house of his son-in-law, the publisher, Frederick Perthes. Claudius is still regarded as one of the most gifted popular writers of Germany, and his books had a very large circulation during his lifetime. He was on terms of intimacy with Voss, Herder, Jacobi, Hamann, Lavater, Stollberg, and many other prominent literary men of his times. In the Church history of Germany he bears an honorable name as one of the most effective opponents of the vulgar rationalism which at that time threatened to obtain — absolute sway over the whole of Protestant Germany. In his earlier writings, he, on the whole, confined himself to ridiculing the arrogance and intolerance of the Rationalists; but he steadily grew warmer and more emphatic in his opposition to rationalism, and in his attachment to a strict Lutheranism, and on that account fell out with some of his former friends, as Voss and Jacobi. Claudius began in 1765 a complete edition of his works, under the title Asmus omnia sua secumportans, 8 vols., to which some addition was made in 1812 (latest edition, 1844). A biography of Claudius has been written by Herbst (Gotha, 1857). — Herzog, Real- Encyklop. 2, 712; Brockhans, Conversations Lexikon, 4, 547.

## Clauncy, Isaac[[@Headword:Clauncy, Isaac]]

             a Congregational minister, was born at Stratford,. Conn., Oct. 5, 1670, and graduated from Harvard College in 1693. He was ordained Sept. 9,1796, at Hadley, Mass., and continued pastor till his death in May, 1745. He was of a truly peaceable and catholic spirit; a good scholar; an eloquent orator; an able divine; a lively, pathetic preacher. See Chauncy Memorial, p. 221.. (J. C. S.)

## Clausel (De Coussergues) Michel Amanta[[@Headword:Clausel (De Coussergues) Michel Amanta]]

             French ecclesiastical writer, was born Oct. 7, 1763, at the Castle of Coussergues, in Rouergue (Avnevron), and was ordained a priest in 1787. He refused the oath to the civil constitution of the clergy in 1792, but accepted the concordat in 1802. He was appointed grand-vicar of Amiens, and took charge of the department of the Oise, at Beauvais. In 1822 he was called to the royal council of public instruction. At the time of the death of Leo XII he happened to be at Rome, and the cardinal of Clermont Tonnerre appointed him to the conclave. After the revolution of 1830 he lived in retirement with the bishop of Versailles, and died at Paris Jan. 22, 1835. Abbe Clausel published, among other works, Reflexions et Lettres  sur l'Afaire du Cure de Chartnes (1824):-Observations sur le Nouv Catchnieise de Beaunvais (1828). See Biog. Universelle, s.v

## Clausel (Demonstats), Claude Hippolyte;[[@Headword:Clausel (Demonstats), Claude Hippolyte;]]

             a French prelate, brother of the following; was born April 5, 1769, at Roilergue (Aveyron). He studied at St. Sulpice, and after undergoing many vicissitudes during the revolution and the restoration, was in 1819 appointed almoner to the duchess of Angouleme, and in, the year following preached the funeral sermon of then duke of Berry. In 1824 he was promoted to the bishopric of Chartres, which he resigned in 1851. He died in 1857. He was an enthusiastic defender of Gallicanism. Of his works we mention, Le Concordat Justile (Paris, 1818) :-Coup sun l'Eglise de France: — La Religion Prouvee par la Revolution, etc. See Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Hoefer; Nouv. Biog (s.v.) (B. P.)

## Clausen, Hendrik Georg[[@Headword:Clausen, Hendrik Georg]]

             a celebrated Danish preacher, was born at Sleswick in 1759. After having: been a. country curate for several years, he was appointed, in 1797, pastor at the church of Notre Dame at Copenhagen, and for nearly half a century delivered eloquent but rationalistic sermons, of which many have been published in two collections, entitled, Praedikenie (1795 and 1807). He died in 1840. See Hoefer, Nouv. Biog. Generale. s.v.

## Clausen, Hendrik Nikolai[[@Headword:Clausen, Hendrik Nikolai]]

             a Danish theologian, brother of the foregoing, was born April 22, 1793, at Maribo, in Laaland. Having completed his studies, he spent .two years (1818-1820) in Germany, Italy, and. France.. While at Berlin, Schleiermacher exercised great influence upon his theology. In 1821 he was appointed lector, and soon afterwards professor of theology at Copenhagen. In 1874 he resigned his professorship, and died March 23,1877. He wrote: Aurelius Augustinus Hippon. Sacrae Scripture Interpres,(Copenh. 1837): Quatuior Evangeliorum Tabulce Synopticae etc. (ibid. 1829): Kirchenverfassung, Lehre und Rites des Katolicismus und Protestantismus. (from the Danish, by Fries, Netustadt, 1829,.3 vols.): Ueber den Theologischen Parteigeist (transl. by Wolf, ibid. 1832): Populare Vortrage uber die Reformation (transl. by Jenssen, Leips. 1837): Det Nye Testaments Herameneutik (Copenhagen, 1840; German transl. by Schmidt-Phiseldeck, Leips. 1841):-- Udvikling af de Christelige Hovldlaerdomme (2d ed. ibid. 1845): Fortolking af de Synoptiske Evangelier (ibid. 1847, 1850): — Den Augsburgske Confession, Oversat og Belyst ved Historisk Dogmatik (1851):Christelig Troeslaere (ibid. 1857). See Zuchold, Bibl. Theol. i, 227 sq.; Hoefer, Nouv. Biog. Generale, s.v. (IB. P.)

## Clausen, Johann[[@Headword:Clausen, Johann]]

             a Lutheran theologian of Denmark, provost of Stubbiobing, in the isle of Falster, who died at Assens in 1821, is the author of, Introductio in Epist. Jacobi (Gottingen, 1800) De Descensu J. Chrsti ad Inferos Historia, etc. (Copenhagen, 1801). See Winer, Handbuch der theol. Lit. i, 91, 599. (B. P.)

## Clausfra[[@Headword:Clausfra]]

             (Lat.), the enclosure of a monastic establishment, usually square, and surrounded by a wall. Ordinarily monks or nuns are not allowed to go beyond this space, or to receive a visit within it, without the especial permission of the head of the establishment.

## Clausnitzer, Tobias[[@Headword:Clausnitzer, Tobias]]

             a Lutheran minister of Sweden, was born in 1619 at Thum, near Annaberg. In the Thirty Years' War he was Swedish army-chaplain. He was member of consistory and rector at Pargstein and Weiden in Upper Palatinate, at his death, May 7,1684. He composed some hymns, of which the best known is his Liebster Jesu, wir Sind Hier (Eng. transl. in Lyra Germ. ii, 99: "Blessed Jesus, at Thy Word ). See Koch, Gesch. der deutschen Kirchenlieder, iii 354 sq. (B. P:)

## Claustrals[[@Headword:Claustrals]]

             or persons of the house; consisting; in a Benedictine monastery, of the abbot, prior major, subprior, third and fourth priors, who held chapter and collation, celebrated mass, and presided in hall, the precentor, master of the novices, and succentor.

## Claustrum[[@Headword:Claustrum]]

             SEE CLOISTER.

## Clausura Nigromantica[[@Headword:Clausura Nigromantica]]

             was a sort of necromancy according to which anything unnatural can be brought into the human body without an outer injury, and also taken out of the body.

## Clauswitz, Benedict Gottlieb[[@Headword:Clauswitz, Benedict Gottlieb]]

             a Protestant theologian of Germany, was born Aug. 4, 1692, at Gross Wiederitsch, near Leipsic. In the latter place he studied theology and philology, and was permitted, in 1711, to lecture on Greek and Hebrew languages, after having presented his De Epicteti ὑπερσοφιᾳ καὶ ἀσοφιᾳ in iis quae ad Deum Pertinent. In 1718 he was made bachelor of theology, and in 1722 succeeded his father in the pastorate. In 1732 he was called as archdeacon to Maerseburg, and six years later to Halle as professor of theology. He was made doctor of theology in 1739, and died May 8,1749, leaving, Syntagma Doctrince de Fidet in J. Chr. (Halle, 1748) De Luca Evangelista, Medico (Leips. 1740): -De Mortuis Tempore Resurrectionis Chrisits Resuscitatis (ibid. 1741) :-De Analogia Inter Penecostoen Veteris et Novi Testamenti (ibid. eod.). See Doring, Die Gelehrten Theologen:-Deutschlands, i, 254 sq. Winer, Handbuch der theol. Lit. i, 444, 570. (B. P.)

## Clavenau, Ignaz[[@Headword:Clavenau, Ignaz]]

             a German theologian of the order of the Benedictines he was born at Gratz in 1653. He spent his life in the affairs of his state and in instruction, and died in 1701. His works were published by order of his superiors nineteen years after his death, under the title: Ascesis, etc. (Salzburg, 1721, 4to). They include the following treatises: Vita Benedicti Moraliter Exposita; Ehucidarum in Regulam Ayusdem et in Formulam Professionis Benedictince De Regendo Homine Exteriore; Traciatus de Arte Rhetorica, cum. Appendice de Eloquentia Sacra pro Conciosiatoibus. See Hoefer, Nouv. Biog. Generale, s.v.

## Claver, Pedro[[@Headword:Claver, Pedro]]

             a Spanish missionary of the order of the Jesuits, was sent in 1610 to the East Indies, where he devoted himself entirely to the relief of the colored slaves, prisoners, and poor. He died at Carthagena, Sept. 8,1654. Benedict XIV declared, by. a decree of 1747, that Claver possessed the divine, and cardinal virtue as for the degree of a hero. His Life has been written in Spanish, Italian; and finally in French (1751). See Biog. Universelle, s.v.

## Claveson, Charles De[[@Headword:Claveson, Charles De]]

             a French religious poet, lived in 1615. He was knight of the order of the king and sublieutenant of Hostun, Mercurol, and Mureil. He took the names of Philostaure, Ami de la Croix, and Vieux Papiste. He left Oraisons pour les Dimanches et Fetes :-Sonnets in quatrain. See Hoefer, Nouv. Biog. Generale, s.v.

## Claviger[[@Headword:Claviger]]

             (key-bearer) is a canon who keeps the keys of the chapter seal and chests. There are usually two or three such officers at a time.

## Clavigny, Jacques De La Mariouse De[[@Headword:Clavigny, Jacques De La Mariouse De]]

             a French theologian, was a native of Bayeux. He became canon in his native town, where he died in 1702, leaving, Vie de Guillaume le Conquerant. (Bayeux, 1675, 12mo):Prieres Tirees des Psaumes (1690, 12mo):-Du Luxe Selon Tertullien, Basile et Augustin (12mo) :-L'Esprit des Psaumnes. See Biog. Universelle, s.v.

## Clavus[[@Headword:Clavus]]

             is a band of arabesque embroidery or rich stuff of purple or other brilliant colors, worn on ecclesiastical vestments. The laticlave of the colobium was usually a wide band, reaching from the neck to the feet. In the chasuble it was pall-shaped, and called the pectoral, dorsal, onophorion, auriclave, and orphrey. It also occurs reaching no lower than the chest, where it is covered with roundels of metal and edged with little balls.

We continually find in ancient Christian frescos and mosaics garments decorated with long stripes of purple, sometimes enriched with embroidery or an inwoven pattern, called by .this name. These generally run from the top to the bottom of the garment, and are broader or narrower according to the dignity of the wearer. Thus, the Lord is often distinguished by a broader-clavus than those of the apostles, as in a fine fresco in the cemetery of St. Agnes. Unimportant persons also wore clavi, but very narrow. In nearly all cases these clavi are two in number, and run from each shoulder to the lower border of the dress. Tertullian (De Pallio, c. 4) speaks of the care which was taken in the selection of shades of color.

There are a few examples of the single clavus, running down the centre of the breast, which, Rubeiius -believes was the ancient fashion of wearing it. These occur only in representations of the Three Children in the Fiery Furnace.

Clavi are common to both sexes; women may be seen represented with that ornament, for instance, in pictures of the Wise and Foolish Virgins; and female figures are sometimes found adorned with two clavi on each side Jerome (Epist. 22, ad Eustochium) alludes to the use of the clavus by Women, single as well as married. It is also common in early art to personages of the Old Testament and the New; it is given to Moses, for instance, and to the apostles, in nearly all representations of them, whether in fresco, in mosaic, or in glass. Angels also wear the clavus in early mosaics, in the Menologium of Basil, and in several ancient miniatures.

These purple stripes were worn on the penula as well as the tunic a fresco from an arcosolium in the cemetery of Priscilla furnishes three examples. They are found also in the pallium: a mosaic of St. Agatha Major at Ravenna, represents our Lord with clavi of gold on such a garment. The dalmatic and colobiim were similarly decorated the latter seems to have  had only one broad band of purple descending from the upper part of the chest to the feet.

Priests, after the example of the senators of old Rome, are said to have worn the broad clavls, while deacons contented. themselves with ;the narrow one on their tunics or dalmatics. The clavus is thus to some extent a mark of rank. 'The shorter kind, ornamented with small disks or spangles, and terminating in small globes or bulla,, is said to be the kind of decoration which is sometimes called pairagaudis. See Rubenius, De Re estiaria 'et Prceecipue de Lato Clavo (Antwerp, 1665).

## Claw[[@Headword:Claw]]

             (פִּרְסָה, parsah', cleft, i.e. cloven foot), prop. a hoof (as usually rendered) of a bifurcated animal (Exo 10:26; Mic 4:13; Eze 32:11), or of a solid-footed quadruped (e.g. a horse, Isa 5:28; Jer 47:3); hence for the distinctive mark of a clean (q.v.) creature (“claw,” Deu 14:16), or the sharp weapons of a beast of prey (“claw,” Zec 11:16), or the talons of a predatory bird (“claw,” Dan 4:33). In one passage (Psa 10:10) the powerful, clawed paw of a lion (q.v.) is poetically denoted by the term עֲציּמים, “strong ones,”

## Clawson, Samuel[[@Headword:Clawson, Samuel]]

             a minister of the Methodist Protestant Church; was born in Jefferson County, Pa., in 1806. He was converted when quite a youth, entered the ministry in 1834, became a member of the Pittsburgh Conference, afterwards joined the West Virginia Conference, and died at Weston, W. Va., in August, 1882. He was noted for his eccentricities, especially in the pulpit, which, however, added to, rather than detracted from, his power as a preacher. He was one of the most effective revivalists of his day. His natural eloquence was sometimes wonderful, and completely irresistible. In disposition he was as kind and affectionate as a child. He was several times elected representative to the General Conference. See Methodist Protestant Yearbook, 1884, p.36.

## Claxton, Marshall[[@Headword:Claxton, Marshall]]

             an English Wesleyan minister, was born at Yarm, Jan. 1, 1779. He was a local preacher at the age of sixteen, entered the itinerancy in 1799, and died July 15, 1832. His disposition was amiable, his abilities solid, and his labors useful. See Minutes of the British Conference, 1832.

## Claxton, Robert Bethell, D.D.[[@Headword:Claxton, Robert Bethell, D.D.]]

             an Episcopal minister, was born in Philadelphia, Pa., in 1814. In 1838 he entered Yale College, and subsequently studied at the Theological Seminary at Alexandria, Va. After his ordination he labored at different places until 1863, when he was called as professor of homiletics to the Divinity School at Philadelphia. In '1873 he resigned his professorship, and accepted the rectorship of St. Andrew's Church, West Philadelphia, where he died May 24,1882. He was the author of a volume entitled Questions on the Gospels, and an occasional contributor to Church periodicals. (B. P.)

## Clay[[@Headword:Clay]]

             is the rendering of several words, more or less accurately, in certain passages in the English Bible: טַיט, tit, prop. mud (Psa 40:2), i.e. mire (as often rendered), hence potter's clay, as being trodden fine (Isa 41:25; Nah 3:14); corresponding to the Gr. πηλός (Joh 9:6; Joh 9:11; Joh 9:14-15; Rom 9:21; Wis 7:9; Wis 15:7-8; Sir 33:13; Sir 38:30; Bel 7), as soiling or plastic; and חֹמֶר, cho'mer, reddish loam (Job 4:19; (Job 13:12; (Job 27:16; (Job 33:67), e.g. potter's clay (Isa 29:16; Isa 45:9; Jer 18:4; Jer 18:6), as used for sealing (Job 38:14), or for cement of building (“mortar,” Gen 11:3), so for making brick (Exo 1:14; “mortar,” Isa 41:25; Nah 3:14); also common street “mire” (Isa 10:6; Job 30:19; “clay,”  Job 10:9). Other terms so rendered less correctly are: מֶלֶט, me'let, mortar for plastering (Jer 43:9); and the Chald. חֲסִ, chasaph', sherd, of burnt clay-ware (Dan 2:23). The word עָב, ab (“clay,” 2Ch 4:17), or מִעֲבֶה, madbeh' (“ clay,” 1Ki 7:47), denotes darkness or density of soil, i.e. perh. depth of earth; and the merely apparent compound עִבְטַיט, abtit' (“thick clay”), in Hab 2:6, signifies rather a pledging of goods to an extortioner. SEE MINERALOGY.

“Clay is a sedimentary earth, tough and plastic, arising from the disintegration of felspar and similar minerals, and always containing silica and alumina combined in variable proportions. As the sediment of water remaining in pits or in streets, the word is used frequently in the O.T. (e.g. Isa 57:20; Jer 38:6; Psa 18:42), and in the N.T. (Joh 9:6), a mixture of sand or dust with spittle. It is also found in the sense of potter's clay (Isa 41:25), the elegant and useful forms assumed by the rude material under his hands supplying a significant emblem of the Divine power over the destinies of man (Isa 64:8; Jer 18:1-6; Rom 9:21). The alluvial soils of Palestine would no doubt supply material for pottery, a manufacture which we know was, as it still is, carried on in the country (Jer 18:2; Jer 18:6); but our knowledge on the subject is so small as to afford little or no means of determining, and the clay of Palestine, like that of Egypt, is probably more loam than clay (Birch, Hist. of Pottery, 1, 55, 152). SEE POTTERY.

Bituminous shale, convertible into clay, is said to exist largely at the source of the Jordan, and near the Dead Sea, also near Bethshan (Burckhardt, 2:593; Russegger, 3:278, 253, 254). The great seat of the pottery of the present day in Palestine is Gaza, where are made the vessels in dark blue clay so frequently met with. The Talmud (Aboda Sara, 2, 3) mentions a peculiar kind of luteous material called ‘Hadrian's clay' (חרס הררייני). The use of clay in brickmaking was also common. See BRICK. Another use of clay was in sealing (Job 38:14). The bricks of Assyria and Egypt are most commonly found stamped either with a die or with marks made by the fingers of the maker. Wine-jars in Egypt were sometimes sealed with clay; mummy-pits were sealed with the same substance, and remains of clay are still found adhering to the stone door-jambs. Our Lord's tomb may have been thus sealed (Mat 27:66), as also the earthen vessel containing the evidences of Jeremiah's purchase (Jer 32:14). So also in  Assyria, at Kouyunjik, pieces of fine clay have been found bearing impressions of seals with Assyrian, Egyptian, and Phoenician devices. The seal used for public documents was rolled on the moist clay, and the tablet was then placed in the fire and baked. The practice of sealing doors with clay to facilitate detection in case of malpractice is still common in the East (Wilkinson, Anc. Egypt. 1, 15, 48; 2, 364; Layard, Nin. and Bab. p. 153, 158, 608; Herod. 2, 38; Harmer, Obs. 4, 376)” (Smith, s.v.). Norden and Pococke observe that the inspectors of the granaries in Egypt, after closing the door, put their seal upon a handful of clay, with which they cover the lock. SEE SEAL.

Clay was also used, no doubt, in primitive times for mortar, for the same term is employed for both (Gen 11:3). Houses are built of clay mixed with sand in countries where stones are not to be found. SEE MORTAR. In Job 4:19, it is said of mankind that they dwell in huts of clay, either alluding to such dwellings, or to the “clay tenements” of the body (compare 2Co 5:1). Our Savior anointed the eyes of the blind man with a salve made of clay and spittle (Joh 9:6), a simple preparation, which, it would be manifest to all, — could have in itself no curative virtue. The “clay ground” (literally thickness of soil) in which Solomon caused the large vessels of the Temple to be cast (1Ki 7:46; 2Ch 4:17) was a compact loam, of a quality or rather extent, depth some 28 feet; SEE JACHIN not to be found elsewhere in Palestine, which is generally rocky or sandy. SEE METALLURGY.

## Clay, Eleazer[[@Headword:Clay, Eleazer]]

             a Baptist minister, was born in Virginia, May 2, 1744. He was baptized in August, 1771, and ordained pastor at Chesterfield in 1775. Possessing a competent estate, he was able to assist his ministerial brethren who were suffering from persecution, and send relief to the families of those who had been thrown into prison. Within the limits of his own county he labored most faithfully as a minister of Christ, but was finally laid aside from the active duties of his vocation. He died May 2, 1836. He exerted a great influence among the churches in Chesterfield County, and for many years occupied the moderator's chair in the Middle District Association. See Lives of Virginia Baptist Ministers, p. 178. (J. C.S.)

## Clay, Johnnan[[@Headword:Clay, Johnnan]]

             English Baptist minister, was born at Aberdeen, Scotland, Sept. 4, 1790, and, while a child, removed with his parents to England. He united with the Church at Portsea, March 22,-1797. In 1821 he became associate pastor at Festin, and in 1829 pastor of a church at Landport, where he remained several years. He died Jan. 25, 1841. See Report of English Baptist Union, 1841, p. 36. (J. C. S.)

## Clay, Jonathan[[@Headword:Clay, Jonathan]]

             a Free-will Baptist minister, was born at Buxton, Me., Dec. 13, 1775, and was converted in 1805. Soon after he began to preach, and was ordained in 1815. His family were supported by the fruits of his labor as a farmer, his services being for many years confined to his native place. Upon the formation of a second church in Buxton he became one of its members, and, for a time, its pastor. Ill-health obliged him to suspend his ministerial labors some time before his death, which occurred in 1850. See Freewill Baptist Register, 1850, p, 80. (J. C. S.)

## Clay, Joseph[[@Headword:Clay, Joseph]]

             a Baptist minister, was born at Savannah, Ga., Aug. 16, 1764. He graduated at Princeton College in 1784 with the highest honors in his class, and was licensed to preach in 1804; in 1806 became associate pastor with Dr. Stillman in the First Baptist Church, of Boston,. and after the death of. the latter had sole charge of the church. He was relieved. from this work in 1809 on account of ill-health, and died Jan. 11, 1811 Mr. Clay was  distinguished at both the bar and the bench. He wrote the original of the present constitution of Georgia. See Sprague, Annals of the Amer. Pulpit, vi, 487.

## Clay, Porter[[@Headword:Clay, Porter]]

             a Baptist minister, son of Rev. John Clay, and brother of the statesman, Henry Clay, was born in Virginia in March, 1779, and removed to Kentucky with his mother in early life. He studied law, and occupied a position of civil, trust under the government of the state. He united with the Church in 1815, and shortly after began to preach; He is said to have been a popular preacher, and greatly esteemed by the churches which he served. He died in 1850. See Cathcart, Baptist Encyclop. p. 232. (J. C. S.)

## Clay, Slator[[@Headword:Clay, Slator]]

             a Protestant Episcopal minister, was born in New Castle, Del., Oct. 1,1754. When a young man he studied law, and soon after began to practice. About 1780 he was induced by the captain of a vessel to sail with him to the West Indies on what he supposed would be a short voyage; but the war of the Revolution was in progress, and the vessel in which he was a passenger was captured by a British 'privateer. :He was put ashore on the island of Antigua and abandoned, but soon after took passage in a vessel for New York, which was then in possession of the British. The ship, however, was taken by an American privateer, which was caught in a storm and wrecked on the rocks of Bermuda, where, nevertheless, Mr. Clay landed in safety. There being little prospect of his getting away from the island, he opened a school, and taught for six years. The events of his late voyage had produced in him great seriousness, which led to his devoting himself to the Christian ministry.

His friends in Bermuda proposed to accept him as their pastor as soon as he should receive ordination from the bishop of London; but hearing of the consecration of bishop White in Philadelphia, and preferring to spend his life in his native land, he left Bermuda and arrived in Philadelphia in 1786. On Dec. 23 of the next year he was ordained deacon, and Feb. 17 following (1788) he was admitted to the order of presbyters. He became successively rector of St. James's Church, Perkiomern; of St. Peter's, Great Valley; and of St. David's, Radnor, all in Pennsylvania; and also assistant minister of Christ Church, in Upper Merion. In July, 1799, he removed to Perkiomen, near Norristown, and gave a part of his time to St. Thomas's Church in  Whitemarsh. He died in Perkiomen, Sept. 25, 1821. Mr. Clay. was a man of fervent piety. In the pulpit his manner was earnest and impressive. See Sprague, Annals of the Amer. Pulpit, v, 355.

## Claybaugh, Joseph, D.D.[[@Headword:Claybaugh, Joseph, D.D.]]

             an Associate Reformed minister, was born in Frederick County, Md., July 1, 1803, and removed to Ohio while young. In 1822 he graduated from Jefferson College in 1824 was licensed, and accepted a call-from the congregation at Chillicothe; in: May, 1825, was ordained and installed pastor of that congregation, and shortly after took charge of Chillicothe Academy; in 1839 he was called to take charge of the Theological Seminary in Oxford; at the same time having charge of the congregation at Oxford, and continued in both relations till his death, Oct. 9, 1855. See Sprague, Annals of the Amer. Pulpit, iv, 156.

## Claybrook, Richard[[@Headword:Claybrook, Richard]]

             a Baptist minister, was born in King William County, Va., Oct. 17, 1785. At the age of twenty-five he removed to Middlesex County, and made a profession of his faith in 1814. A few years after, the church which he had joined having lost its pastor, his brethren persuaded him to preach, and he was ordained in 1823. He also had charge of two or three other churches in different localities. He became eminently popular among all classes of hearers, and his ministry was greatly blessed. In 1831 he was called to the pastorate vacated by the death of Rev. Robert B. Semple, in Bruington, King and Queen Co, where he remained a faithful, laborious servant of Christ until his death, Dec. 4,1834. See Lives of Virginia Baptist Ministers, p. 348. (J.C. S.)

## Clayes, Dana[[@Headword:Clayes, Dana]]

             a Congregational minister, was born in Framingham, Mass., Oct. 3,1792. He graduated from Middlebury College in 1815, and-from Andover Theological Seminary in 1820; was ordained at Meriden, N.H., July 4, 1821, and dismissed Oct. 17,1837. From 1839 to 1842 he was acting pastor of the Bethel Church at Portland, Me.; in 1843 and 1844 home missionary in North Augusta, Vassalborough, Bremen, Washington, and Sebasticook from 1844 to 1846 at Sidney, Windsor, Union, Jefferson, and Norridgewock; in 1847 at Industry and Mercer; in 1848 at Stark, and in 1849 and 1850 at Richmond, Swanville, and Mt. Desert. He was without  charge at Walkefield, Mass., from 1851 until he supplied the Church at West Danvers, Me., in 1859. He died Oct. 23, 1877. (W. P..,.)

## Clayhillis, Andrew[[@Headword:Clayhillis, Andrew]]

             a Scotch clergyman, was admitted to the living at Monifienh in 1569; transferred to Jedburgh before 1574, where he had four other places in charge; appointed visitor to the bounds of Teviotdale the same year, and was a member of twelve assemblies between 1574 and 1589; Was at the head of the synod when they signed a declaration of unity in 1586. was transferred to Eckford in 1593; was a member of the General Assembly in 1596, and transferred to Monifieth, his first charge, in 1599; was a member of the Assembly in 1602; was presented by the king to the living at Monifieth in 1614; and died March 23, 1617, aged seventy years. See Fasti Eccles. Scoticance, i, 479, 494;. iii, 723.

## Clayton, Abner S.[[@Headword:Clayton, Abner S.]]

             a Presbyterian minister, was born in Alabama, Dec. 1, 1802. He was converted at Shiloh in 1842, in 1843 became a member of Elyton Presbytery, and was ordained in 1844. In 1849 he removed to Itawamba County, Miss., where he labored faithfully until his death, May 1, 1859. As a preacher he was zealous and successful. See Wilson, Presb. Hist. Almanac, 1860, p. 191.

## Clayton, Benjamin[[@Headword:Clayton, Benjamin]]

             an English Wesleyan minister, was born at Farnley, near Leeds. He was converted at the 'age of fifteen, entered the sacred calling in 1822, and died suddenly, Oct. 11, 1851, aged fifty-four. He loved Methodism with an unwearying attachment. He brought all his powers into the service. He was kind and faithful, especially to .the poor and suffering. See, Minutes of the British Conference, 1852, p. 9.

## Clayton, George[[@Headword:Clayton, George]]

             an English Congregational minister, was born in London, April 9, 1783. He early became imbued with the intelligent and pious characteristics of his parents; devoted himself to the service of God, and was put under special private instruction with the ministry in view, which. was supplemented by a course at Hoxton Academy. In 1802 he became copastor at Southampton, and in 1804 was ordained pastor at Walworth, where he was a faithful,  devoted, conscientious, and successful minister for over half a century. His last years were spent at Upminster, where he died, July-14, 1862. As a public man Mr. Clayton was well known for his .advocacy of all kinds of religious enterprises; as prompt to speak from the platform as the pulpit; delivering his addresses with a tact :and impressiveness which did equal credit to his head and heart. See (Lond.) Cong. Year-book, 1863, p. 219.

## Clayton, Isaac[[@Headword:Clayton, Isaac]]

             an English Wesleyan minister, was born at Daisy Hill, near Bradford, Yorkshire, May 22, 1778. He was of pious parentage; was converted in 1793; sent to the Otley Circuit in 1800; admitted on trial at the conference of 1801, and travelled the Thetford, St. Neots, Northampton, Sevenoaks, London, Dover, Sheffield, Huddersfield, Keighley, Barnsley, and eight other circuits, the last being Cleckheaton. He died at Bradford, Oct. 23,1833. Mr. Clayton was spiritual-minded, faithful, and conscientious. See Minutes of the British Conference, 1834; Wesl. Meth. Mag. 1836, p. 81 sq.

## Clayton, John (1), A.M.[[@Headword:Clayton, John (1), A.M.]]

             a minister of the Church of England, and one of the Oxford Methodists, was the son of a Manchester bookseller, and was born in 1709. He was educated by the Rev. John Richards, A.M., at the Grammar School of Manchester; entered Brazenose College in 1726; became Hulme's exhibitioner in 1729, and in 1732 a college tutor. In this year he was first introduced to John Wesley. Up to the time of Clayton's admission among the Oxford Methodists the Bible had been their sole and supreme authority in faith and morals, their views were evangelical, and their lives free from the practice of monkish follies. At Clayton's suggestion .they resolved to fast twice a week, and other extreme high-church tendencies began to manifest themselves at this time, chiefly through his influence. "They sought salvation by the practice of piety, good works, self-examination, prayer, sacramental attendance, fasting, diligence, kindness to the poor." In 1733 Clayton became minister of Salford Church. In 1736 Darcy Leaver, Esq., sheriff of Lancashire, made him his chaplain.

The friendship still continued between Clayton and Wesley, and when the latter was about to go to Georgia, he advised with Clayton, as well as with his brother Samuel, and William Law. After Wesley's conversion in 1738 we hear no more about friendship between Clayton and him. In 1745 Clayton. became a  Jacobite, in consequence of which he was suspended from his office as minister, and silenced for a time. In 1748 he resumed his ministerial duties. In the period of his silence he had established a classical school at Salford, which was very successful, many of its students becoming graduates of Oxford. For twenty years he was chaplain of the Collegiate Church of Manchester, and in 1760 was elected a fellow of it. He died Sept. 25, 1773. Perhaps as faithful a portrait of character as can be found is upon the monument erected to his memory in Collegiate Church by his old pupils, which describes him as of "manly cheerfulness, strict integrity, diffusive charity, heroic forgiveness, and serenity of temper under disappointments;" guarding with judicious fidelity against the dangers of vice and the follies of ignorance by forming the man, the scholar, and the Christian in every mind. submitted to his cultivation; a man of ardent zeal for true religion, warm attachment to the: Church of England, and unwearied in the discharge of all the labors of a conscientious parish priest." See Tyerman, The Oxford Methodists, p. 24.

## Clayton, John (2)[[@Headword:Clayton, John (2)]]

             an English Independent, was born at Clayton, near Chorley, Lancashire, Oct. 5,1754. He was brought up in the Church of England, and studied for the medical profession. Coming to London, he heard the Rev. W. Romaine preach, which led to his resolve to study for the ministry, and he went to Trevecca College, where he had special facilities for making progress. He preached some time in Lady Huntingdon's Connection, then joined the; Independents; after reading Towgood's Letters. In 1778 he was ordained pastor at the Weighhouse, Little Eastcheap. He made for himself a high reputation; was one of the foremost ministers among the dissenters; one of the Merchants' Lecturers, and two of his sons followed him in that office. He preached sermons on various public occasions, which were printed, including those at the ordination of his sons, John and George. His sermon in 1791, against the Birmingham riots, was answered by the Rev. Robert Hall. Three of his sons became Independent ministers, and The Clayton, Family Memorials is the title of a volume by T. W. Aveling (Lond. 1867), which includes memoirs of the father and his three sons. The father died Sept. 23, 1843. See Wilson, Dissenting Churches, i, 201.

## Clayton, John (3)[[@Headword:Clayton, John (3)]]

             an English Congregational minister, was born in London in 1780. He was educated partly at Homerton, with a session or two in Scotland, and was ordained at Kiensingtons in 1801. Subsequently he became pastor of Poultry. Chapel, London, where he labored for thirty years. He died at Bath, Oct. 3, 1865. See (Lend.) Cong. Year-book, 1866, p. 242.

## Clayton, Joseph[[@Headword:Clayton, Joseph]]

             an English Baptist minister, was born at Gamlingiay, Cambridgeshire, Feb. 3, 1710. His parents were, in his early days, connected with the Established Church, but subsequently his mother became a member of a dissenting society. Upon the decease of his father Joseph was placed in the care of an uncle, and brought up in the occupation of husbandry. He was bigotedly attached to the Established Church, although notoriously wicked. He was converted, however, and united with a Baptist Church, and in 1735 was licensed to preach. - He was ordained pastor of the Church at Steventon, June 5, 1751, and, after a useful and cheerful ministry, died Sept. 10, 1790- See Ripon Register, i, 491-493. (J. C. S.)

## Clayton, Joshua A.[[@Headword:Clayton, Joshua A.]]

             a Presbyterian minister, was born at Florida, N. Y., Feb. 10, 1805., He graduated from Union College in 1822 studied theology for over two years in Princeton Theological Seminary, and was ordained by the presbytery of Watertown, Nov. 10, 1826. He became stated supply at Enisburgh, N.Y. in 1825; preached there as pastor from 1826 to 1828 was stated supply at Brunswick in 1829; at Moreau, from 1830 to 1834; at Hebron, from 1835 to 1839; at Second Church, Plymouth, Mich., from 1840 to 1846; stated supply and missionary in Michigan and Kentucky, from 1846 to 1857, and also at Oakland, Mich., from 1857 to 1865. He died at Plymouth, Dec. 25, 1872. See Gen. Cat. of Princeton Theol. Sem. 1881

## Clayton, Robert[[@Headword:Clayton, Robert]]

             born in Dublin in 1695, was a disciple of Dr. S. Clarke, became bishop of Killala, of Cork, and finally of Clogher, and published several works, none of which have gained lasting celebrity but his Essay on Spirit (1751), a treatise maintaining Arian views, of which, though not actually his composition, he bore the expense and assumed the responsibility. A powerful reply from Jones of Nayland did not hinder his proposing in the Irish House of Lords (2d Feb. 1756) the omission of the Nicene and Athanasian Creeds from the liturgy of the Church of Ireland; and at last, the third part of his Vindication of the Histories of the Old and New Testament gave occasion to legal proceedings, arrested only by his death on Feb. 26th, 1758. Among his other publications are The Chronology of the Hebrew Bible Vindicated (Lond. 1747, 4to); A Dissertation on Prophecy (Lond. 1749, 8vo). Kippis, Biographia Britannica, 3. 620.

## Clayton, William[[@Headword:Clayton, William]]

             was one of the pioneers of the Methodist Episcopal Church in Middle and. West Tennessee, uniting with the Tennessee Conference soon after its. organization in 1866. He labored in Wayne, Lawrence, and Giles counties, and, completely broken down by labors, exposure, and disease, accepted a supernumerary relation, with an appointment to Summertown. He died in  Giles County, Tenn., March 15, 1880, aged forty-five. Mr. Clayton combined strength, gentleness, firmness, courage, generosity, and possessed remarkable influence in his native county. He was a popular preacher alike in town and. backwoods. See Minutes of Annual Conferences, 1880, p. 315.

## Clean[[@Headword:Clean]]

             (טָהוֹר, tahor', καθαρός) and UNCLEAN (טָמֵא, tame', ἀκάθαρτος). These words are of frequent occurrence and obvious meaning in the sacred writings; but it is in their peculiar application, by the Mosaic law, to persons, animals, and things, that they are now to be considered. In order to partake of the privileges of the Jewish Church, and to engage acceptably in its outward worship, the individual must not only be circumcised, but he must bet ceremonially pure or clean; that is, he must be free from uncleanness. How the various kinds of uncleanness were contracted, what time it continued, and what was the process of purification, we find particularly described in Leviticus 11-15; Numbers 19. SEE PURIFICATION.

The division of animals into clean and unclean existed before the Flood (Gen 7:2), and was probably founded upon the practice of animal sacrifice. The regulations concerning clean and unclean animals are chiefly recorded in Leviticus, ch. 11, and Deuteronomy, ch. 14, where the following animals are pronounced unclean, and are consequently interdicted to be used as food:

(1.) Quadrupeds which do not ruminate, or which have uncloven feet.

(2.) Serpents and creeping insects; also certain insects which sometimes fly and sometimes advance upon their feet; but locusts, in all their four stages of existence, are accounted clean.

(3.) Certain species of birds; but no particular characters are given for dividing them into classes, as “clean” or “unclean.” Judging from those that are specified, as far as the obscure character of the Hebrew names will admit, it will be found that birds of prey generally are rejected, whether they prey on lesser fowls, or on animals, or on fish; while those which eat vegetables are admitted as lawful; so that the same principle is observed, in a certain degree, as in distinguishing quadrupeds.

(4.) Fish without scales, and also those without fins.

(5.) Animals of any kind which had either died of disease, or had been torn by wild beasts (Exo 22:31). SEE ANIMAL.

The animal substances interdicted to the Hebrews were:

(1.) Blood (Lev 17:10; Lev 19:26; Deu 12:16; Deu 12:23; Deu 15:23).

(2.) The fat covering of the intestines, termed the net or caul.

(3.) The fat upon the intestines, called the mesentery, etc.

(4.) The fat of the kidney.

(5.) The fat tail or rump of certain sheep (Exo 29:13; Exo 29:22; Lev 3:4-9; Lev 9:19). SEE FOOD.

What was the design of these distinctions, and how they were abolished, may be learned with sufficient accuracy from a comparison of various passages of Scripture (Lev 20:24-26; Act 10:9-16; Act 11:1-28; Heb 9:9-14). SEE DECREE (of the Apostles). It has been observed that one object of these appointments may have been to-make the Jews suspicious of Gentile customs and entertainments, and so induce them to abstain from all intercourse with them. We find in the New Testament that eating with Gentiles was regarded as a peculiar aggravation of the offense of associating with them (Mat 9:11; Act 11:3). It may be remarked, also, that the flesh of many of the animals interdicted was unwholesome, and others were objects of idolatrous worship among the heathen. The chief design of the regulation, however, appears to have been, to establish a system of regimen which should distinguish the chosen people from all other nations. See the treatises De animalibus esu interdictis, by Danz (Jen. 1687) and Munster (in Menthenii Thes. diss. 2, 477 sq.); also Neumann, Ueb. d. Kastenl Noah (Wittenb. 1741). SEE UNCLEANNESS.

## Cleanse[[@Headword:Cleanse]]

             SEE PURIFICATION.

## Clear-Story[[@Headword:Clear-Story]]

             (or CLERE-STORY); the upper part of the central aisle of a church, raised above the roofs of the adjoining side aisles, with windows to light the nave below. In many cases the clear-story is evidently a subsequent addition to the original design, especially when the high-pitched roof, which included the body and aisles in its span, gave way to a flat roof covering the nave  only. The walls were then raised over the arches of the nave to receive the clear-story windows.

## Cleave, William[[@Headword:Cleave, William]]

             an English Congregational minister, was born in London, April 11, 1851. At the age of fifteen he went to India. and passed three years among the coffee plantations of his relatives; then returned to England, and studied at Nottingham and at Cheshunt College in 1874 he supplied the pulpit at Chertsey, Surrey, the next year. became the settled pastor, and pastor at East Dereham, Norfolk, in August, 1878. He died May 30,1880. See (Loud.): Cong. Yearbook, 1881, p. 362.

## Cleaveland, Eli[[@Headword:Cleaveland, Eli]]

             a Baptist minister, was born in Wilkes County, N.C., Oct. 1, 1781. He united with the Church in 1803, and not long after was ordained. From 1813, to 1818 he preached in Knox County, Tenn. In 1821 he removed to Monroe County, aid there labored successfully for thirty-eight years, building sup a great many churches, and being instrumental in the conversion of many persons., He was pastor, gratuitously, for several years of the Sweetwater Church, which, under his ministry; greatly increased in strength. He died Nov. 23, 1859. See Borum, Sketches of Tenn. Ministers, p. 176-178. (J. C. S.)

## Cleaveland, Elisha Lord, D.D.[[@Headword:Cleaveland, Elisha Lord, D.D.]]

             a Congregational minister, was born at Topsfield, Me., in April, 1806. He graduated from Bowdoin College in 1829, having experienced religion in his senior year; also. from Andover Theological Seminary in 1832. He was ordained pastor of the Third Church in New Haven in July, 1833, where his ministry, continued for thirty-three years, during the early part of which he passed through many trying scenes, owing to differences of religious opinions in his Church and pecuniary embarrassments of the society, but at length succeeded in securing the erection of an attractive church edifice. and laying the foundation of a prominent and strong religious society in New Haven. He died Feb. 16,1866. Constitutionally conservative yet, when the hour of trial came in the history of the country, he was a bold,  outspoken Christian patriot. While travelling in 1864, both in France and in England, he pleaded the cause of liberty and union with most convincing eloquence. See History of Bowdoin College, p. 391-393. (J.C.S.)

## Cleaveland, John[[@Headword:Cleaveland, John]]

             a Congregational minister, was born in Canterbury, Conn., April 11, 1722. He was expelled from Yale College for attending a Separatists' meeting, but his degree was afterwards given to him, and his name appears as a graduate of 1745. He was installed pastor over a newly-organized church in Chebacco, Feb. 25, 1747; acted as chaplain at Ticonderoga in 1758; served in the same capacity at Cambridge in 1782, and in New York in 1776. He died April 22, 1799.' His church at Chebacco was formed by a secession from Mr. Pickering's, who refused to allow Whitefield to preach in his pulpit. Mr. Pickering issued a pamphlet soon after Mr. Cleaveland's organization, to which he replied in A plain Narrative by the new Church. He also published Chebacco Narrative rescued from the Charge of Falsehood and Partiality (1748); an Essay to defend some of the most important Principles in the Protestant Reformed System of Christianity, more especially Christ's Sacrifice and Atonement, against the injurious Aspersions cast on the same by Dr. Mayhew, in a Thanksgiving Sermon (1763), which elicited from Mayhew a sharp rejoinder in A Letter of Reproof to John Cleaveland; Justification of his Church from the Strictures of the Rev. S. Wigglesworth, of the Hamlet, and the Rev. Richard Jaques, of Gloucester (1765); with several other controversial pamphlets and a few sermons. — Sprague, Annals, 1, 458; Alien, Am. Biog. Dictionary, s.v.

## Cleaveland, John. Payne, D.D.[[@Headword:Cleaveland, John. Payne, D.D.]]

             a Congregational minister, was born sat Byfield, Mass, July 19, 1799. His father was the distinguished: Parker Cleaveland,. M.D., and his brother, professor Parker Cleaveland of Bowdoin College. He graduated from Bowdoin College in 1821, and spent one year (1823-24) in theological study at Andover. He was ordained. at: Salem, Mass., Feb. 14, 1827, pastor of the Tabernacle Church in that city, where, he remained seven years. Shortly afterwards he moved to Michigan, and was pastor of the First Presbyterian Church in Detroit from June 15,1835, to Nov. 1, 1838, at which date he became president of Marshall College, Michigan. He held this office five years, during a part of this period acting as pastor of the Church of which, previously, he had been the preacher.

Early in 1844 hem was called to the Second Presbyterian Church in Cincinnati, where he. remained two years, and then removed to Providence, R.I., where he was pastor of the Beneficent Church from April 22, 1846, to March 30, 1853. He there distinguished himself as a strong advocate of temperance. and anti-slavery, and gained many warm friends. After leaving Providence: he was pastor of the First Church, Northampton, Mass, from April 20, 1853, to July 11, 1855; from Oct. 2, 1855, to Jan. 5,1862, of the Appleton Street Church, Lowell. During a part of 1862 he was chaplain of the 30th Massachusetts Volunteers. On leaving: the: army he was for some time a supply of the Park and Salem Streets churches, Boston. He also preached for brief periods in one or two other churches. He died :at Newburyport, Mass., March 7, 1873. See Memorials of R.I. Congregational Ministers;. Andover Trien. Cat. 1870, p. 60. (J.C.S.)

## Cleaveland, Nathan[[@Headword:Cleaveland, Nathan]]

             a Baptist minister, was born at Horton, N. S., in 1777. After itinerating for some time in the province,. he settled as pastor at Onslow in 1809; continued till 1818; then was pastor at Hopewell, N. B., for ten years; and retired to Alma, where he died, June 31,1869. See Bill, Hist. of Baptists in the Maritime Provinces, p. 262.

## Cleaver, Charles[[@Headword:Cleaver, Charles]]

             a Methodist Episcopal minister, was born at Brackley, England, June 11, 1815. His parents, who were members of the Church of England, strongly opposed his union with the Wesleyan Church, but although only fifteen when converted, he was true to his convictions, and his endurance of rebuke and suffering were rewarded by seeing both his parents unite with the communion which they once despised. At nineteen he entered the local ministry of that church, and remained in it until he came to the United States in 1844. On arriving at Baltimore he continued as a local preacher until 1853, when he joined the Baltimore Conference, in which he labored until 1876, and was then made supernumerary, which relation. was changed to superannuate in 1878, and so continued till his death at Hereford. Md., Nov. 25., 1880. Mr. Cleaver was a faithful, earnest, and efficient preacher, very successful in revival and pastoral work. See Minutes of Annual Conferences, 1880, p. 71.

## Cleaver, Euseby, D.D.[[@Headword:Cleaver, Euseby, D.D.]]

             archbishop of Dublin, was born in Buckinghamshire in 1746, and received his education in Christ Church, Oxford, where he took the degree of master of arts in 1770, and in 1778 that of doctor of divinity. In 1783 he, was preferred to the rectory of Tillington and another benefice in Sussex. In 1787 he accompanied the marquis of Buckingham to Ireland. In .March, 1789, he was consecrated bishop of Cork; in June of the same year was translated to the sees of Leighlin and Ferns; and in 1809 obtained, the archiepiscopal dignity. He died :at Tunbridge Wells in 1819. See D'Alton, Memoirs of the Abps. of Dublin, p. 352.

## Cleaver, Robert[[@Headword:Cleaver, Robert]]

             an English Puritan divine, who died in 1613, published Sermons (1613-14): — The Sabbath (1630) and other works. See Allibone, Dict, of Brit. and Amer. Authors, s.v.

## Cleaver, William (1), D.D.[[@Headword:Cleaver, William (1), D.D.]]

             an English prelate, was born in 1742. He was educated at the University of Oxford; became prebendary of Westminster in 1784; principal of Brazenose College in 1785; bishop of Chester in 1787, was translated: to Bangor in 1800; to St. Asaph in 1806 and died May 15,1815. Bishop  Cleaver was able Greek scholar and an orthodox divine. He published De Rhythmo Graecorum Liber -(Lond. 1789. 8vo): —Sermons (1773, 1791, 1794): — a collection of his own and his father's sermons (1808, 8vo) Sermons on Select Subjects (8vo): — A List of Books Recommended. to the Clergy and Younger-Students in Divinity (Oxford, 1791, 8vo; 3d ed. enlarged, with Doworth's Catalogue of the Christian Writers and Genuine Works of the First Three Centuries, 1808, 8vo). See-(Lond.) Annual Register, 1815, p. 125; Allibone, Dict. of Brit. and. Amer. Authors.

## Cleaver, William (2)[[@Headword:Cleaver, William (2)]]

             Wesleyan. Methodist minister, was born at Trinidad in 1818. He was converted under the ministry of William Moister, in Port of Spain; offered himself for the ministry in 1840; left many :enduring monuments of his labors during his thirty-five years work among the West Indian colonies, and died in his native island April 19,1878. See Minutes of the British Conferences 187-8, p. 55.

## Cledog[[@Headword:Cledog]]

             SEE CLYDOG.

## Cledonius[[@Headword:Cledonius]]

             a trusted friend and correspondent of Gregory Nazianzen, who addressed to him his two celebrated letters against Apollinaris. The second of these was a reply to one of Cledonius, asking him to declare his belief as to the person of Christ. In it Gregory begs Cledonius to assure all that he held the Nicene creed inviolate. These letters were adopted as documents of faith by the councils of Ephesus and Chalcedon Gregory Nazianzen, Orat. 51,

## Cledredus[[@Headword:Cledredus]]

             is one of the many Welsh saints who. are arranged, in the lists collectively as "the children of Brychan," the king of Brecknock, at one time a centre of missionary enterprise, and in which numerous inscribed stones and other early Christianl memorials are found.. See Hubner, Inscriptiones Britanniae Christianae

## Cleef, Jan Van[[@Headword:Cleef, Jan Van]]

             an eminent Flemish painter, was born at Venloo, in Guelderland, in 1646, and studied under Primo Gentile, at Brussels, .and afterwards under Gaspar de Craver. He gained a great reputation, his works being very numerous in Flanders and in Brabalnt. In the Church of St. James, at Ghent, is a fine picture of The Assumption; in that of St. Nicholas, an excellent picture of Magdalene at the Feet of Christ; in that of St. Michael, an ingenious composition representing The Immaculate Conception, with Adam and Eve in the lower part of the picture. Van Cleef died at Ghent in 1716. See Hoefer, Nouv. Biog. Generale, s.v. Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cleef, Martin, Van[[@Headword:Cleef, Martin, Van]]

             a Flemish historical painter, was born at Antwerp in 1520, and was a scholar of Francis Floris. He painted several pictures for the church, and died about :1570. See Hoefer, Nouv. Biog. Generales; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cleft[[@Headword:Cleft]]

             (בְּקַיעִ, beki'a, a gap in a building, Amo 6:11; “breach,” Isa 22:9; שֶׁסע, she'sa, a split in the hoof of an animal, Deu 14:6; also נְקָרָה, nekarah', a fissure in a rock, Isa 2:21; חֲגָוַים, chagavim', refuges in the crags, Son 2:14; Jer 49:16; Oba 1:3), or CLIFT (נְקָרָה, nekariah' crevice in a rock, Exo 33:22; סְעַיŠ, seiph', a rock fissure, Isa 57:5; “top” of the rock, Jdg 15:8; Jdg 15:11; Isa 2:21). SEE CAVE; SEE ROCK.

## Clegg, William (1)[[@Headword:Clegg, William (1)]]

             an English Wesleyan minister, was born at Bury, Lancashire, in 1787, He was converted at nineteen; entered the ministry in 1808; retired therefrom in 1846, settling in Boston, and .died suddenly at Hull, April 11, 1848. He travelled sixteen circuits. See Minutes of the British Conference, 1848.

## Clegg, William (2)[[@Headword:Clegg, William (2)]]

             an English Wesleyan minister, son of the foregoing. was born at Perth in 1814. He was educated at Woodhouse Grove School, and relinquished promising prospects as a medical student to enter the ministry, in 1838. From 1841 to 1844 he had care of an English congregation in Calais, France. When laid aside by sickness in 1851, he retired to Ventnor, Isle of Wight. He subsequently took a voyage to Australia, returning in December, 1853, and died on the 9th of the same month. He was a man of good attainments, pious, and modest. See Minutes of the British Conference, 1854.

## Clegg, William F[[@Headword:Clegg, William F]]

             a minister in the Methodist Episcopal Church South, was born near Pittsborough, Chatham Co., N.C., Aug. 10,1827. He was converted in early life, and received into the North Carolina Conference in 1852 from which time he was one of the most active and useful ministers in his conference, until a short time before his death, June 16, 1875. Mr. Clegg was preeminently pious, but a great sufferer physically. See Minutes of Annual Conferences of the M.E. Church South, 1875, p. 160.

## Cleghorn, Elisha Burnham.[[@Headword:Cleghorn, Elisha Burnham.]]

             a Presbyterian minister, was born at De Kalb, St. Lawrence Co., N.Y., Sept. 27, 1812. He received his preparatory education at Potsdlam Academy, and afterwards at Ogdensburg, under, professor Taylor Leavis; studied in the Oneida Institute (1833-35), but never graduated from any college; taught (1835-41) partly in St. Lawrence County, and partly at Frederickstown, Mo.; afterwards was engaged (1841-50) in mercantile life. He then studied at Princeton Seminary two years, after spending one year in study before matriculation; was licensed by the Presbytery of Philadelphia, July 7, 1852; labored as agent of the American Colonization Society in the southwest from 1853 to 1855; was ordained by the Presbytery of Baltimore, June 3, 1856; was pastor of the Island Church in Washington, D. C., until 1858; agent of the Southwestern Bible Society, and associate editor of The True Witness, at New Orleans, until 1861; superintendent of the Presbyterian Publication House in New Orleans, until 1866; missionary in New York city from 1867 to 1872; in the book business in Cincinnati the following year an evangelist in :Philadelphia and Vicinity to 1875; an evangelist in New York City and vicinity for three years; stated supply at Conklingville and Day churches, N.Y., in 1878 and 1879, and after that resided in Philadelphia until his death, Dec. 14, 1881. See Necrol. Report of Princeton Theol. Sem. 1882, p. 49; Presbyterian, Dec. 24, 1881.

## Cleghorn, John[[@Headword:Cleghorn, John]]

             a Scotch minister, took his degree at Edinburgh University in 1699; was licensed Aug. 7, 1700; called to Burntisland, and ordained in 1701; transferred to Wemyss in 1711, and died Feb. 22, 1744, aged about sixty- five years. See Fasti Eccles. Scoticance ii, 531, 563.

## Cleghorn, Matthew[[@Headword:Cleghorn, Matthew]]

             a Scotch clergyman (son of the minister at Wemyss). was licensed to preach in 1737 presented to the living at Rousay and Eglishay in 1747, and ordained transferred to St. Andrews and Deerness in 1752; thence went to Dryfesdale in 1765, and died June 17.,1781, aged seventy years. See Fasti Eccles. Scoticance, 61, 48; iii, 387, 416.

## Cleghorn, Thomas (1)[[@Headword:Cleghorn, Thomas (1)]]

             a Scotch clergyman, vas licensed to preach in 1796, presented to the living at Smailholm the same year, resigned in March, 1845, and died Dec. 12, 1847. See Fasti Eccles. Scoticance, i, 532.

## Cleghorn, Thomas (2)[[@Headword:Cleghorn, Thomas (2)]]

             a Methodist Episcopal minister, was born at Ogdensburg, N.Y., in 1821. He experienced conversion in early life; received a good education and in 1846 entered the travelling connection of the Wesleyan Church in Canada. In 1871 he was transferred to the- Michigan Conference and at the time of his death, Feb. 24, 1878, was serving his sixth charge in that body, Mr. Cleghorn rapidly rose to the occupancy of important fields. He was characterized by sound judgment, solid culture, and deep piety. See Minutes of Annual Conferences, 1878, p. 17.

## Cleghornie, George A.M.[[@Headword:Cleghornie, George A.M.]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1597, was appointed the first minister of the new parish of Dornock in 1612, and continued in that charge in August, 1647, being then in old age. There is no further record of him. See Fasti Eccles. Scoicance, i, 616.

## Cleia[[@Headword:Cleia]]

             in Greek mythology, was an Atlaitid, and the sister of Hyas, over whose death by a wild boar all the sisters were so grieved that out of sympathy the gods placed them among the stars as Hyades. They still weep over their brother, and the rise of this constellation with the sun is said to bring rain.

## Clelald, George (2)[[@Headword:Clelald, George (2)]]

             a Scotch clergyman, took his degree at Edinburgh University in 1671; was appointed minister at Durrisdeer in 1679, and died before Dec. 19, 1683, aged about thirty-three years. See Fasti Eccles. Scoticance, i, 673.

## Cleland (Or Clelland), Joseph[[@Headword:Cleland (Or Clelland), Joseph]]

             a Scotch clergyman, took his degree at Glasgow University in 1613; was licensed to preach in 1614; removed to Wigton in 1616; was appointed to the living at Kirkcowen in 1627, and continued in 1641. See Fasti Eccles. Scoticance, i, 733.

## Cleland, George (1)[[@Headword:Cleland, George (1)]]

             a Scotch clergyman, took his degree at Edinburgh University in 1637; was chaplain to lady Yester in 1645 appointed to the living at Morton in 1648;  continued in 1661, and died before 1685. See Fasti Eccles. Scoticance, i, 681.

## Cleland, John (1)[[@Headword:Cleland, John (1)]]

             a Scotch clergyman, took his degree at Edinburgh University in 1633; was licensed to preach in 1638; presented to the living at. Stow in 1640, and ordained; joined the protesters in 1651, and died in August, 1665, aged about fifty-two years. See Fasti Eccles. Scoticance, i, 533.

## Cleland, John (2)[[@Headword:Cleland, John (2)]]

             a Scotch clergyman, was licensed to preach in 1662; admitted to the living at Middlebe in 1663 transferred to Traquairs in 1666, and died before May 8, 1672. S See Fasti Eccles. Scoticance, i, 257, 623.

## Cleland, Robert[[@Headword:Cleland, Robert]]

             a Scotch clergyman, took his degree at Edinburgh University in 1691; was licensed to preach in 1695; called to the living at Newburn in 1696, and ordained; transferred to Kilrenny in 1700, and died in August, 1711, aged about forty years. See Fasti, Eccles. Scoticance, ii, 441, 453.

## Cleland, Thomas[[@Headword:Cleland, Thomas]]

             a Scotch clergyman, took his degree at Glasgow University in 1725; became tutor to John Maxwell, and afterwards chaplain to lady Stewart; was licensed to preach in 1734; called to the living at Cambusnethan in 1738, and ordained in 1739; transferred to Stirling in 1763, al. died July  31,.1769, aged sixty-three years. See Fasti, Eccles. Scoticance ii, 275, 676.

## Cleland, Thomas D.D.[[@Headword:Cleland, Thomas D.D.]]

             an eminent Presbyterian divine, was born in Fairfax County, Va., May 22, 1778, and removed to Marion County, Ky., in 1789. Having developed extraordinary gifts as an exhorter in the great revival of 1801, he was urged by the Presbytery of Transylvania to become a preacher, and was licensed April 14,1803. His first charge was Union Church, in Washington County. In 1813 he was settled over New Providence and Cane Run (now Harrodsburg) churches, where he labored during the rest of his life with remarkable success, being blessed with numerous revivals. He was one of the most popular and useful preachers in Kentucky. Sixteen young men studied divinity under him. He was appointed one of the synodical commission in the Cumberland Presbyterian difficulties. Dr. Cleland was withal a diligent student, and wielded his pen with signal ability against the Newlights and Campbellites. His principal printed works, besides Occasional Sermons, were, A brief History of the Action of the Synod in the Case of the Cumberland Presbyterians (1823, p. 29, 8vo): — The Socini-Arian Detected (1815, p. 101, 12mo):Unitarianism Unmasked (1825, p. 184,12mo): — Narrative of the Bodily Exercises, in Bibl. Repertory for July, 1834: — Letters on Campbellism: — A Hymn-book, for prayer-meetings and revivals, extensively used in the West. Dr. Cleland died Jan. 31,1858, in the eightieth year of his age — Davidson's Hist. Presb. Ch. in Kentucky, p. 354; Memoirs, compiled from private Papers, by Prof. Humphrey and Rev. Thos. H. Cleland.

## Cleland,Thomas Horace[[@Headword:Cleland,Thomas Horace]]

             a Presbyterian minister, was born at Glasgow, Ky. in 1819. He graduated a Centre College in 1840, at Princeton Theological Seminary in 1845, and was licensed to preach by the Transylvania Presbytery in April, 1846. The same year he went to Louisiana, and became a stated supply at Lake Providence in 1854 removed to Natchez, Miss., and for one year supplied the Church at Pine Ridge, in that vicinity; also supplied Union Church for one or two years; and afterwards the Second Church in Natchez for several years. After the civil war he was principal of the Fayette Female Academy. In 1868 he returned to Kentucky, built in 1871 settled at Delhi, La., becoming a member of the Presbytery of Red River. At Delhi he acted as stated supply to the Church, and established a private school also preached frequently at Tallulah and other places. He died Feb. 17, 1878. Cleland was a faithful and useful preacher, and a successful teacher. See Necrol. Report of Princeton Theol. Sem. 1878, p. 28.

## Clemanges[[@Headword:Clemanges]]

             (Clamengis or Clemangis), NICOLAS DE, one of the ablest writers of the Roman Catholic Church during the Middle Ages. He was born about 1360 in the village of Clemanges, in the province of Champagne, and educated in the College of Navarre at Paris. As early as 1381 he gave public lectures as Magister Artium. In 1386 he began, in the same institution, to study theology under Pierre d'Ailly, who exercised a great influence upon him, and always remained his friend. In 1391 he became bachelor of theology, and began to give theological lectures. Being possessed of rare talents, and thoroughly familiar with the works of the ancient writers, he was soon regarded as the most eloquent member of the University of Paris, which in 1393 elected him rector. Henceforth Clemanges took the most active part in the efforts of the University in behalf of a thorough reformation, which constitute so important a part of mediaeval Church history. Most of the  letters addressed by the University to the popes and kings of this time emanated from his pen.

In the same year in which he was elected rector (1393) he addressed, in the name of the University, an energetic memoir to Charles VI of France, in order to induce him to put an end to the schism in the Church. In 1394 he compiled a second memorial on the basis of the opinions of all the prominent members of the French clergy, which had been solicited by the Sorbonne. In accordance with these opinions, he proposed, in a letter to Clement VII, three measures for the reorganization of the Church: first, the abdication of both the popes; secondly, the election of arbiters; thirdly, the convocation of a general council. Another letter to the pope, much more severe in its language, was not sent off because Clement VII died (September, 1394). Charles VI, following the advice of the University, requested the cardinals of Avignon not to proceed to the election of a new pope until they had come to an understanding with the cardinals of Rome, and with Boniface IX; and Clemanges sent a letter of the same character to Avignon. But the cardinals of Avignon nevertheless hastened to elect Petrus de Luna, who assumed the name Benedict XIII.

After being elected, Benedict secured recognition by Charles VI and the Paris University, but Clemanges was instructed to request him to do all that might be in his power to end the schism. To the same end he had to write to the king of Aragon. In his own name Clemanges sent to Benedict an eloquent epistle on the duties of the head of the Church, and recommended to him his friend Pierre d'Ailly as chief adviser. Benedict appreciated the learning of Clemanges, and prevailed upon him to accept the office of secret secretary of the pope. As the king of France and the Sorbonne, supported, in 1395, by the resolution of a national council, declared in favor of an abdication of both the popes, Clemanges, who was now a decided champion of the claims of Benedict, fell out with many of his former friends. In 1407 the French government withdrew its recognition of Benedict, whereupon the latter laid the ban upon king and country. Clemanges was charged with being the author of the bull of excommunication, but denied the charge, left his position at the papal court, and withdrew to Langres, where he had been appointed canon a short time before. His opponents persisted in calling him the author of the bull of excommunication; he was accused of high treason, and threatened with imprisonment. In order to escape this danger, he concealed himself in a Carthusian convent at Valprofonds, and subsequently in a convent of the same order at Fontaine-du-Bosc. In this retirement he devoted his attention to the Bible, which, as he states, had until then been neglected by him, and  which now became his favorite study. Besides a number of letters to his friends D'Ailly, Gerson, and others, he wrote at Fontaine-du-Bosc several works full of reformatory ideas as regarded both the prevailing corruptions of his Church and some of the doctrines. The most important of these are De fructu eremi (on the value of retired life); De fructu rerum adversarum (on the spiritual profit to be derived from adversity); De novisfestivitatibus non instituendis (complaining of the excessive number of holidays, which promote dissipation instead of edification, and cause the Bible to be forgotten over the stories of saints). In all these works Clemanges recommended the Bible as the purest and richest source of Christian knowledge and Christian life. The decay of the Church he attributed to the neglect of the Bible; the councils, in his opinion, could claim regard for their decisions only if the members were really believers, and if they were more concerned for the salvation of souls than for secular interests.

His views on general councils were fully set forth in a little work, entitled Disputatio de concilio generali, which consists of three letters, addressed, in 1415 or 1416, to a professor at the Paris University (printed apparently at Vienna in 1482). He not only places the authority of general councils over the authority of the popes, but the authority of the Bible over the authority of the councils. He doubts whether at all the former oecumenical councils the Holy Spirit really presided, as the Holy Spirit would not assist men pursuing secular aims. He denies that a council composed of such men represents the Church, and asserts that God alone knows who are his people and where the Holy Ghost dwells, and that there may be times when the Church can only be found in one single woman (in sola potest muliercula per gratian manere ecclesiam). Other works, in which he expressed himself even more freely, have been lost, and perhaps suppressed. Chiefly against the immoral life of the higher clergy he wrote, about 1411, his treatise De presulibus Simoniacis. He also urgently recommended to the secular authorities of his country the teaching of the Bible as the only safe remedy against the continual civil wars and disturbances, and he counseled duke Philip of Burgundy to convoke the General Estates for the restoration of law and justice. He also wrote, while at Fontaine-du-Bosc, several poetical pieces, which are distinguished for the brilliance of their Latinity.

Of the latter years of his life but little is known. The canonry at Langres he exchanged for one at Bayeux. Other ecclesiastical dignities which were offered to him he refused, as his conscience did not allow him to accept  more benefices than one. In 1421 he defended at Chartres the liberties of the Gallican Church. In 1425 he again began to give theological lectures in the college at Navarre, and his connection with this school continued until his death. The year of his death is not known. Even his epitaph (which was destroyed in 1793) did not state it.

A work entitled De ruina Ecclesiae, or De corrupta Ecclesice statu, which, since Trithemius (Catal. Script. Eccles.), is usually classed among the writings of Clemanges, cannot be from him. Its language is more violent than Clemanges ever indulged in. It abounds in attacks upon Benedict XIII at a time when Clemanges was his secretary and eloquent champion. It was undoubtedly the work of some member of the Paris University. Equally certain is the spuriousness of the work Apostoli (i.e. litterae dimissoriae) et responsio per nationem gallicanam dominis cardinalibus, etc., which was written at Constance during the session of the council. Most of his works were published by Lydius (Leyden, 1613, 2 vols. 4to), but some of them still lie as unedited MSS. in libraries. See Herzog, Real-Encyklop. 2, 717 sq.; Wetzer u. Welte, Kirchen-Lexikon, 2, 574 sq.; Neander, Ch. Hist. v. 53 sq.; Mosheim, Ch. Hist. 1, 422, and a monograph of Miintz, Nicolas Clemanges, sa vie et ses Merits (Strasb. 1846, 8vo); Gieseler, Ch. Hist. per. 3. div. 4, §,113; Hase, Christian History, p. 325, 344; Presbyterian Quarterly Review, March, 1857.

## Clemence, Joseph Guillaume[[@Headword:Clemence, Joseph Guillaume]]

             a French theologian was born at Havre, Oct. 9,1717. He was successively pastor of St. Claude, Rouen, grand-vicar; of Poitiers, and prior of St. Martil de Machecoult, and died Aug. 6, 1792, leaving, Defense des Livres l'Ancien Testament (Paris, 1768): — Les Caracteres du Messie Verifies en Jesus Christ (ibid. 1776, 2 vols. 8vo): — l'Authenticie des Livres tant du Nouveau que de l'Ancien Testament (ibid. 1782); reprinted under the title, Refutation de la Bible en Expliquee, de Voltaire, etc. (Nancy, 1826, 12mo). See Hoefer, Nouv. Biog. Generale, s.v.

## Clemencet, Charles[[@Headword:Clemencet, Charles]]

             a French Benedictine of the congregation of; St. Maur, was born about 1704 at Painblanc, in-Autun; joined his order in 1723 at Vendome; and died at the monastery Blanes-Manteaux, in Paris, April 5, 17-78. 'His chief productions are: L'Art des Verifier les Dates, etc. (Paris, 1750; ,an important work, conceived and imperfectly executed by Maturice d'Antine, revised by Clemencet and completed by Francois Clement):— Histoire Generale de Port-Royal (Amsterdam, 1755, 10 vols.):— Histoire Generale des Ecrivains de Port-Royal (ibid. 1770). See Jocher,  Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.J.)

## Clemency (Or Mercy)[[@Headword:Clemency (Or Mercy)]]

             was deified by the Greeks, and had an altar in Athens, erected by the kindred of Hercules; and a temple dedicated to her by order of the Roman senate, after the death of Julius Caesar, on some of whose denarii this goddess appears. The poets describe her as the guardian of the world, and picture her as holding a branch of laurel, or olive, and appear to show that gentleness and pity ought principally to distinguish .victorious Warriors. The Greeks and Romans gave the name of asylum to the temples they: erected to this goddess.

## Clemens[[@Headword:Clemens]]

             is the name of several early Christians:

1. Flavius, son of Dabinuis, brother of the emperor Vespasian, and therefore first cousin of Domitian, whose niece, Flaia Domitilla, was his wife. Flavius Clemens held the consulate in A.D. 95, and had just resigned the office when he and his wife were arrested and convicted on the charge of atheism, undoubtedly referring to Christianity. They were accused, according to Dio Cassius, of "Judaizing" from which, in the popular mind, Christianity was hardly distinguishable. Clemens suffered death, and, his wife, Domitilla, was banished to one of the islands off the west coast of Italy (Sueton. Domit. § 15; Dio Cassius, Hist. lxvii, 14; Merivale, Romans Under the Empire, vii, 383; Lightfoot, Philippians, p, 22). SEE DOMITILLA.

2. Bishop of Ancyra, and martyr under, Diocletian and Maximian, A.D. 296; commemorated Jan. 23; He is said to have been the son of a heathen father and a Christian mother, Euphrosyne, who prophesied his martyrdom. The narrative relating to him is very doubtful (Tillemont, Memoires, v, 162).

3. A Greek historian and chronologer. His date is very uncertain but probably he lived in the 5th century.

4. One of the Irish missionaries. who opposed St. Boniface while enforcing submission to the papal authority. Germany, as part of the Christian law. Clement, and Addelbert, a Frankish bishop, were condemned and  excommunicated at a Roman synod held in 745 or 748 by pope Zachary at the instigation of Boniface Clement probably died in prison (Neander, Christ. v, 77 sq.; Bonifacius, Opp. ii,.pass.; Mosheim, Eccl. Hist.; per. i, cent. viii, c.5; Wright, Biog. Brit. Lit. p. 326, 327).

5. A Hibernian or Scot, who went over to Gaul about the beginning of Charlemagne's reign (A.D. 772), and was well received by that monarch. St. Clemens was intrusted with the education of boys of all classes, and was made responsible to the king for their progress. But little is known of him except that the fame of his name attracted scholars even from Germany. The chief authority upon his life is the anonymous monk of St. Gall, in his two books, De. Gestis Caroli Mag. in Canisius, Antiq. Lect. ii, pt. iii, 57. He is commemorated March 20.

## Clemens, Franz Jakob[[@Headword:Clemens, Franz Jakob]]

             a Roman Catholic philosopher of Germany; was born in 1815 at Coblentz He, studied at Bonn and Berlin from 1834 to 1838, and was made doctor of philosophy at the latter place in 1838. In 1840 he commenced his philosophical lectures at Bonn. In 1853 he opposed the school of the famous philosopher Gunther, and the result was that in 1857 the Guntherian philosophy was condemned by the pope, as twenty years before the Hermesian system was stigmatized. Clemens was called to Minster as professor of philosophy in 1855, and died at Rome Feb. 24, 1862. He published, De Philosophia Anaxagorae Clazomenii: (Bonn, 1840): — Giordano Bruno und Nicolaus von Cusa (ibid. 1847): — De. Scholasticorum Sententia, Philosophiam esse Theologie Ancillam (Munster, 1856) Des, heilige Rock zu Trier und die proestantsiche. Kritik (2d. ed. Coblenltz, 1845): — Die Wahrheit in dem von Herrn J. v. Kuhn in Tubingen angeregten Streite uber Phiosophie und Theologie (Munster, 1860) See Literarischer Handweiser fur das Kathoische: Deutschland, 1862. col. 88; Zuchold, Bibl. Theol. i, 230. (B.P.)

## Clemens, John W.[[@Headword:Clemens, John W.]]

             a German Reformed minister, was born at New Berlin, Union Co. Pa. Jan. 27, 1838. In 1866 he was licensed, and ordained at Littlestown Adams Co., Pa. became pastor at St Clair, Schuylkill Co., in 1868, and in 1871 at Conyngham, where he remained until his death, Sept. 11, 1880. See Harbaugh, Fathers of the Germ. Ref. Church v, 405

## Clemens, Titus Flavius[[@Headword:Clemens, Titus Flavius]]

             surnamed ALEXANDRINUS, was a native of either Athens or Alexandria, and flourished in the reigns of Severus and Caracalla (the date of his birth being placed about A.D. 160, and that of his death from A.D. 215 to 220). He was in early life an ardent student of literature and philosophy, especially of the Stoic and Platonic schools, and was led by his studies to Christianity. To master its history and doctrines he visited different countries, and received instruction from various masters, of whom he himself speaks thus: “Those vigorous and animated discourses which I was privileged to hear, and of blessed and truly remarkable men. Of these, the one in Greece, an Ionic; the other in Magna Graecia; the first of them from Coele-Syria, the second from Egypt, and others in the East. The one was born in the land of Assyria, and the other a Hebrew in Palestine. When I came upon the last (he was the first in power), having tracked him out concealed in Egypt, I found rest. He, the true, the Sicilian bee, gathering the spoil of the flowers of the prophetic and apostolic meadow, engendered  in the souls of his hearers a deathless element of knowledge” (Strom. lib. 1, ch. 1, p. 355, vol. 1, of translation in “Anti-Nicene Christian Library”).

This last teacher was (according to Eusebius) Pantaenus, head of the catechetical school at Alexandria, by whose influence some suppose Clemens, as yet only a sincere inquirer, was led fully to embrace the Christian faith. He is called a presbyter by early Christian writers, having probably been appointed to that office by the Church at Alexandria, and about 190 became, according to some the assistant, according to others the successor to Pantaenus, when the latter set out on his missionary tour to the East. He continued in that office until the peisecution under Severus, A.D. 202, compelled him to leave Alexandria. The writers of the articles in Smith's Dict. of Greek and Romans Biog. and Mythol. and the New Amer. Cyclopedia state that Clemens returned to Alexandria before A.D. 211, and then became the master of the school as successor of Pantaenus; but the weight of authority favors the earlier date, and his return to that place is doubtful. We know scarcely anything of the closing years of his life. He appears to have been about 210 or 211 in Jerusalem, for he is mentioned by Eusebius (lib. 7, ch. 2) as the bearer of a letter from Alexander, bishop of Jerusalem, then himself a prisoner for the Gospel's sake, to the Church at Antioch. This Alexander and the more famous Origen are reckoned among his pupils.

Of the early Christian writers, Clemens was the most learned in the history, philosophy, and science of the nations of his day, and the influence of his studies is apparent in his writings, which display rather the speculative philosopher than the accurate theologian — more the fanciful interpreter than the careful expounder of the Scriptures on true exegetical principles. Many of his works have been lost, but those extant are the largest belonging to that early period, and very valuable for the light they throw on the social condition of the Roman Empire in his day, and for the information which they contain in regard to the systems of ancient philosophy, the heresies and schisms in the primitive Church, as well as for the numerous extracts from non-extant authors. His three chief writings form a series, and were written apparently with a common object, viz. to convert the heathen and educate them in the principles and practice of the Christian life.

They are,

1. λόγος προτρεπτικὸς πρὸς ῾Ελλῆνας, Cohortatio ad Hellenes (Appeal to the Greeks), an apologetic work, in which the absurdity, obscenity, cruelty, impostures, and sordidness of heathen worship are clearly set forth in contrast with the simplicity and  purity of Christian faith and practice.

2. Παιδαγωγός, Pvedagogue (Instructor), a treatise on Christian education, in three books, addressed to those who had been converted from heathenism. In Book I we have set forth the function, the means, methods, and ends of the “Instructor,” who is Christ, leading the believers “through paths of virtue and truth” to salvation, not through fear as he did the Israelites, but by love, the guiding principle of the new and better covenant. Book II contains rules for the regulation of life, embracing minute details as to food, drink, behavior, etc., recommending temperance, purity, modesty, and frugality. Book III begins with an examination of the grounds of true beauty, showing it to be intellectual, and founded on reason and love; then, in considering the various modes in which men have sought to add to beauty, strongly reprobates luxurious dress and living, etc. Its satire of the follies and vices of the times is caustic and humorous.

3. Στρωματεῖς or Στρώματα, in eight books, of which the eighth is lost (the imperfect treatise on logic, standing at present as such, belonging to some other work). The word stronmateis, meaning patch-work (opus varie contextum), is significant of the miscellaneous character of the work, which is discursive and unmethodical, and not unaptly likened by its author to “a thickly-planted mountain, where fruit and other trees are confusedly grouped together, so as to baffle the plunderer, while the careful husbandman would find and transplant in fitting order such as were desirable for fruit or ornament; so the mysteries of Christian faith, veiled herein from impertinent or ignorant curiosity, will discover their rich treasures to the honest and intelligent seeker of the truth” (Strom. lib. 7, p. 766, Potter's ed.). The object of the work is “to furnish materials for the construction of a true gnosis,” or “Christian philosophy, on the basis of faith,” for those who had been trained for it by the preceding works. Book I, of which the beginning is lost, descants on the utility of philosophy, as preparing the heathen for the reception of the Gospel, and Christians for the defense of their, faith, maintaining that the good in heathen philosophy was derived from the Hebrews. Book II treats first of faith and repentance, combating the errors of the Basilidians and Valentinians. asserts the freedom of man's will, and presents the views of different philosophers in regard to marriage, which Clemens defends on the grounds of the natural conformation of the sexes, the command of God (Gen 1:28), and the mutual aid in sickness and age rendered by husband and wife, and parents and children.

In Book III, continuing the same subject, he condemns the opinions of the Marcionites, Carpocratians, and other heretics who opposed marriage for different and  contradictory reasons, alleging in support of it the words of St Paul (1Ti 4:1-3), and the examples of the apostles Peter and Philip, who were married and had children. Book IV discourses of Christian perfection as exemplified in the Christian martyr, who is led to martyrdom not through fear of punishment or hope of reward hereafter, but from love to Christ, and who does not needlessly provoke his fate, but only accepts it cheerfully when called upon to be in that way a witness for the truth. The chief aim of Book V is to prove that the Greeks derived most of their wisdom from those called by them barbarians, and especially from Moses and the Hebrew prophets; but it also enters upon a long and interesting digression on the origin and use of symbols, and makes many valuable statements in regard to the Egyptian hieroglyphics, and the dress and ceremonial services of the Hebrew priests. This episode is one of the most curious relics of antiquity, and the book abounds in quotations from ancient authors. Books VI and VII portray the true Gnostic, the perfect Christian, who is presented as a “complete model of moral conduct,” not so much desirous of living as of living rightly, controlling his passions and regulating his desires in conformity with the laws of Christ.

A small work, Τίς ὁ σωζόμενος πλούσιος; (What rich man may be saved?) is also attributed to Clemens. This treatise is an examination of the words of Christ (Mat 19:24; Luk 18:25), and aims to show that these words do not require the renunciation of worldly goods as a condition of salvation; that the disposition of the soul is the essential thing, and that riches may be the materials and instruments of good works for those who rightly use them.

The following works of Clemens are not extant (the fragments which have been collected are found in the edition of Potter, vol. ii, in Fabricius's Hippolytus at the end of vol. 2; and in Galland's Biblioth. Patr. and Migne's Patrologia): ῾Υποτυπώσεις; Περὶ τοῦ πάσχα; Περὶ Νηστείας; Περὶ καταλαλιᾶς; Προτρεπτικὸς εἰς ῾Υπομονήν; Κανὼν Ε᾿κκλησιαστικός; εἰς τὸν Προφήτην Α᾿μώς; Περὶ προνοίας; ςΟροι διαφόροι.Clemens refers to some other treatises as either written or intended to be written by him, but we have no mention of them elsewhere.

The first edition of the three principal works of Clemens was made by Petrus Victorius (Florence, 1550, fol.; a Latin translation in 1551). It was followed by an edition by Fr. Sylburg (Heidelberg, 1592, fol.). A Greek- Latin edition was published by D. Heinsius (Leyden, 1616, fol.; reprinted  Paris, 1629, Paris, 1641, Cologne, 1688). The best edition of all the works of Clemens, genuine and doubtful, is that by the Anglican Bishop Potter (2 vols. fol. Oxford, 1715, with valuable notes and a commentary to Clemens by Gentianus Hervetus; reprinted at Venice, 1757, 2 vols. fol., and [without the notes and the commentary] by Oberholzer, at Wurzburg, 1778-79, 3 vols. 8vo). New editions are by Klotz (Leips. 1831-34, 4 vols. 8vo) and by Abbe Migne (in his Patrologia). An excellent translation in English of the Appeal, the Paedagogue, and the first book of the Stromateis (the remainder of the work to follow in a subsequent volume), is found in vol. 4 of the Ante-Nicene Christian Library (Edinb. 1867). — Schaff, Ch. Hist. 1, 205 et al.; Neander, Ch. Hist. 1, 691 sq., and Hist. Dogmas, 1, 63 et al.; Gieseler, Ch. Hist. per. 1, div. 2, chap. 3. § 62; Lardner, Works, vol. 2 (Lond. 1838, p 220-259; Clarke, Sac. Literature (N. Y. 1839), p. 109-118, Eusebius, Histor. Ecclesiastes lib. 5 et 6, Journal of Sacred Lit. Oct. 1852, p. 129; Reinkens, De Clemente Presbytero Alexandrino, Hommne, Scriptore, Philosopho, Theologo (Vratislav. 1851, 8vo); Hoefer Nouv. Biog. Genesis s.v.; Freppel, Clement d' Alexandrie (Paris, 1866); Kaye, Writings and Opinions of Clemens of Alexandria (Lond. 1835, 8vo).

## Clemens, William[[@Headword:Clemens, William]]

             a Presbyterian minister, was born it Wheeling, West Va. Sept. 1, 1821. He converted in 1843, an joined the First Presbyterian Church of Wheeling; graduated from Washington College, Washington, Pa. in 1850, and from Princeton Theological Seminary in 1853. He was licensed by the Washington Presbytery the same year, and sent as a missionary to the western coast of Africa, where. he spent-the remainder of his life. He died at sea, June 24, 1862. Mr. Clemens was a man of great humility, and was devoted to his work. See Wilson, Presb. Hist. Almanac 1863, p. 149.

## Clement[[@Headword:Clement]]

             (Κλήμης for Lat. clemens, merciful), a person (apparently a Christian of Philippi) mentioned by Paul (Php 4:3) as one whose name was in the book of life (q.v.), A.D. 57. This Clement was, by the ancient Church, identified with the bishop of Rome of the same name (Eusebius Hist. Ecc 3:4; Constitut. Apost. 7, 46, Origen, vol. 1, p. 262, ed. Lommatzsch; and Jerome, Scriptor. Eccl. p. 176, a); and that opinion has naturally been followed by Roman Catholic expositors. It cannot now be proved incorrect; and, in fact, it is not improbable in itself. There are essays on his life, identity, and character as a teacher, by Feuerlein (Altorf, 1728), Freudenberger (Lips. 1755), Frommann (Cobl. 1768), Roudinini (Romans 1606). SEE CLEMENT OF ROME.

## Clement (2)[[@Headword:Clement (2)]]

             a Scotch prelate, was a Dominican friar, and was consecrated to the see of Dunblane in 1233 He probably died in 1258. See Keith Scottish Bishops p. 172

## Clement (Augusta De Baviere), Marie Hyacinthe[[@Headword:Clement (Augusta De Baviere), Marie Hyacinthe]]

             a Belgian prelate, was born at Brussels Aug. 16, 1700, and studied at Rome under the direction of Clement XI. He was nominated coadjutor of the bishop of Ratisbon Dec. 19, 1715, and was elected bishop of Munster and Paderborn in March, 1719. The death of his uncle, Joseph Clement, whose coadjutor he had been, having left the see of Cologne vacant, he  took possession of it in 1723, and in the spring of 1724 was elected bishop of Hildesheim, and consecrated Nov. 10, 1727. The bishopric of Osnabruck was assigned to him Nov. 4,1728. and on July 17 he was elected grand-master of the order of Teutotic knights. After the death of the emperor Charles VI of Germany, in 1740, Clement supported the pretensions of Charles Albert, elector of Bavaria, to the empire, and, on Jan. 24, 1742, crowned him emperor at Frankfort. The Austrian army was victorious, and Clement made peace with Maria Theresa. In 1745 he assisted at the coronation of Francis of Lorraine. In 1761 he projected a journey to Bavaria, but on the way he died suddenly at Treves, Feb. 5, 1761. This prelate had for his motto, "Non mihi, sed populo;" and he justified it by the good which he did to his diocese. See Hoefer, Nouv. Biog. Generale, s.v.

## Clement I[[@Headword:Clement I]]

             SEE CLEMENT OF ROME

## Clement II[[@Headword:Clement II]]

             Pope (Suidger, bishop of Bamberg), was placed in the papal see Dec. 25, 1046, after the Synod of Sutri, by the Emperor Henry III, in the room of Gregory VI, who abdicated. He crowned this emperor, and held in Jan. 1047, a synod at Rome for the suppression of simony. He died, as some think, by poison, Oct. 9,1047. He was the first of the German popes, and retained the diocese of Bamberg even during his pontificate. He put the city of Benevento under the interdict because it had refused to receive the Emperor Henry. — Neander, Ch. Hist. 3. 378; Gieseler, Ch. Hist. per. 3. div. 2, § 22; Hoefler, Teutsche Papste, 1 Abtieu. 233-288; Wetzer u. Welte, Kirchen-Lex. 2, 590.

## Clement III[[@Headword:Clement III]]

             Anti-Pope (Guibert, archbishop of Ravenna), was chosen pope at the Synod of Brixen in 1080, by the party of the Emperor Henry IV, with the view of supplanting Gregory VII. After being repeatedly placed in the Roman see by violence, and expelled from it by the same means, he submitted to Paschal II in 1099, and died in the following year. — Neander, Ch. Hist. 4, 118 sq.; Gieseler, Ch. Hist. per. 3. div. 3. chap. 1, § 47, 48.

## Clement III (2)[[@Headword:Clement III (2)]]

             Pope (Paolo, cardinal bishop of Rome), was a native of Rome. He was chosen pope at Pisa on the 19th of Dec. 1187, in the place of Gregory VIII, who had died in the same city two days before. The chief concern of the new pope was the speedy organization of a third crusade, as the news of the conquest of Jerusalem by Saladin (Oct. 3d, 1187) had just been  received. He wrote at once to all the Christian princes, and succeeded in calling forth an unprecedented enthusiasm. The aged emperor Frederick Barbarossa (67 years old), who had had a violent conflict with the predecessor of Clement on account of the possessions of the Countess Matilda, made peace with the pope and took the cross. Peace was also restored between Venice and the king of Hungary, and between the king of France and the king of England, and all these states, joined by Leopold of Austria and others, were induced to take part in the crusade. The pope had the grief of learning the death of Frederick in the River Kalicadnus, and the dissensions between the princes besieging Acco, but he did not live to see the unfortunate end of the crusade.

Clement again secured for the popes the secular rule over the city of Rome, which during forty-nine years had been left by the popes. Tired of their civil wars, the Romans conceded to Clement the right of scvereign. A conflict with the king of Scotland, who had appointed of his own accord a bishop for St. Andrew's, terminated favorably to the pope. The king yielded when the pope threatened with the interdict. In reward for this concession, the pope (by a bull of March 13, 1189) exempted all Scotland from the jurisdiction of the archbishop of York, made it an immediate dependency of the papal see, and provided that henceforth no one should be a papal legate in Scotland who was not either a Scotchman or an officer of the Church in Rome. On the death of King William II of Sicily (Nov. 1, 1189), a dangerous conflict arose between the son of Frederick Barbarossa, Henry (subsequently emperor Henry VI), whose wife was the nearest relation to the late king, and the pope, who claimed feudal rights over Sicily, and hastened to invest with its government Tancred, an illegitimate son of duke Roger of Sicily. Henry, after the death of his father, was marching upon Rome, when Clement died, on March 25, 1191. The personal life of this pope is said to have been blameless. Seven letters and many decrees issued by Clement are given by Mansi (22, 543-574). — Herzog, Real-Encyklop. 2, 730; Wetzer u. Welte, Kirchen-Lexicon, 2, 591; Neander, Ch. Hist. 4, 417; Gieseler, Ch. Hist. per. 3. div. 3. chap. 1, § 53.

## Clement IV[[@Headword:Clement IV]]

             Pope (Gui Fulcodi, according to others, Guido Foulquois le Gros), was a native of France, first a soldier, then a lawyer, married, and on his wife's death entered the Church, and became in succession bishop of Puy,  archbishop of Narbonne, and (1261) cardinal bishop of Sabina. He was chosen pope at the beginning of 1265, while he was absent from Italy as papal legate, and solemnly crowned on the 22d of February, at Viterbo, where he took up his residence on account of the disturbances prevailing in Rome. During the whole time of his pontificate he was occupied with the contest concerning the government of Sicily. His predecessor, Urban IV, has invited Charles of Anjou to take possession of Sicily, which was then ruled by Manfred, an illegitimate son of Emperor Frederick II. When Charles appeared in Rome (May 21,1265), five cardinals, in the name of the pope, concluded between him and the papal see a treaty which gave to Charles the whole of the Apulian Empire, while Charles, on the other hand, pledged himself to pay a certain tribute, and to abolish the ecclesiastical decrees of Frederick II. The arrogance of Charles, his want of money, and the outrages committed by French soldiers, disposed the pope favorably toward Manfred, but the latter died before the reconciliation had taken place. The cruelty of Charles against the family and the adherents of Manfred, and his violation of the treaty, filled the pope with indignation.

Nevertheless, when young Conradin, the grandson of Frederick II, appeared in Italy, the traditional hostilities of the popes toward the Hohenstaufens induced the pope to excommunicate him. Conradin was received with enthusiasm by the Ghibelline opponents of the pope, and, in particular, by the people of Rome, and the pope naturally rejoiced at his defeat and capture. It cannot, however, be proved that he knew of, and much less that he approved of his execution. Clement survived exactly one month after the last scion of the Hohenstaufens Conradin was beheaded, dying at Viterbo Nov. 29, 1268. He was an able ruler, and resolutely hostile to nepotism. Many of his letters have been published by Martene and Durand in their Thesaurus Novus Anecdotorum (Paris, 1717, 5 vols. fol.), and by D'Achery in his Spicilegium. He wrote several works, among which was a life of St. Hedwig, duchess of Poland, who was canonized by him in 1267. On works falsely attributed to Clement, see Cave, Hist. Lit. ad annum 1265. A special work on the life and writings of Clement was published in 1623 at Lyons by the Jesuit Claudius Clemens. See Herzog, Real-Encyklop. 2, 732; Wetzer u. Welte, Kirchen-Lexicon, 2, 594; Neander, Church Hist. 4, 289, 424; Gieseler, Church Hist. per. 3. div. 3. chap. 1, § 57.  Pope (Bertrand d'Agoust), was born at Uzeste about 1264. He was appointed bishop of Comminges by Boniface VIII in 1295, and was one of the few French bishops who obeyed the summons of the pope to visit Rome, notwithstanding the prohibition of Philip the Fair. In 1299 he was appointed archbishop of Bordeaux.

During the conclave following the death of Boniface VIII in 1305 he was gained over by Philip the Fair, and when a compromise had been adopted between the party of Boniface and the French party, in virtue of which the French cardinals had to choose the pope among three candidates proposed by the party of Boniface, he was elected, being still regarded as a friend of Boniface. At a secret interview which he had had with Philip before the election he had promised to reconcile the king with the Church, to leave to him during five years the tithe for military wants, to condemn the memory of Boniface, and to create a number of new French cardinals. — All these conditions were promptly fulfilled except the one relating to Boniface, which the pope tried to escape. He instituted a committee to investigate the charges brought against Boniface, but ultimately (1311) declared him free from the stain of heresy. On the other hand, he yielded to the demand of Philip for the abolition of the order of the Templars.

He summoned the grand master of the order, under false pretexts, to his court; issued in 1308 a bull against the order, in which he brought against it the most unfounded and absurd charges; and finally, at the General Council of Vienne (in 1312). pronounced its abolition. The pope raised no objection to the appropriation of most of the possessions of the order by Philip, and to the burning of the grand master and of many leading members. Clement was the first pope who fixed his residence at Avignon, thus; beginning what has been styled the Babylonian Captivity of the popes. He published a large number of constitutions based upon the decrees of the Council of Vienna, which still form, under the name of “Clementines” (q.v.), the seventh book of the Decretals. He died April 20, 1314. The contemporaneous writers accuse him of licentiousness, nepotism, simony, and avarice. SEE WETZER U. WELTE, Kirchen-Lex. 2, 594 sq.; Herzog, Real-Encyklop. 2, 732; Neander, Ch. Hist. 4, 70, 341; Gieseler, Ch. Hist. per 3. div. 3. ch. 1, § 59, and div. 4, ch. 1, § 95; Landon, Manual of Councils, s.v. Vienne.  Pope (Pierre Roger), was a native of Limousin, in France. After having been a Benedictine monk in Chaise-Dieu, professor at Paris, bishop of Arras, archbishop of Sens and Rouen, and (1388) cardinal, he was elected pope on the 7th of May, 1342. He had a protracted quarrel with Edward III, king of England, on the subject of ecclesiastical benefices, over which Clement claimed an absolute right. He issued a frightful leull of excommunication against Louis IV of Germany (see Raynald, ad annum 1346), when the latter and the German Diet refused to promise that the king should do nothing without the consent of the pole, and induced five of the German electors to elect Charles, the son of the king of Bohemia, as German emperor.

By a contract of June 9, 1348, he purchased from Joanna, queen of Naples, the city of Avignon and some adjoining territory for 80,000 gold florins, which, however, were never paid. Previously the I queen, who personally appeared before him, had been acquitted of the charge of having murdered her husband. An urgent invitation from the Romans (among whose ambassadors was Petrarch) to return to Rome was sent to the pope, but he continued at Avignon. By a bull of April 10, 1349, he reduced the interval between the years of jubilee, SEE JUBILEE, from 100 to 50 years, and celebrated the jubilee in 1350 with extraordinary pomp. In the bull of Clement the angels are commanded to introduce into Paradise without delay any one who should die during his stay at Rome. His efforts to bring about a union of the Greek Church with the Roman were fruitless, although the emperor Johannes Cantacuzenus declared in favor of the union. More successful were similar efforts with regard to the Armenians, who, at a council held in 1342, condemned those heresies with which they were charged. In 1345 Clement brought about a new crusade against the Turks, in which the king of Cyprus, the grand master of Rhodes, and the republics Venice of and Genoa took part, which, however, led to no result. He showed a great severity against the Flagellants. SEE FLAGELLANTS.

Most of the new cardinals created by this pope were Frenchmen, and among them were a considerable number of his own relatives, who scandalized the Church by their licentious lives. Clement died in 1352. Petrarch praises the generosity and eloquence of this pope; but he gave, on the other hand, great offense by his extravagance and by his private life. Of his writings there are still extant several sermons, a treatise on the poverty of Christ and the apostles, a volume of letters, etc. See Wetzer u. Welte, Kirchen-Lex. 2, 596-600; Herzog, Real-Encyklop. 2,  733, 734; Hoefer, Biog. Generale, 10, 765; Neander, Church Hist. 10, 41, 43, 412; Gieseler, Ch. Hist. per. 3. div. 4, ch. 1, § 97, 100.

## Clement IX[[@Headword:Clement IX]]

             Pope (Giulio Rospigliosi), was born in 1600 at Pistoja. He was in succession auditor of the Rota, secretary of Sixtus IV, and cardinal, and was elected pope in 1667. He mediated a peace between Louis XIV and Spain, at Aix-la-Chapelle, in 1668. He was upright in his intentions, but easy in disposition. He left his name to the Clementine Peace, a brief pause in the struggle between the Jansenists and Jesuits. He is said to have died of grief at the taking of Candia by the Turks, 1669. — Ranke, Hist. Pap. b. 8; Hase, Ch. Hist. p. 512, 518; Wetzer u. Welte, Kirchen-Lexikon, 2, 605.

## Clement Jonathan, D.D.[[@Headword:Clement Jonathan, D.D.]]

             a Congregational minister, was born at Danville, Vt., June 20, 1797. After graduating in 1818 from Middlebury College, he studied theology two years at An(lover, and from 1820 to 1830 was an instructor in Phillips Academy. He was ordained pastor in Chester, N. H., Oct. 13, 1830, and was dismissed Sept. 10,1845. From Feb. 3, 1847, to May 19, 1852. he was pastor in Topsham, Me. and from July 14, 1852, to June 12, 1867, in Woodstock, VT. After this he resided in Norwich, Conn., but supplied the Quechee Church in Hartford from 1869 to 1874; and died Sept. 6, 1881. He published several .Addresses and Sermons. See Cong. Yearbook, 1882, p. 25.

## Clement Of Alexandrias Hymn[[@Headword:Clement Of Alexandrias Hymn]]

             SEE HOMION POLON ADAON

## Clement Of Rome[[@Headword:Clement Of Rome]]

             (CLEMENS ROMANUS). One of the early presbyters of the Church in Rome; probably a presiding presbyter, primus inter pares, afterwards called bishop. Irenaeus, in his adv. Haer. (3:3, 3), written between 182-188 A.D., makes him the third in order after the apostles Peter and Paul, Linus being  the first, and Cletus or Anacletus the second. The Clementines give a different order, which was followed by Tertullian. But Eusebius, who appears to have taken great pains to be accurate, and had access to authorities no longer extant, preferred the order of Irenaeus. He also adds the dates. Clement, he says (Hist. 3. 34), died in the third year of Trajan, “having for nine years superintended the preaching of the Divine Word.” As Trajan became emperor on the death of Nerva, Jan. 23, 98 A.D., the so- called episcopate of Clement will have for its termini 91 or 92 - 100 or 101 A.D. Irenaeus speaks of him as “having seen and conversed with the blessed apostles” who “founded the Church in Rome,” i.e. Peter and Paul. Origen (Comment. in Joan. 6, 36) identifies him with the Clement of Php 4:3. This may have been only a conjecture, or it may have been a tradition.

 It was, at any rate, the opinion of Eusebius and the early writers, and is in itself not at all improbable. Thirty years would certainly be time enough for a prominent Philippian to become a prominent Roman. Modern attempts to make out his origin from the epistle which bears his name have failed. Judging from the epistle, he may have been either a Jew, as Tillemont argues, or a Roman, as Lipsius argues, and the one about as probably as the other. Rufinus, who died 410 A.D., was the first to call him a martyr. The language of Eusebius implies that he died a natural death, which is altogether likely to have been the case if his dates have been correctly given. The Martyrdom of St. Clement, in the first volume of the Patres Apostolici of Cotelerius, is a puerile fabrication of no great antiquity. Its story is that Clement was first banished by Trajan to Chersonesus, and afterwards drowned in the Black Sea. On reaching his place of exile, he found two thousand Christians condemned to work in a marble quarry. As the water they used had to be fetched six miles, Clement caused a spring to break forth close to the quarry. This led to the conversion of a great multitude in the province, and the building in one year of seventy-five churches. And this, in its turn, led to Clement's martyrdom. An anchor was fastened to his neck, and he was cast into the sea. The people, bewailing him, prayed God to discover to them his remains. In answer to their prayer, the sea receded, and the people, going in on dry ground, found the body of the holy martyr buried with the anchor in a marble tomb, but were not permitted to remove it. Every year, on the anniversary of the martyrdom, the sea repeats this miracle of receding for seven days. Another fable confounds Clement the presbyter with T. Flavius Clemens, the consul, and cousin to the emperor Domitian, by whom he was put to death on a charge of “atheism,” one of the charges then current  against Christians. Such fables, in the absence of authentic memorials, are not to be wondered at. The wonder is that the authentic memorials are so meager; that of the real Clement-a man so conspicuous, able, and influential there is so little known.

Of the writings falsely ascribed to Clement of Rome notice is taken in another article. SEE CLEMENTINES. The only genuine document is his Epistle to the Corinthians, commonly called the First, but improperly, since the so-called Second Epistle is not his, and is not an epistle, but only the fragment of a homily, later, perhaps, by nearly a hundred years. The only known manuscript of this epistle is the one appended to the Alexandrian Codex of the Scriptures sent by Cyril Lucar to Charles I in 1628, and now the property of the British Museum. Throughout the manuscript are many lacunce, generally, however, of only single words or syllables. The only considerable gap, occasioned apparently by the loss of a leaf, is near the end of the epistle, between chapters 57 and 58. Here may have belonged certain ancient citations from Clenientwhich cannot now be verified. Some expressions, like λαικός in the 40th chapter, have a suspicious look; but of the substantial integrity of the epistle there is no good reason for serious doubt. That it came from the pen of Clement, though his name is not in the epistle, is now generally conceded. It appears to have been in the hands of Polycarp of Smyrna when writing to the Philippians as early, perhaps, as 115, certainly not much later than 150 A.D. It is referred to as the work of Clement by Dionysius of Corinth in a letter to Soter of Rome, which must have been written between 170-176 A.D. Irenaeus, in the section already cited (adv. Haer. 3. 3, 3), speaks of it as a very able epistle, sent to the Church in Corinth by the Church in Rome under the episcopate of Clement. Origen, who died 254 A.D., speaks of it as written by Clement. So also Clement of Alexandria [† 220], who frequently and freely quotes from it, — and even calls the author of it “the apostle Clement.” Eusebius, whose History was written about 325 A.D., ascribes it to Clement, and speaks of it as having been “publicly read in very many churches both in former times and in our own” (Hist. 3. 16). Jerome (t 420), in his De Viris Illustribus, § 15, reports it as still “publicly read in some places.” But no one of these writers anywhere speaks of it as an inspired book. Though highly prized, neither this, nor the Epistle of Barnabas, nor the Shepherd of Hermas, was ever included in any ancient list of authoritative books. (See Westcott, Canon of the New Testament, Appendix B.)  This epistle, as we now have it, consists of fifty-nine short chapters — some of them very short — whose total bulk is about one third greater than that of the sixteen chapters of St. Paul's First Epistle to the Corinthians.

Presbyters of the Church in Corinth had been unjustly deposed from office; a bitter dissension had broken out, and this epistle was written by Clement in the name of the Church in Rome, in order, if possible, to end the strife. It was sent by the hands of three messengers, Claudius Ephebus, Valerius Biton, and Fortunatus, who, it was hoped (chap. 59), might bring back the good news of peace and harmony restored. In form it resembles the Canonical Epistles, beginning with a salutation and concluding with a benediction. In the first three chapters, the Corinthians are first praised for their former virtues, and then sharply rebuked for the scandals which had occurred. The next nineteen chapters are devoted to historical illustrations, drawn from the Old and New Testaments, of the evils flowing from jealousy and envy; followed by exhortations to repentance, humility, and meekness. In the next fourteen chapters, the exhortations are continued in view of the promised coming of Christ and their own resurrection; salvation by grace through faith is taught; and good works, in their proper relation to faith, are strongly insisted upon. Twenty-one chapters are then devoted to the special purpose of the epistle, discussing the general subject of ecclesiastical organization and order, and urging the Corinthians to put an end to their grievous sedition. The last two chapters contain a prayer for helping grace, with a benediction.

As to the date of this epistle, Hefele, who agrees with Cave, Dodwell, Fleury, and others in assigning the episcopate of Clement to the years 68- 77 A.D., refers it to the time of Nero. But the mention made in the first chapter of “sudden and successive trials” which had befallen the Roman Church seems to require a later date. The Tubingen school put it into the second century. But recent critical authority preponderates decidedly in favor of 95-98 A.D. Falling thus within the apostolic age, and yet of considerably later date than the great bulk of the New Testament, special interest attaches to this epistle. It may be considered:

1. In comparison with the canonical books. It is evidently modeled after the canonical epistles, and yet is decidedly inferior to them. In regard to language, three words used by Clement are found only in the First-Epistle of Peter; eleven only in the epistles of Peter and Paul; and twelve only in the epistles of Paul. (See Westcott, p. 30.) The book of which it most reminds us is the Epistle to the Hebrews. Hence an ancient tradition,  reported by Eusebius (Hist. 6, 25) on the authority of Origen, that Clement was the author also of that epistle. But besides the many points of dissimilarity which discredit this particular tradition, there is a marked inferiority pervading the epistle of Clement as compared not only with the Epistle to the Hebrews, but with all the rest of the New Testament, which reacts powerfully as an argument for the inspiration of the canonical books. The Old Testament quotations are more extended; fanciful interpretations are given, as of the scarlet cord let down by Rahab typifying the blood of Christ; fables are introduced, as of the phoenix in treating of the resurrection; attempts are made at fine writing, as in the twentieth chapter, devoted to a description of the order and harmony of nature; with a tendency throughout to expatiation; which stands in strong contrast with the soberness, simplicity, terseness, and vigor of the apostolic epistles. A line has thus been deeply drawn between the inspired and uninspired documents of the early Church.

2. With respect to the canon itself. Of the Old Testament but little needs to be said. In the way either of express citation or of marked resemblance, nearly every book is recognized. Two at least of the apocryphal books are quoted. Clement made use of the Septuagint, and quotes more accurately than some of the fathers, indicating that he either referred to a manuscript or had a better memory than common. The text employed by him, Hilgenfeld says, accords neither with the Alexandrian nor the Vatican Codex, but, where these are at variance, steers between them, agreeing sometimes with the one, sometimes with the other. In quoting from the New Testament, Clement never calls it “Scripture” or “Scriptures,” as he does the Old Testament; but individual writers are either quoted or referred to, and in a way which implies his belief that they had an authority above his own. Apologizing for the attitude he assumes, he exhorts the Corinthians, as though that must end all controversy, to “take in their hands the epistle of the blessed apostle Paul.” Besides the Gospels of Matthew and Luke, the books indicated are Romans, 1 Corinthians, Ephesians, Hebrews, and James; perhaps also 1 Timothy and Titus. In short, the usage is precisely what we should expect while the canon was not yet formed, but only silently forming.

3. With respect to the polity of the early Church. The object aimed at in the epistle called for certain definite statements on this point. And these are in complete accordance with the representations of the inspired books. In Clement, as in the Acts and Epistles of the New Testament, several  features are palpable. No distinction is made between bishops and presbyters. For the local Church only two orders are recognized: presbyter- bishops and deacons. And they were appointed at first by the apostles, afterwards by these rulers themselves, though not to the exclusion of the brotherhood. The initiative was not with the congregation, but with its elders, “the whole Church consenting.” Such is the representation in the forty-fourth chapter; and it accords with what is related of Paul and Barnabas, who, instead of merely ordaining, as our version appears to teach, “had appointed them elders in every church” (Act 14:23). The New Testament representations are thus not only corroborated, but also elucidated.

4. In relation to doctrine. The orthodoxy of Clement, as of the earlier fathers in general, has been repeatedly called in question, but without good reason. Doctrinal discussion, in the style of the Epistle to the Romans, is certainly not attempted. But the leading features of the Gospel economy come clearly out. The divinity of Christ is taught quite as distinctly as in the Epistles to the Colossians and Hebrews. And so likewise are the atonement and justification by faith. If good works are strongly emphasized, so also are they strongly emphasized not only by James in his epistle, but by Paul himself. And as there is no contradiction between Paul and James, there is none between Paul and Clement.

The Literature of the subject is abundant. Of the text there have been three recensions. The epistle was first published by Junius, at Oxford, in 1633; again, more accurately, by Wotton, at Cambridge, in 1718; and, lastly, by Jacobson, at Oxford, in four successive editions, 1838, 1840, 1847. and 1866. Jacobson's text is now the standard, and is as nearly perfect as critical acumen and diligence could make it. Of earlier editions, embracing all the apostolical fathers, the best are those of Cotelerius, Paris, 1672, as improved by Clericus (Antwerp, 1698), and again improved (Amsterdam, 1724), and of Ittivius, with a valuable dissertation (Leipsic, 1699). Of later editions, the best are those of Jacobson, already named; of Hefele (Tubingen, 1839, 1842, 1847, 1855); and of Dressel (Leipsic, 1856, 1863). Of treatises, the most valuable are those of Lechler, Das apostolische und das nachapostolische Zeitalter (Haarlem, 1851; Stuttgardt, 1857); Hilgenfeld, Apostolische Vater (Halle, 1853); Lipsius, De Clementis Romani Epistola ad Corinthios Priore Disquisitzo (Leipsic, 1855); and Donaldson, Critical History of Christian Literature and Doctrinefrom the Death of the Apostles to the Nicene Council (vol. 1, London, 1864). Of  English translations, the earliest was by Burton (London, 1647); the next was that of Archbishop Wake (London, 1693, frequently republished; admirably though inaccurately done); the next was anonymous (Aberdeen, 1768); then Chevallier (London, 1833, 1851, on the basis of Wake); and, lastly, Roberts and Donaldson (Edinburgh, 1867, vol. 1 of the “Ante- Nicene Library”). This last has not the scriptural tone of Wake, but is greatly superior to it in accuracy of rendering.

## Clement VII[[@Headword:Clement VII]]

             Anti-pope at Avignon (Robert of Geneva), with whom the great papal schism commenced, took this title on his election in 1378. He resided at Avignon, was acknowledged at once in Naples and France, and at a later period by Scotland, Savoy, and Lorraine, as well as by Castile, Aragon, and Navarre. He died without reputation in 1394. — Neander, Church Hist. v. 475, 565, 164, 232; Gieseler, Ch. Hist. per. 3. div. 6, ch. 1, § 101; Hase, p. 275. SEE AVIGNON; SEE URBAN VI.

## Clement VII (2)[[@Headword:Clement VII (2)]]

             Pope (Giulio, illegitimate son of Giuliano de Medicis), became pope in 1523; one of the weak and wavering men whose selfish policy in critical times makes their prominence in history a prominence of disgrace. He entered the Maltese order, and became grand prior of Capra. When his cousin Leo X ascended the papal throne he was at once appointed archbishop and cardinal. Subsequently he acted as cardinal legate of Tuscany. He was elected pope on the 19th of Nov. 1523. On May 2;1524, he issued a bull for the reformation of abuses prevailing in Italy. In the same year he sent a legate, Campeggio, to the Diet of Nuremberg, in order to bring about a suppression of the Reformation in Germany. The pope and his legate greatly offended the German princes by their arrogance, but succeeded, nevertheless, in effecting an alliance against the Protestants between Austria, Bavaria, and twelve princes of South Germany. Notwithstanding the zeal of the emperor for the defense of the Church of Rome, the pope was prevailed upon by the king of France to join the alliance of France, England, Venetia, and other Italian states against Charles.

After the siege and capture of Rome by the imperial army, the pope was compelled to capitulate (Jan. 5, 1527); but, being unable to fulfill the conditions of the capitulation, he escaped, disguised as a merchant, on Dec. 9, 1527, and fled to Orvieto. Soon after he concluded a peace with Charles (1529), and crowned him emperor at Bologna (1530); while, on the other hand, Charles restored the papal possessions, and made Alessandro of Medicis (a reputed son of the pope) sovereign of Florence. The demand of Charles and the German princes for the convocation of an oecumenical council, which was to reform abuses in the Church and restore  its unity, he did not fulfill, making his consent contingent upon conditions which he knew to be unacceptable to Charles. In the suit of Henry VIII of England for divorce from his wife, Catharine of Aragon, the pope, after long hesitation, decided against the king, and thereby precipitated the separation of the Anglican Church from the Church of Rome. He sanctioned the new monastic orders of the Capuchins, Theatines, Somaskians, and Recollects, enlarged the library of the Vatican, and was in general a patron of literature. He died Sept. 25,1534. The Bullarium Romanum (ed. Lugd. 1692, 1:636-694) contains 41 constitutions and decrees of this pope. The life of Clement has been written by Onufrio Panvini and Jacob Ziegler (in Schelhorn, Amoen. hist. eccl. tom. 2). See Wetzer u. Welte, Kirchen-Lex. 2, 600-602; Herzog, Real-Encykl. 2, 734- 736; Hoefer, Biog. Gienrale, 10, 766; Ranke, Hist. Papacy, bk. 1, ch. 3; Hase, Ch. History, p. 376, 390, 421, 450.

## Clement VIII[[@Headword:Clement VIII]]

             Anti-pope (AEgidius Munoz), took this title in ,1421 on being elected by three cardinals at Peniscola, after the death of Benedict XIII. He resigned to Martin V in 1429, and thus terminated the great Western schism. — Migne, Dict. Biog. s.v. Mugnoz; Gieseler, Ch. Hist. per. 3. div. 5, ch. 1, § 130.

## Clement VIII (2)[[@Headword:Clement VIII (2)]]

             Pope (Ippolito Aldobrandini), was born in 1536, at Fano; became first a lawyer, subsequently consistorial advocate, auditor of the Rota, SEE ROTA, datarius (q.v.), and, in 1585, cardinal, and legate in Poland. He was elected pope Jan. 30, 1592. He was a cautious and politic ruler. He mediated the peace of Vervins between France and Spain. In the civil war of France he sided, like his predecessors, with the league against Henry IV. Even after the latter had joined the Church of Rome the pope hesitated to recognize him, and it was not until nearly the whole of France had recognized him that the pope consented to a solemn absolution of Henry (Dec. 17, 1597). Henry supported the annexation of Ferrara to the papal states, and reintroduced the Jesuits into France, while, on the other hand, the pope abstained from openly opposing Henry's edict of toleration. During his pontificate the king of Poland prevailed upon the metropolitan of Kiev and seven of the Ruthenian bishops to unite with the Church of Rome, and ambassadors arrived at Rome from the Coptic patriarch of  Alexandria to negotiate a union of the Copts with the Church of Rome. He issued new editions of the Vulgate, the Roman Breviary, Missal, and of the Index. In order to settle the dogmatical controversy between Jesuits and Dominicans on divine grace, he instituted in 1597 the Congregatio de auxiliis divinae gratioe. A dispute with the republic of Venice was amicably settled. He died on March 5,1605. Baronius and Bellarmin were among the cardinals appointed by him. One hundred and twenty-three constitutions and decrees of this pope are contained in Bullar. Rom. Magnum, tom. 3. 1-170. His life was written by Cicarella. — Ranke, Hist. Pap. b. 6; Hase, Ch. Hist. p. 456, 466 sq.; Wetzer u. Weltc, Kirchen-Lex. 2, 603-640; Herzog, Real-Encyklop. 2, 1136.

## Clement X[[@Headword:Clement X]]

             Pope (Emilio Altieri), was born at Rome on the 13th of July, 1590, and held the papal chair from 1670 to 1676. Eighty years old at his accession, he was completely governed by his relations, one of whom, Cardinal Paluzzi, was called by the Romans pope de facto. He was always eager to mediate peace between the Roman Catholic states, and supported the Poles with money against the Turks. In his reign commenced the dispute with Louis XIV of France concerning the rights claimed by the French kings, during the vacancies of episcopal sees, to dispose of the ecclesiastical benefices, and to receive the revenue. — Ranke, Hist. Pap. b. 8; Hase, Ch. History, p. 512; Wetzer u. Welte, Kirchen-Lexikon, 2, 608.

## Clement XI[[@Headword:Clement XI]]

             Pope (Giovanni Francesco, count of Albani), was born at Pesaro July 22, 1649. He was secretary of the secret briefs under Innocent XI, Alexander VIII, and Innocent XII, and, as such, wrote, among others, the celebrated  bull of Alexander VIII (1691) against the Gallican liberties adopted by a national convention of the French bishops in 1682. He became cardinal deacon in 1690, and cardinal priest in 1700. He was raised to the popedom in 1700 on account of his energy and ability, and displayed abundance of the former quality, but with singular want of success. He opposed the elevation of Prussia to a kingdom, and thus made himself ridiculous in Germany. In the war of the Spanish succession he voluntarily acknowledged Philip V, the grandson of Louis XIV of France, but was compelled by the imperial forces threatening Rome to recognize Charles III, the brother of Joseph I of Austria, as king of Spain. He lost Parma and Placentia, and was totally disregarded at the peace of Utrecht (1713).

By this peace Sicily was given to Duke Victor Amadeus of Savoy, who denied the papal claim to Sicily, and when the pope had recourse to ban and interdict, expelled nearly all the priests from Sicily, and transported them to the papal states. The pope did not repeal ban and interdict until 1719, when Sicily fell to the power of the emperor of Austria. In the long controversy between the Dominicans and Jesuits concerning the observance of the pagan customs of China by converts, in which Innocent X had decided in favor of the Dominicans, and Alexander VII in favor of the Jesuits, Clement again declared against the Jesuits, who apparently submitted, but continued the controversy. In the Jansenistic controversy this pope took very decisive action by the bull Vineam Domini (July 16,1705), which demanded a strict adherence to the decrees of Innocent X and Alexander VIII against the book of Jansenius. Of still greater importance was the celebrated bull Unigenitus (Sept. 8,1713) against Quesnel's (q.v.) work on the New Testament, which produced an extraordinary commotion in the Gallican Church. The Bullar. Romans Contin. P. 11 (1727), contains 123 bulls, constitutions, letters, and briefs of Clement; and Contin. P. VI (1739), 183 constitutions. The life of Clement XI was written by Polidoro (Urbino, 1727), Lafiteau (Pad. 1752, 2 vols.), Reboulet (Avignon, 1752, 2 vols.), and by the Protestant Buder, Leben u. Thaten des kclugen Papstes Clementis XI (3 vols. Frankf. 1720). He died 1721. His works (Homilies) were published (2 vols. fol.) in Rome, 1729. — Ranke, Hist. Pap. b. 8; Hase, Ch. Hist. p. 513, 518; Wetzer u. Welte, KirchenLex. 2, 609,612; Herzog, Real-Encyklop. 2, 737.

## Clement XII[[@Headword:Clement XII]]

             Pope (Lorenzo Corsini), was born at Florence in 1652. He was appointed cardinal May 17, 1706, cardinal bishop of Frascati in 1725, and became  pope July 12,1730, when 78 years old. Immediately upon his accession to the papal chair, he instituted a trial against Coscia, the favorite of his predecessor, Benedict XIII, for extortion. Coscia was sentenced to eight years' imprisonment, and a fine of 40,000 ducats. In 1732 he issued a papal “constitution” for a better regulation of the conclave; by a brief of 1736 he suppressed the sect of the Cocchiari, and in 1738 he condemned the Free- masons. He took a special interest in the union of the Greek Church with the Roman, and in 1734 founded the “Corsinian” ecclesiastical seminary for young Greeks at Bissignano, in Calabria; but the endeavors of the Jesuits to gain over the patriarch of Constantinople were fruitless.

Equally inefficient were special efforts made for winning over the Protestants of Saxony and Silesia. His relations to the Roman Catholic states were, in general, not friendly. Parma, which he claimed after the death of the last Farnese (1731), was occupied by Austria. Spain, against the consent of the pope, made enlistments in the papal states, and placed garrisons in several towns. Portugal claimed the cardinal's hat for a favorite of the king (Bicchi), and the pope, in 1731, yielded. Charles Emanuel of Sardinia was threatened with the ban for occupying several places in Piedmont which the pope claimed as fief. The little republic of San Marino, which Cardinal Alberoni, in 1739, had rashly annexed to the papal states, soon recovered its independence. He supported the emperor of Austria with money in his war against the Turks. He promoted the study of Oriental languages, especially the Syriac, and sent Asseynani on his second journey to the East, to collect Oriental manuscripts for the library of the Vatican. His private life was austere, and he was rigid in the enforcement of ecclesiastical discipline. He died Feb. 6, 1740. The Bullarium Romans Cont. P. VIII (Luxemb. 1740), contains 277 constitutions of this pope. — Hase, Ch. History, p. 514; Ranke, Hist. Pap. b. 8; Wetzer u. Welte, Kirchen-Lex. 2, 611; Hoefer, Biogr. Generale, 10, 769.

## Clement XIII[[@Headword:Clement XIII]]

             Pope (Carlo della Torre di Rezzonico), was born at Venice March 7, 1693; became governor of Fano in 1721, auditor of the Rota in 1729, cardinal- deacon in 1737, bishop of Padua in 1743, cardinal-priest in 1747. He ascended the papal chair July 6, 1758. He owed his elevation to the Jesuits, whom he supported with an earnestness and perseverance that fully displayed the feebleness of the popedom. By autograph letters to the kings of France, Portugal, and Spain, he endeavored to avert the destruction of the order in those three states. But in vain.

The Portuguese government  suppressed all the convents in 1759 and 1760, imprisoning a number of members under the charge of being accomplices of a plot against the life of the king, and transporting most of them into the papal states “as a present to St. Peter.” In 1764 the Jesuits were exiled from France. In reply, Clement issued the bull “Apostolicum pascendi,” in which he again confirmed the order; but the French Parliament forbade the publication of the bull. In April, 1767, the Spanish government embarked all the members of the order in Spain in order to transport them to the papal states. On the 30th of January, 1768, the pope issued a brief, in which he annulled, as head of the Church and as feudal sovereign of Parma, a number of reformatory measures which the duke of Parma had issued in 1765 and 1766, pronouncing the severest censures of the Church against all who had aided in the drawing up, publication, and execution of these decrees, and releasing the subjects of the duke from the duty of obeying them.

This bull produced the greatest indignation at all the Bourbon courts. Parma expelled the Jesuits (in 1768), France occupied Avignon and Venaissin, and Naples took possession of Benevento and Pontecorvo. In addition to these troubles, a conflict arose with the republic of Venice, which had issued some laws restricting the privileges of the clergy, and in particular that of accumulating property. The republic of Genoa offered a reward of 6000 scudi for the capture of a papal delegate to the island of Corsica, which had risen in insurrection against the Genoese. In January, 1768, the pope protested against the resolution of the Polish Diet, which, although recognizing the Church of Rome as the state Church, made some concessions to the dissidents. Besides these conflicts with the state governments, Clement had a hard struggle against an Episcopal movement in the Church of Rome, which demanded a restriction of the papal prerogatives and an enlargement of the powers of the metropolitans, and the chief representative of which was the German bishop Febronius (q.v.). The Congregation of the Index forbade the possession and circulation of the book under penalty of the galleys; but this rigorous measure, as well as letters to the bishops of Germany to use the utmost efforts for the suppression of the dangerous book, remained useless. Some of the bulls issued by Clement (as Animarum Saluti and Aliud ad Apostolatus), in vindication of the claims of the papacy, offended even the most zealous partisans of the pope. Even the cardinals became dissatisfied, and a change of policy was seriously contemplated when the pope died on February 3, 1769. Clement restricted the right of asylum, forbade the clergy from engaging in mercantile pursuits, and conferred upon Maria Theresa the title  of apostolic majesty. — Ranke, Hist. Pap. bk. 8; Hase, Church Hist. p. 524 sq.; Wetzer u.Welte, Kirchen-Lexikon, 2, 613-618; Herzog, Real- Encyklop. 2, 738-740.

## Clement XIV[[@Headword:Clement XIV]]

             Pope (Giovanni Vincente Antonio Ganganelli), was born at San Arcangelo, near Rimini, October 31, 1705. After receiving an education in the institutions of the Jesuits at Rimini and the Piarists at Urbino, he entered, on May 17, 1723, the order of the Minorites, exchanging his baptismal Christian name for that of Lorenzo. He soon distinguished himself both as a pulpit orator and as a theologian, and taught theology in several of the institutions of his order. When, on May 20, 1741, Pope Benedict XIV presided at the general chapter of the Minorites, which was to elect a new general of the order, Ganganelli, in the name of the chapter, addressed the pope in a speech which gained to him the full confidence of Benedict. He was in 1745 appointed assistant, and in 1746 consultor at the Sant' Uffizio (the Congregation of the Inquisition), and in this office won general respect by his moderation, amiable character, and scholarship. On September 24, 1759, he was appointed cardinal-priest by Clement XIII upon the recommendation of the general of the Jesuits.

The pope intrusted to him several important missions; but when it was found that he disapproved the uncompromising opposition of the pope to the Bourbon courts, he fell into disfavor, and was deprived of all influence. The conclave, after the death of Clement XIII, lasted over three months. The ambassadors of the Bourbon courts, aided by the youthful Archduke Joseph of Austria (subsequently Joseph II), made the utmost exertions to secure the election of a liberal pope. Ganganelli finally was agreed upon by a compromise of the two parties. The one regarded him as sufficiently flexible and liberal, while the Jesuits' party held that, though opposed to the late pope's policy, he was not hostile to the order of the Jesuits. Thus he was elected by both parties on May 19, 1769.

As he was not yet a bishop, he received the episcopal consecration on the 28th of May, and was crowned pope on the 4th of June. He opened his pontificate by making reforms in the administration of the papal states, showed himself a patron of science and art, and endeavored to gain the confidence of the Roman people. But his chief care was to restore the good relations between the papal and the Bourbon courts. He opened a personal correspondence with the Bourbon princes, and carefully avoided everything that could give offense. He abandoned the papal claims to the duchy of Parma; offered  himself to the court of Madrid as godfather for the new-born son of the princess of Austria; conciliated the king of Portugal and his prime minister Pombal (who threatened a complete separation of Portugal from the Church of Rome) by appointing Pombal's brother a cardinal, and confirming the episcopal nominations which had been made by the king. This conciliatory policy secured the restoration to the papal government of Avignon, Venaissin, Benevento, and Pontecorvo. But the chief demand of the Bourbon courts, the suppression of the order of the Jesuits, he tried to escape as long as possible. He had held himself aloof from the Jesuits from the first day of his pontificate, and had forbidden the admission of the General of the order to the Vatican.

He appointed a committee of jurists to examine the subject; acquainted himself personally with all that had been written for or against the order; and took great care to prepare public opinion gradually for its suppression. In a letter to the king of Spain he publicly admitted the necessity of suppressing the order, as the members had deserved this fate by their intrigues. The bishops of the papal states were authorized to examine the houses of the Jesuits, and to secularize those members who desired it. On June 25, 1773, the seals were put on the archives of the novitiate of the order at Rome, and the cardinal of Aragon was directed to possess himself of all their possessions within his legation. A similar order was given to the bishop of Montalto. Finally, on July 21, 1773, the famous brief “Dominus ac Redemptor Noster,” by which the whole order was suppressed, was signed. It was published on the 16th of August. On the whole, the decree was carried out with great regard to the individual members, but the general, father Ricci, was arrested.

The brief states, as a reason for the suppression, that the Church no longer derived from the order the advantages which were expected from it at the time of its foundation; it refers to the suppression of other monastic orders by former popes; claims for the pope the right of suppressing an order without previous trial, and explains his long hesitation to take this step from his earnest desire of thoroughly considering the matter. The measure naturally produced an extraordinary excitement; the Jesuits everywhere submitted, but some violent books against the acts of the pope were published by the members or friends of the order, and prophecies from a Dominican nun, Anna Theresa Poll, and from a certain Bernardina Renzi, announcing the imminent death of the pope, were widely circulated. Some months after the suppression of the order the health of the pope began to fail, and he died September 22, 1774.

An opinion that he had been poisoned found many believers, and is still defended by a number of writers, but a majority of the  best historians have declared it not sufficiently supported. Special works on Clement are, Caraccioli, Ve de Clement XIV (1775; German translation, Frankfort, 1776); Leben des P. Clemens XIV (Berlin, 177475, 3 vols.); Cretineau-Joly, Clement XIV et les Jesuites (Paris, 1847, on the side of the Jesuits); Ganganelli, Papst Clemens XIV; seine Briefe und seine Zeit (Berlin, 1847); Theiner, Histoire du Pontificat de Clement XIV (Paris, 1853, 3 vols.; German edit. Leipzig). Father Theiner, who was a prefect- coadjutor of the archives of the Vatican, consultor of the Congregation of the Index and other congregations, a member of the special Congregation on the Immaculate Conception, etc., at Rome, made use of many unprinted documents in the archives of the Vatican. He tried to exalt Clement as one of the greatest popes, and, in order to achieve this, came out very severely against the Jesuits of that time. His work led to a lively controversy. The French historian of the order, Cretineau-Joly, undertook the defense of the Jesuits, but his book was put on the Index. The general of the order, P. Roothan, fearing that the controversy might turn out badly for the order, declined all responsibility for Cretineau-Joly's work, but at the same time induced P. de Ravignan, the celebrated Jesuit preacher at Paris, to take up the defense of the order. Ravignan accordingly wrote and published Clement XIII et Clement XIV (Paris, 1854, 2 vols., p. 574 and 502), in which he tries to justify both the Jesuits and the pope who suppressed them. See Herzog, Real-Encyklop. 2, 740-742; Wetzer u. Welte, 2:618- 622; Hoefer, Biog. Generale, 10, 770-776; Ranke, Hist. Pap. bk. 8; Hase, Church Hist. § 525; Hook, Ecclesiastes Dict. s.v. Ganganelli.

## Clement, Augustin Jean Charles[[@Headword:Clement, Augustin Jean Charles]]

             a French prelate and canon, was born at Creteil in 1717. He was ordained at Auxerre, and became treasurer of the Church there. Clement favored the views of the Port-Royalists, and in 1752 made his first journey to Holland in their cause. In 1755 he was elected deputy for the provincial assembly of Sens. From 1758 to 1768 he travelled in Spain, Holland and Italy in order to propagate his religious ideas. In 1786 he resigned his treasuryship and retired to Livry, which, however, did not save him, from being incarcerated in 1794. In 1797 he was elected bishop of Versailles by the constitutional clergy, but he. renounced this office a the time of the concordat. He died March 13, 1804, leaving, Memorie sur le Rang que Tiennent les Chapitres dans l'Ordre Ecclestastique (.1779):— Lettres a l'Auteur (Larire) des Observations sur Nouveau Rituel. de Paris: (1787, 12mo): Des Elections, d Bees Eveque et de la Mamre d. Proceder (Paris, 1790, 8vo) :-Formes Canoniques du Gouvernement Ecclesiastique, etc. (ibid 1790, 8vo): — Principles de l'Unite du Culte Public (ibid 1790) - Lettre Apologetique de l'Eglise de France Adressee au Pope Pie VII (Lond. 1803). See Hoefer, Nouv. Biog. Generale s.v.

## Clement, Claude[[@Headword:Clement, Claude]]

             a French theologian, was born at Ornans-sur-le-Loue (Franlche-Comte). He entered the order of, the Jesuits in 1612, and taught rhetoric at Lyons, then at Dole. He was sent .to Spain, where he was professor of polite literature, spending his leisure hours in the study of theology and archaeology. He died at Madrid in 1642, leaving, Clemens IV, etc. (Lyons, 1623, 1624, 12mo.): — Bibliothieca Lugdunensis, etc. (ibid.: 1628, 8vo:— Bibliotheca Escuirialis (ibid. 1635, 4to): — Chronological Tables of Spanish History (in Spanish. Madrid, 1643; Mayence and Valence, 1689). See Hoefer, Nouv. Biog. Generale s.v.

## Clement, Denis Xavier[[@Headword:Clement, Denis Xavier]]

             a French ecclesiastic, was. born at Dijon. Oct. 6,1706. He was doctor of theology and abbot of Marcheroux. Stanislaus, king of Poland, took him as his preacher, and he was also confessor to the aunts of Louis XV. He received, in his old age, the deanery of Lignyx, and died March 7,1771, leaving, Entretiens de l'Ame, etc. (Paris, 1740):—Oraison Funebre de la Reine de Sardaigne (ibid. 1741):Sermon sur la Dedicace de Eglise des Petits Peres (ibid.) Panegyrique duBienheureux Alexanidre Pauli, Theatin (ibid. 1743):-Heures et Prieres pour Remplir Saintament 1es Principaux Devoirs des Christianisme (ibid. 1756), etc.. See Hoefer, Nouv. Biog. Generale, s.v.

## Clement, Edwin[[@Headword:Clement, Edwin]]

             a Methodist Episcopal minister, was boron at Red Hook, N. Y; April 13, 1832. He was converted at nineteen, while a student at the New York Conference Seminary; served the Church as class leader and local preacher in 1855 entered the New York Conference; and died Feb. 20, 1877. Mr. Clement's strong characteristics were great promptness, excellency as a preacher, and piety a as a man. See Minutes. of Annual Conferences, 1877, p. 14

## Clement, Francois[[@Headword:Clement, Francois]]

             a learned French historian, was born at Beze, near Dijon, in 1714. He studied. at the college of the Jesuits at Dijon, and became a Benedictine of St. Matur in 1731. At, the age of twenty-five he was exhausted by literary work, and had to suspend it for- ten years. He then entered the house of  the Blancs-Manteaux at Paris, and was engaged to continue L'histoire Litteraire de la France, of which he finished the eleventh and twelfth volumes, bringing it down to the year 1167. Clement rendered to chronology a service :not less important, a. Maurice d'Antine had conceived, the idea of a large work, entitiled L'Art de Verifier les Dates, the object of which was to prove in an exact manner the dates of historical facts; but his chronology was full of errors and omissions. Clemencet (q.v.) executed this task more completely, and Clement issued a new edition much superior to either of. the old. The first volume appeared in 1783, the second in 1784, and the third in 787; the tables were added in 1792. This grand work the fruit of thirteen years assiduous labor, is one of the greatest monuments of scholarship of that time.

The king recompensed Clement by appointing him official historian of France, and the academy of inscriptions admitted him in 1785 to the number of its associated members. The revolution having destroyed: the religious communities, had also interrupted the scientific works of the Benedictines. Clement retired to the house of his nephew, Duboy-Lavemne, director of the national printing, where, in spite of his advanced age, he occupied himself with ardor in perfecting his great work. He had revised a large part of it, when he was attacked by apoplexy, and died March 29,1793. M. Viton de Saint-Alais, who had bought the MS., published: a new edition of the work, with the continuation (1818, 1819, 18 vols. 8v; or 5 vols. 4to); but this edition is less esteemed than the preceding. Viton, also published the posthumous work of Clement containing ,the dates before the Christian era. See Hoefer, Nouv. Biog. Generales.v.

## Clement, John[[@Headword:Clement, John]]

             a Presbyterian. minister, was born in Great Britain. On his emigration to America, his credentials were approved by the synod of Virginia, Sept. 18,1718. He received a call from Pocomoke, Va., and was ordained in June, 1719; but before a year complaint was made to the synod, and that body suspended him. On his full confession, suspension was removed, and Philadelphia Presbytery employed him to preach at Gloucester and Pillsgrove; but he was again suspended, and no further mention is made of him. See Webster, Hist. of the Presb. Church in America, 1857.

## Clement, Joshua[[@Headword:Clement, Joshua]]

             a Baptist minister, was born at Hopkinton, N. H., in May, 1803, and united with the Church in that place at an early age. He was ordained at Dorchester about 1833, and preached in the states of Vermont and New Hampshire nearly fifty years. His last pastorate was in Chester, N. H., which he resigned in 1879. He preached his last sermon at Cotuit, Mass., in April, 1883, and died at Chester, June 29, following. See The Watchman, July 12, 1883. (J. C. S.)

## Clement, Tisdale S.[[@Headword:Clement, Tisdale S.]]

             a Free-will Baptist minister, was born at Monroe, Me., Dec. 8,1810. He united with the Church in 18247 was licensed June, 1849, and ordained in June, 1850. For several years he was pastor in his native town; in 1863, removed to Exeter; after a three years' pastorate in that place, went to Plymouth, and, during his residence there, he preached a part of the time for the Unity, Dixmont, 'and Cannel churches. In the spring of 1869 he took charge of a mission society in South Boston, which was simon organized into a church. In 1872 he removed to Richmond Corner, Me., and in 1875 to Lewiston, where he died, July 12, 1881. His ministry was very successful. See Morning Star, June 14, 1882. (J. C. S.)

## Clement. Henry[[@Headword:Clement. Henry]]

             a Methodist Episcopal minister, was born in London, England, and emigrated to western New York in his boyhood, He was converted in early life; graduated at Genesee College; taught school several years; entered business in Baltimore, MD; began preaching in 1868 on Sweet Spring Circuit; and in 1869 was admitted into the Virginia Conference, and appointed to Rockbridge Circuit. His subsequent stations were Highland, Pocahontas Herndon, Leesburg, Rockbridge, Rockingham, and Amherst. He died suddenly, Feb. 9, 1880. See Minutes of Annual Cotterowes, 1880, p. 18.

## Clementi, Prospero[[@Headword:Clementi, Prospero]]

             an eminent Italian sculptor, was born at Reggio about 1504 Among his principal works was the tomb of the Prati family, in the cathedral at Parma, and the tomb of G. Androssi, bishop of Mantua, in the cathedral of that city. in the cathedral of Reggio are two admirable statues of A dam and Eve. He died in 1584. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Clementianus[[@Headword:Clementianus]]

             (1) See Ninus.

(2) Said by Victor Vitensis. in the beginning of his second book on the Vandal invasion, to have had inscribed on his thigh, "Manichaeus Christi discipulus."

## Clementine Liturgy[[@Headword:Clementine Liturgy]]

             SEE LITURGY.

## Clementines I[[@Headword:Clementines I]]

             (Κλημέντια, Κλημέντινα, or pseudo-Clementines), are the several writings, partly orthodox, partly heretical, falsely ascribed to Clement, one of the apostolic fathers, and bishop of Rome from A.D. 92-102, for the purpose of giving them greater weight and currency. These works are:

1. A SECOND EPISTLE TO THE CORINTHIANS, extant only in fragments. These fragments are found, together with Clement's genuine or first Epistle to the Corinthians [SEE CLEMENT OF ROME], at the close of the Alexandrian Codex of the Bible (called Cod. A), dating from the fifth century, and preserved in the British Museum. The earliest mention of such an epistle we meet in Eusebius, who says (Hist. Eccl. 3. 38), “We must know that there is also a second Epistle of Clement; but we do not regard  it as being equally notable with the former, since we know of none of the ancients that have made use of it.”

The catalogue of writings contained in the Alexandrian MS. ascribes it to Clement; but this, in the absence of other evidence, external and internal, is not of great weight, since Codex A cannot be traced beyond the fifth century. A closer examination of the fragments shows that they are not an epistle, but a homily, containing general exhortations to active Christianity, and to fidelity in persecution, with polemical references to the Gnostic denial of the resurrection. The document differs so much in style and doctrinal importance from the genuine epistle of Clement that it has been generally assigned by critics to a later date. It is orthodox in sentiment. The very beginning contains a distinct confession of the divinity of Christ, who is called “God, and the Judge of the living and the dead.” Otherwise it is of no special account.

2. Two encyclical LETTERS TO VIRGINS, first discovered by Wetstein in 1752, in a Syriac translation, and appended to his edition of the Greek Testament. They commend celibacy, and contain exhortations and rules of discipline for monks and nuns.

3. Five DECRETAL LETTERS, which pseudo-Isidore has placed at the head of his collection of decretals of Roman popes. Two of them are addressed to James, bishop of Jerusalem, and are older than the pseudo-Isidore of the eighth or ninth century; the three others were fabricated by him.

4. The APOSTOLICAL CONSTITUTIONS and CANONS, including the LITURGY of St. Clement, which is a part of the eighth book of the Constitutions. This is a collection of ecclesiastical laws and usages which grew up gradually during the first four centuries, and is valuable chiefly as a rich source of information concerning ancient Church government, worship, and practice. The work professes to be a bequest of all the apostles handed down through the Roman bishop Clement, or dictated to him. It begins with the words, “The apostles and elders to all who among the nations have believed in the Lord Jesus Christ. Grace be to you and peace,” etc. It contains, in eight books, a collection of moral exhortations, ecclesiastical laws, and liturgical formularies. The object of the compiler was to establish the episcopal hierarchy, and to furnish the clergy with a convenient guide in worship and discipline. The first six books were written at the end of the third century, the remaining two at the beginning of the fourth; at all events, before the Council of Nicaea (325). The APOSTOLICAL CANONS are  appended to the eighth book of the Constitutions, and pretend to be likewise of apostolical origin. They consist of 85, or, in other copies, 50 brief rules for the conduct of the clergy and laity, borrowed in part from the Pastoral Epistles, partly from decrees of early councils, and partly from oral tradition. They are also found separately in Greek, Syriac, Ethiopic, and Arabic manuscripts. They were collected by some unknown hand about the middle of the fourth century. The Greek Church in 692 adopted the whole collection of 85 canons; the Latin retained only 50, which Dionysius Exiguus translated into Latin about A.D. 500.

The Apostolical Constitutions and Canons are found in the larger editions of the works of the apostolic fathers, by Cotelier and Clericus (1672,1698, 1700,1724), in the first volume of Mansi's, and also of Harduin's Collection of Councils, and have been separately edited by Guil. Ueltzen, Constitutiones apostolicae (Rostochii. 1853), and by P. A. de Lagarde, Constitutiones apostolorum (Lips. 1862). Among the many treatises on the Apost. Const. we mention Krabbe, Ueber den Ursprung und Inhaltder apost. Constitutionen (1829); S. von Drey, Neue Untersuchungen, etc. (1832); Chase, Constitutions of the holy Apostles, including the Canons (1l48); comp. Hefele, Conciliengeschichte, 1, 767 sq.; Schaff, Church History, 1, 440 sq.; Bunsen, Hippol. 1, 319 sq.

5. The pseudo-Clementine HOMILIES, to which the title Clementines (τὰ Κλημέντια, Clementina) is more particularly applied, and the RECOGNITIONS (Α᾿ναγνωρισμοί, Recognitiones Clenentis Rom.), which resemble the former in form and contents. To these must be added THE EPITOME DE GESTIS PETRI, which is a summary of the Homilies. The HOMILIES are twenty in number, but the last has only recently been discovered. They figure very prominently in the history of the ancient heresies. They are a most curious philosophico-religious romance. Clement, an educated Roman, and kinsman of the emperor Domitian, dissatisfied with heathenism and thirsting after truth, travels to Judaea, meets the apostle Peter, and is converted by him to the Christian faith. He accompanies him on his missionary journeys, and takes down in writing the substance of the sermons and disputations with Simon Magus. Simon Peter is thus the proper hero of the romance, and appears as the champion of pure, primitive Christianity, in contrast with Simon Magus, the great deceiver and arch-heretic. The apostle Paul is not mentioned, but is perhaps attacked under the name of Simon. The doctrinal system which is skillfully interwoven with this narrative stands by itself as a peculiar and  confused mixture of Ebionistic and Gnostic ideas and fancies. It is a speculative form of Ebionism, rather than (as Baur treats it) a school of Gnosticism. It is essentially Judaizing in spirit and aim, though influenced by heathen philosophy. It is bitterly hostile to the theology of Paul, and forms in this respect the opposite extreme to the Gnosticism of Marcion and his school. It presents Christianity as the restoration simply of the primitive religion of Adam, Enoch, Noah, Abraham, and Moses, which was corrupted by daemons, until Christ purged it of all false additions. The apostle Peter defended it against the new corruptions of Simon Magus. James, the brother of Christ, is made the general vicar of Christ, the pope to whom even Peter is amenable, and Jerusalem is the center of Christendom. The Epitome is only a poor abridgment of the Homilies. The Recognitions of Clement, in 10 books, are an orthodox recension of the Homilies, and were probably written in Rome. They exist only in a Latin translation.

The Homilies and Recognitions are incorporated in the large editions of the apostolic fathers by Cotelier and Clericus. The former were separately edited I y Schwegler; 1847 (incomplete); better by Alb. Dressel, who first discovered the 20th homily in the Vatican library (Gott. 1853); and by P. de Lagarde (Leipsig, 1865). On the system of the pseudo-Clementine Homilies, compare the works of Neander and Baur on Gnosticism, the learned monograph of Schliemann (Die Clementinen nebst den verwandten Schriften, Hamb. 1844), Hilgenfeld (Die Clementinischen Recognitionen und Homilien, Jena, 1848, and also his work on the apostolic fathers, 1853, p. 289-306), Uhlhorn (Die Homilien und Recognitionen des Clemens Rom., Gottingen, 1854, and an article by the same in Herzog's Encykl. 2, 744), Schaff (Church History, 1, 215 sq.), and an article of Steitz in the Studien und Kritiken for 1867, No. III, p. 545 sq. Dr. Steitz derives the German story of Faust from the pseudo-Clementine fiction of Simon Magus. There are some points of resemblance, but not sufficient to establish such a connection. A translation of the Recognitions (by the Rev. T. Smith) is given, with an introduction on the literature, in the Ante- Nicene Library, vol. 3 (Edinburgh, 1867).

## Clementines II[[@Headword:Clementines II]]

             A part of the canon law prepared by pope Clement V (1305-1314), and consisting of the decrees issued by the Council of Vienna (1311-1312), as well as his own constitutions. This collection was to follow the five books  of decretals collected by Gregory IX in 1234, and the liber sixtus prepared in 1298 by Boniface VIII, under the name of Liber septimus; it is, however, more commonly known under the name of Clementines. Like the two previous collections, it is divided into five books — Judex, Judicium, Clerus, Connubia, Crimen; and even the series of titles and the headings fully correspond with those of the collection of Gregory IX. Clement made his collection known to the consistory of cardinals in 1313, and in the following year sent it to the University of Orleans. His successor, John XXII, sent it also to the universities of Paris and Bologna. The first glossa (commentary) to it was written about 1326 by Joannes Andreae, and it soon obtained the authority of a glossa ordinaria. It was revised by cardinal Zabarella († 1417). The first editions of the Clementines were published at Mainz in 1460, 1467, and 1471. See Wetzer u. Welte, Kirchen-Lex. 2, 628; Hase, Ch. Hist. § 286. SEE CANON LAW.

## Clementines III[[@Headword:Clementines III]]

             A sect whose members reject most of the forms and ceremonies of the Romish Church, but adhere to its distinguishing doctrines, such as the sacrifice of the mass, the necessity of confession, etc. Their name is said to be derived from that of a priest, their first leader. The sect has never been numerous; but a few members, it is thought, may still (1867) be found in the Pyrenaean provinces of France.

## Clementinus[[@Headword:Clementinus]]

             was a martyr at Heraclea, commemorated Nov. 14 in Usuard's and the Hieronymian martyrologies.

## Clements, Castor[[@Headword:Clements, Castor]]

             an Irish Wesleyan minister, commenced his ministry in 1804, and continued for twenty-six years. He became a supernumerary in 1830, residing in Lifford. Purposing to remove his family to America, he sailed from Liverpool on Feb. 11,18377 but the vessel was wrecked on the Irish coast, and all on board were lost. See Minutes of the British Conference, 1837.

## Clemm, Heinrich Wilhelm[[@Headword:Clemm, Heinrich Wilhelm]]

             a Lutheran theologian of Germany, was born Dec. 31, 1725, at Hohen- Asperg. He studied at Tubingen, was in 1754 professor and preacher at Behenhausen, in 1761 professor at the gymnasium in Stuttgart,and in 1767 at Tubingen,where he died, July 28, 1775. He wrote, De Limitibus Crea- turarum (Tubingen, 1745): — Oh die Heil. Schriften Dunkel und Zweideutig waren (ibid. 1753): — Versuch einer Kritischen Geschichte der Hebr. Sprache (ibid. cod.): — Vollstandige Einleituny in die Religion und Gesammte Theoloqie (1765-72, 7 vols.): — Diss. de. Origine ac Signifcatione Vocis (ibid. 1767 ): — Diss. de Probanda et non Probanda Trinitate Exodus 1 Job 5:7 (ibid. cod.): — Diss. qua Nexus Verborum Rom 11:5, Vindicatur (ibid. 1771). etc. See Moser. Wurtemb. Gelehrten- Lexikon ; Jocher, Allgemeines Gelehrten-Lexikon, s.v. ; Furst, Bibl. Jud. 1:180; Steinschneider Bibliographisches Handbuch, p. 35; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Clendinnen, John C.[[@Headword:Clendinnen, John C.]]

             an Irish Wesleyan minister, Was born in County Down in 1770 of Presbyterian parents. He entered the work in 17967 endured hardship  during the rebellion of 17987 labored long and faithfully; became a supernumerary in 1831, residing first at Newtownbarry and then (1841) at Bideford, where he died, Feb. 6,1855. He was humble, long-suffering, gentle, and meek. See Minutes of the British Conference, 1855; Wesl. Meth. Magazine, 1855, p. 854; Stevenson, The Methodist Hymn-book and its Associations (Lond. 1870, 12mo), p. 268.

## Clenny, Parley W.[[@Headword:Clenny, Parley W.]]

             a Methodist Episcopal minister; was born in Anson County, N. C., Oct. 17, 1812. He was converted in 1828, and admitted into the South Carolina Conference in 1832, in which he labored with zeal and fidelity until his death, Oct. 5, 1835. }He was deeply pious. See Minutes of Annual Conferences, 1836, p. 406.

## Cleobians[[@Headword:Cleobians]]

             a branch of the Simonians (q v.), in the first century, extinguished almost at its rise.

## Cleobians (2)[[@Headword:Cleobians (2)]]

             In a fragment of Hegesippus preserved by Eusebius (H. E. 4:22), we have an enumeration of some of the earliest heretics: "Simon, whence arc the Simonians; Cleobius, whence the Cleobians (Κλεοβιηνοί,) etc." Cleobius is rarely mentioned by ecclesiastical writers. He, together with Simon, is accused of the forgery of apocryphal books (Ap. Coast. 6:16). Pseudo- Chrysostom, in the 48th homily on St. Matthew (vol. vi, p. cxcix), names Dositheus, Simon, and Cleobius among the false teachers who came in the name of Christ in fulfilment of our Lord's prophecy (Mat 24:5).

## Cleobius[[@Headword:Cleobius]]

             is a person (different from the one named in the foregoing article) mentioned in the legendary life of Epiphanius (Haer. 2:320.) as his instructor in Christianity.

## Cleobulus[[@Headword:Cleobulus]]

             SEE CLAUDIUS (1).

## Cleomenes[[@Headword:Cleomenes]]

             a teacher of Patripassian doctrines at Rome in the beginning of the 3d century, under the episcopate of Zephyrinus, who tolerated him in the Church. Hippolytus states that Cleomenes learned these doctrines from  Epigonus, a disciple of Noetus, who had brought them to Rome (Refut. ix, 3, 7, 10; x, 27).

## Cleonicus[[@Headword:Cleonicus]]

             martyred A.D. 296, is commemorated in the Byzantine calendar on March 3.

## Cleopas[[@Headword:Cleopas]]

             (Κλεόπας, contr. for Κλεόπατρος, of a renowned father), one of the two disciples who were going to Emmaus on the day of the resurrection, when Jesus himself drew near and talked with them (Luk 24:18), A.D. 29.. Eusebius and Jerome (Onomast. s.v. Ε᾿μμαούς, Emaus) make him (Κλεώπας, Cleophas) a native of Emmaus. It is a question whether this Cleopas is to be considered as identical with the CLEOPHAS SEE CLEOPHAS (q.v.), or rather Clopas of Joh 19:25, or the ALPHESUS SEE ALPHESUS (q.v.) of Mat 10:3, etc. Their identity was assumed by the later fathers and Church historians (Thiess, Comment. 2, 230 sq.). But Eusebius (H. E. 3. 11) writes the name of Alphseus, Joseph's brother, Clopas, not Cleopas; and Chrysostom and Theodoret, on the Epistle to the Galatians, call James the Just the son of Clopas. Besides this, Clopas, or Alphaeus, is an Aramaic name, whereas Cleopas is apparently Greek. Again, as we find the wife and children of Clopas constantly with the family of Joseph at the time of our Lord's ministry, it is probable that he himself was dead before that time. On the whole, then, it seems safer to doubt the identity of Cleopas with Clopas, notwithstanding the similarity of names. (See Rus, Harmon. evang. III, 2:1272 sq.; Wieseler, Chronol. Synopse, p. 431; Clemens, in the Zeitschr. f. wiss. Theol. 3. 356 sq.)

## Cleopatra[[@Headword:Cleopatra]]

             (strictly Cleop'atra, Κλεοπάτρα, of a renowned father), a Greek female name occurring as early as Homer (II. 9, 556), and borne especially by the Egyptian princesses after the times of Alexander (see Smith's Dict. of Class. Biog. s.v.). The following, being members of the line of the Ptolomies, who frequently intermarried with the Seleucidae of Syria, are mentioned in the Apocrypha and Josephus, or alluded to in the Scriptures.

1. A daughter of Antiochus III (the Great), who was married to Ptolemy V (Epiphanes), B.C. 193 (see Dan 11:13; Dan 11:16), Coele-Syria being given as her dower (Josephus, Ant.12, 4, 1; Appian, Syr. 5; Livy, 37:3), though Antiochus afterwards repudiated this arrangement (Polyb. 28:17). SEE ANTIOCHUS, 2.

2. A daughter by the preceding match, who became “the wife of Ptolemy” (Esther 11:1) VI (Philometor), her own brother, on whose death (B.C. 146) she was violently persecuted by his successor (her own brother likewise, and for a time husband) Physcon, or Ptolemy VII, or Euergetes II (Justin. 38:8, 9; 39:1, 2; Livy, Ep. 59; Died. Sic. 2:602, ed. Wess.) She is mentioned by Josephus as having joined her first husband in the letter addressed to Onias (q.v.) in favor of reconstructing the Jewish temple at Leontopolis (Ant. 13, 3, 2), and as befriended in her distress by Onias (Apion, 2, 5). SEE PTOLEMY PHILOMETOR.

3. A daughter of the preceding by her first husband; married first (B.C. 150) to Alexander (q.v.) Balas, the Syrian usurper (1Ma 10:58; Josephus, Ant. 13, 4, 1 and 5), and on his death (B.C. 146) to Demetrius (q.v.) Nicator (1Ma 11:12; Josephus, Ant. 13, 4, 7). During the captivity of the latter in Parthia, B.C. 141 (1Ma 14:1 sq.), she married his brother Antiochus (Josephus, Ant. 13, 7,1) VII (Sidetes), out of jealousy on account of Demetrius's connection with the Parthian princess Rhodogune, and also murdered Demetrius on his return (Appian, Syr. 68; Livy, Ep. 60), although Josephus (Ant. 13, 9, 3) and Justin (139, 1) represent her as only refusing to receive him. She also murdered Seleucus, her son by Nicator, who on his father's death assumed the government without her consent (Appian, Syr. 69). Her other son by Nicator, Antiochus VIII (Grypus), succeeded to the throne (B.C. 125) through her influence; but afterwards, finding him not disposed to yield her all the power she desired, she attempted to poison him, but was anticipated by him, and compelled to drink the poison herself (Justin, 39:2), B.C. 120. SEE ANTIOCHUS, 6 and 7.

4. A sister of the preceding, and the rival of her own mother (No. 2) in the affections of Ptolemy Physcon, by whose will she was left in supreme power, in connection with whichever of her own sons she might choose. She was compelled by her people to set up the eldest, Ptolemy VIII (Lathyrus); but she soon prevailed upon them to expel him, and make room for her younger and favorite son Alexander (Pausan. 8:7), and she even sent an army against Lathyrus to Cyprus, an effort in which the Jews became involved (Josephus, Ant. 13, 12, 2 sq.; 13, 1) through the intervention of Alexander Jannaeus (q.v.). Her son Alexander retired through fear of her cruelty, but was recalled by his mother, who attempted to assassinate him, but was herself put to death (B.C. 89) before she could effect her object (Justin, 39:4). SEE PTOLEMY LATHYRUS.

5. The second daughter of the name by the preceding marriage, and married to her own brother Lathyrus after her sister's divorce, from whom she is usually distinguished by the surname of Selene (Σελήνη, the moon). After his exile she married Antiochus XI (Epiphanes), and on his death Antiochus X (Eusebes). She was besieged by Tigranes in Syria or Mesopotamia, and either taken and killed by him (Strabo, 21, p. 749), or, according to Josephus (Ait. 13, 16 4; comp. War, 1, 5, 3), relieved by Lucullus's invasion of Armenia. SEE ANTIOCHUS, 9 and 10.

6. The last queen of Egypt, was the daughter of Ptolemy Auletes, born B.C. 69, and celebrated for her beauty and accomplishments, as also for her voluptuousness and ambition. She had various amorous and political intrigues, first with Julius Caesar (Dion Cass. 43:27; Sueton. Cass. 35), whom she even accompanied to Rome; and finally with Marc Antony (q.v.), who became so completely enamored of her as to commit suicide when falsely informed of her death, which she presently actually accomplished, it is said by causing herself to be bitten by an asp, on the capture of Alexandria by Octavianus, afterwards called Augustus, B.C. 30 (see Liddell's Hist. of Rome, chap. 70). Josephus often refers to her profligate conduct (see Ant. 14, 13, 1) as well as her artful cruelty (Ant. 15, 3, 5 and 8; War, 1, 19, 1), and narrates her unsuccessful attempt to draw even Herod into an amour (Ant. 15, 4).

7. One of Herod's wives, a native of Jerusalem, and mother of his sons Herod and Philip (Josephus, Ant. 17, 1, 3; War, 1, 28, 4).

8. The wife of Gessius Florus, procurator of Judea; she was a favorite with Nero's wife (Josephus, Ant. 20, 11, 1).

## Cleophas[[@Headword:Cleophas]]

             or rather CLOPAS (Κλωπᾶς), the husband of Marv (q.v.), the “sister” of Christ's mother (Joh 19:25); probably a Graecized form of tie name elsewhere (Mat 10:3; Mar 3:18; Luk 6:16; Act 1:13; comp. Mar 15:40) called ALPHIEUS SEE ALPHIEUS (q.v.), perhaps in imitation of the name Cleopas (q.v.). See the Theol. Stud. u. Krit. 1840, 3. 648.

## Cleophas (2)[[@Headword:Cleophas (2)]]

             a martyr at Emmaus, is commemorated Sept. 25 in the old Roman and Usuard's martyrologies.

## Clephane, George[[@Headword:Clephane, George]]

             a Scotch clergyman, took his degree at Edinburgh University in 1683; was licensed to preach in 1697, and ordained minister at Newtyle in 1698. The former minister, who had been deprived for not praying for the king and queen, opened a meeting-house, and nearly all the families in the parish sympathized with him and attended his ministry. The newly appointed minister, therefore, could not get many hearers, nor could he hold a kirk session, nor administer the Lord's Supper with decency, and at length, during the rebellion in October, 1715, he was stopped on the way to church by the army, and had to flee for safety. He subsequently, returned when order was restored, the former incumbent having left the parish; the people gathered round him, and, by prudence and patience, he won their confidence and became to them a useful, efficient, and faithful minister. He died Jan. 27,1730, aged about sixty-six years. See Fasti Eccles. Scoticance, 3:757, 758.

## Clephane, Thomas (1)[[@Headword:Clephane, Thomas (1)]]

             a Scotch clergyman, brother of the minister who was persecuted at Newtyle, took his degree at the University of St. Andrews in 1693; was licensed to preach in 1702; appointed minister at Kingoldrum in 1704, and ordained; and died in April, 1712, aged about thirty-nine years. See Fasti Eccles. Scoticanae, 3:753.

## Clephane, Thomas (2)[[@Headword:Clephane, Thomas (2)]]

             a Scotch clergyman, son of the minister at Newtyle was born Dee. 28, 1700; licensed to preach in 1730, and the same year succeeded his father in  the living at Newtyle; was ordained in 1731, and died Oct. 8, 1769, aged sixty-eight years. See Fasti Eccles. Scoticance, 3:758.

## Clepper (Or Clappe)[[@Headword:Clepper (Or Clappe)]]

             was a wooden rattle, anciently used to summon the faithful to church on the three last days of Holv Week, when it was customary for the church bells to remain silent. Anthony h Wood, in his MS. Notes on the Oxfordshire Churches, mentions one that in his day remained at Theme, in that county, of which, however, no trace can be now discovered.

## Cleptomania[[@Headword:Cleptomania]]

             SEE KLEPTOMANIA.

## Cler, Saint[[@Headword:Cler, Saint]]

             SEE CLAIR.

## Clerc (Or Klerck), Henri Van[[@Headword:Clerc (Or Klerck), Henri Van]]

             a Belgian historical painter, was born at Brussels in 1570, and probably studied under van Balen. He painted several large works for the churches of the Low Countries. In the Church of St. James at Brussels there is a fine picture of The Crucifixion, and in the Church of Our Lady are two admirable pictures, representing The Holy Family and The Resurrection. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Clerc, Christian Le[[@Headword:Clerc, Christian Le]]

             a famous French missionary, who spent twelve years (from 1675 to 1687) in Canada, is the author of Premier Etablissement de la Foi dans !a Nouvelle France, etc. (Paris, 1691, 2 vols.): — Nouvelle Relation de la Gaspesie, etc. (1692). See Journal des Savants, 1691,1692; Jocher, Allgemeines Gelehrten-Lexikon, s.v.: Winer, Handbuch der theol. Lit. i, 846. (B. P.)

## Clerc, Le (Clericus), Jean[[@Headword:Clerc, Le (Clericus), Jean]]

             a learned critic and theologian, was born at Geneva March 19, 1657. He studied theology at his native town, and in 1679 passed a brilliant  examination for admission into the ministry of Geneva, but had before this fallen out with strict Calvinism, chiefly under the influence of the Saumur theses (Syntagma thesium theol. Salmurii. 1655), and the writings of his grand-uncle Curcellaeus and of Episcopius. As early as 1679 he published a pseudonymous work on the difference between strict Calvinists and Remonstrants, in favor of the latter (Liberii de sancto amore epistolce theologicae, Saumur, 1679). In 1682 he openly joined the Remonstrants, and in 1684 the Rotterdam Synod gave to him the professorship of philosophy and ancient languages at the Arminian college of Amsterdam. Here he at once began to exhibit his marvelous literary activity. After publishing some exegetical treatises of his uncle David le Clerc, and his father Stephen le Clerc, and a dogmatical treatise on predestination, and the nature and limits of human knowledge (Entretiens sur diverses matieres de thiologie, Amsterdam, 1685), he attracted general attention by his literary controversy with the learned oratorian Richard Simon (Origeni Adamantino Critobulus Hieropolitanus, 1684, pseudonym.; Sentimins sur l' hist. critique du V. T. composee par le P. R. Simon,. Amsterd. 1685, and Defence des Sentimens, etc. Amsterd. 1685). In the same year he established with F. Cornand de la Croze a literary journal, under the title Bibliotheque universelle et historique, which, besides reviews and extracts from new books, contains many essays by Le Clerc (25 vols. 1686-1693). He also took an active part in the publication of the four editions of Moreri's Dictionnaire (4 vols. fol. 1691-1702).

He defended Episcopius against the charge of Socinianism (Lettre a M. Jurieu sur la maniere dont il a traite Episcopius, 1690), and translated three works of Burnet into French, and part of the history of ancient philosophy by Th. Stanley into Latin. From 1692-1695 he wrote several compends of philosophy (Opera philosophica, 4 vols. 1698; later editions contain a 5th volume, with a life of the author). In 1693 he began the publication of his Latin translation of and commentary on the Old Testament (Genesis, 1693; the four last books of the Pentateuch, 1696; the other historical books, 1708; the remainder, 1731), in which he developed some latitudinarian views on Biblical miracles and scriptural interpretation. In 1696 he published his Ars Critica (2 vols. Amsterd.), one of his most important works, of which the Epistole Critica et Ecclesiasticae (1700, against Cave) are a continuation. He translated into Latin and added valuable notes to Hammond's New Testament (1698, 2 vols. fol.; 2d edit. Frankfort, 1714), and in the same year published a new edition of the Patres Apostolici by Cotelier, with notes and additions (Amsterd. 1698; 2d ed. 1724).

A work against some  anti-Christian views in Bayle's Dictionary (Parrhasiana, Amsterd. 1699) involved him in a controversy with Bayle which lasted until the death of the latter. He prepared an appendix to the Amsterdam reprint of the Maurine edition of the works of St. Augustine (Appendix Augustiniana, Amsterd. 1703); published a French translation of the New Test. (Amsterd. 1703, 2 vols.), with notes, which again brought him into the suspicion of Socinianism, and published new editions, with notes, of Petavius, De theologicis dogmatibus (6 vols. fol. Amsterd. 1700), and doctrina temporum (Amsterd. 1703, 3 vols. fol.), of the complete works of Erasmus of Rotterdam (Lugd. Bat. 10 vols. fol. 1703-6), of Hugo Grotius, De Veritate Religionis Christianae (Amsterd. 1709), and of many others. He also continued his literary journal under the title Bibliotheque chosie (1703-13, 27 vols.). In 1 12, on the death of Limborch, he was appointed his successor as professor of Church History at the college of Amsterdam. His new office induced him to write a Church History of the first two centuries (Hist. Eccles. duorum prim. saec., Amsterd. 1716). He also prepared several editions of Latin and Greek classics, a history of the Netherlands, and carried on a very extensive correspondence with scholars in various countries. In 1728 he suddenly lost, in consequence of a paralytic stroke, the use of language, and, to a large extent, his memory, and his condition became still worse after a new attack in 1732. He died January 8, 1736. Le Clerc was one of the most prolific writers of modern times, but more critical than productive. Though always in ecclesiastical communion with the Remonstrants, he undoubtedly leaned towards Socinianism. See Wetzer u. Welte, Kirchen-Lex. 2, 630 sq.; Herzog, Real- Encyklop. 2, 756; Ersch u. Gruber, Encyklop. vol. 18, s.v.

## Clerc, Sebastien Le[[@Headword:Clerc, Sebastien Le]]

             an eminent French designer and engraver, was born at, Metz, in Lorraine in 1637. The following are his best works: The Call cf Abraham; The Prophet Elijah Sleeping ; The Holy Family; The Stoning of Stephen ; St. John in the Wilderness; The Annunciation ; The Penitence of the Ninevites; The Adoration of the Magi. He died in 1714. See Spoon-er, Biog. Hist. of the Fine Arts, s.v.

## Clerestory[[@Headword:Clerestory]]

             SEE CLEAR-STORY.

## Clergy[[@Headword:Clergy]]

             the general name given to those who are set apart by ordination (q.v.) for the performance of Christian worship and teaching, and who are therefore said to be in orders (q.v.).

1. Origin and Meaning of the Word. — The word is by some supposed to be derived from κλῆρος (lot), as if the minister were, in a special sense, κλῆρος τοῦ Θεοῦ, specially consecrated to God. Others (Augustine, Expos. in Psalms 67; Isidor, De Off. Ecclesiastes 2, c. 1) maintain that it  indicates that the lot by which Matthias was chosen apostle gave the first general name for the chiefs of the Church as a class. Jerome says they were called clergy, either because they were chosen by lot to be the Lord's, or because the Lord is their lot or heritage (Deu 18:2). More recently both these derivations have been abandoned, and one proposed by Baur (Ursprung des Episcopats, p. 93 sq.; D. Christenthum v. die christl. Kirche der drei ersten Jahrhund. p. 245) and by Ritschl (Entstek. der altcath. Kirche, p. 245) has met with general favor. According to it, the word κλῆρος is in the N.T. (Act 1:17; Act 1:25; 1Pe 5:3), as well as in the language of the ancient Church, commonly used in the signification of “rank,” “degree.” The “faithful” (fideles) and catechumens were called κλῆροι (ordines, ranks), just as well as bishops, presbyters, deacons. Gradually — the exact point of time cannot be fixed — the ecclesiastical officers were exclusively called “the rank,” κλῆρος, a transition which was very natural when the difference between the officers of the Church and the bulk-of the people was emphasized. The earliest writer in which the name “clergy” (κλῆρος) in the restricted sense occurs is Clement of Alexandria.

“It is clear from the N.T. that there were men separated to the work of the Christian ministry. Some of these appear to have been extraordinary, such as apostles, who had been selected by Christ himself without any intermediate authority; evangelists, such as Timothy and Titus; prophets. See 1Co 14:3; 1Co 14:22-24. These probably continued only during the lifetime of the apostles and those on whom they laid hands. Others were ordinary ministers, denominated elders or presbyters, pastors; bishops, and teachers. See 1Pe 5:1-4; Act 14:23; Act 15:6; Tit 1:5. These were divinely called and appointed to their work (Act 20:28); they were solemnly set apart; they were entitled to be supported by the churches to whom they ministered; their duties were to feed the flock, to take care of and govern the Church of God, and to watch for souls (1Th 5:12-13; Heb 13:7; Heb 13:17)” (Coleman, Christian Antiquities, ch. 3).

2. Distinction of Clergy and Laity. — In the apostolical Church no abstract distinction of clergy and laity, as to privilege or sanctity, was known; all believers were called to the prophetic, priestly, and kingly offices in Christ (1Pe 5:3). The Jewish antithesis of clergy and laity was at first unknown among Christians; and it was “only as men fell back from the evangelical to the Jewish point of view” that the idea of the general Christian priesthood of all believers gave place, more or less  completely, to that of the special priesthood or clergy (Neander, Church History, Torrey's ed., 1, 194 sq.; Schaff, History of the Christian Church, 1, ch. 5; Gieseler, Church History, 1, § 52). So Tertullian, even (De Baptismo, c. 17, before he became a Montanist): “The laity have also the right to administer the sacraments and to teach in the community. The Word of God and the sacraments were by the grace of God communicated to all, and may therefore be communicated by all Christians as instruments of the divine grace. But the question here relates not barely to what is permitted in general, but also to what is expedient under existing circumstances. We may here use the words of St. Paul, ‘All things are lawful for men, but all things are not expedient.' If we look at the order necessary to be maintained in the Church, the laity are therefore to exercise their priestly right of administering the sacraments only when the time and circumstances require it.” From the time of Cyprian († 258), the father of the hierarchical system, the distinction of clergy and laity became prominent, and very soon was universally admitted. Indeed, from the third century onward, the term clerus (κλῆρος, ordo) was almost exclusively applied to the ministry to distinguish it from the laity. As the Roman hierarchy was developed, the clergy came to be not merely a distinct order (which might consist with all the apostolical regulations and doctrines), but also to be recognized as the only priesthood, and the essential means of communication between man and God (Vinet. Past. Theol. Introd.).

3. Classification. — Simultaneously with the introduction into the Church of a distinction between clergy and laity, a division of the clergy into classes of different rank was gradually developed. The earliest and most important of those distinctions was that between bishop and presbyter, SEE BISHOP.

To. these were added, in the course of time, deacon, subdeacon, archbishop, primate, patriarch, pope, and a number of officers preceding the subdiaconate. Each class was initiated into office by a special ordination, SEE ORDERS.

In general, the various classes, according to the higher and lower dignity of the orders, were divided into the higher and lower clergy, the latter embracing the ostiarii, lectores, exorcistae, and acolythi, the former the subdeacons, deacons, priests, bishops. Up to the 13th century the subdeacons were counted among the lower clergy. The canon law very frequently applies the name clerici exclusively to the lower classes of the clergy, designating each higher class (subdeacons, deacons, priests, bishops),by its special name. Higher (or high) clergy is commonly  understood to, mean bishops or prelates (q.v.), and lower (or low) clergy the others.

In those churches which have monastic institutions, the clergy are also divided into regular and secular clergy, regular being members of orders - and congregations who bind themselves to common rules and secular those who have charge of parishes. In the Church of Russia the common name of the regular clergy is the black clergy, out of which the higher ecclesiastical dignitaries are chosen, while the secular clergy (priests, deacons, readers, and sacristans) are called white clergy.

4. Exemptions and Privileges. — “By laws made by Constantine, and confirmed by Valentinian IV, Gratian, and Theodosius the Great, the clergy were exempted,

(1.) From all civil and municipal offices, that they might give themselves to their religious duties.

(2.) From contributions to public works.

(3.) From a variety of taxes and imposts.

(4.) From military service, though this is not stated in so many words.

(5.) From appearance in civil courts. A bishop could not be forced to give public testimony; but it might be taken in private, though the bishop was not obliged to take formal oath, but only had the Gospels before him. Scourging and torture, which might be applied to other witnesses, could not be inflicted on the clergy. Nor could the civil courts take cognizance of purely ecclesiastical causes (Theodos. Cod., lib. 16, Titus 2, leg. 23; Justinian, Novel. 83), though they could interfere in criminal matters, and in cases between a clergyman and a layman; for the layman was not bound to obey an ecclesiastical tribunal. Bishops were often arbiters in disputes, but only when both parties agreed to lay the matter before them, and then the episcopal sentence could be put in force by the civil power. In cases of life and death, clerical intervention was strictly prohibited.”

The privileges which the clergy enjoyed under the ancient municipal laws of England were numerous; but being much abused by the popish clergy, they were greatly curtailed at the Reformation. “Those which now remain are personal, such as clergymen not being compelled to serve on juries, 6r to appear at the sheriffs, or consequently at the court-leet, or view of  frankpledge. Clergymen are exempt also from temporal offices, in regard to their continual attendance on their sacred functions. While attending divine service they are privileged from arrest in civil suit, stat. 50 Edward III, chap. 5, and I Richard II, ch. 15. It has been adjudged that this extends to the going to, continuing at, and returning from celebrating divine service. The ecclesiastical goods of a clergyman cannot be levied by the sheriff; but on his making his return to the writ fieri facias, that the party is a clergyman beneficed, having no lay-fee, then the subsequent process must be directed to the bishop of the diocese, who, by virtue thereof, sequesters the same. So in an action against a person in holy orders, wherein a capias lies to take his person, on the sheriffs making the same return, further process must issue to the bishop, to compel him to appear; it is otherwise, however, unless the clergyman is beneficed. In cases of felony, benefit of clergy is extended to them without being branded, and they are entitled to it more than once. Clergymen labor also under certain disabilities, such as not being capable of sitting as members in the House of Commons. This, however, though a received opinion, was not restricted by law till so late as the 41 George III, chap. 63, which was passed in consequence of John Horne Tooke, then in deacon's orders, being returned, and sitting in Parliament for Old Sarum. It was then enacted that no priest, nor deacon, nor minister of the Scotch Church, shall be capable of serving in Parliament; that their election shall be void, and themselves liable to a penalty of £500 a day in the event of their either sitting or voting. It would seem, therefore, as in the case of the bishop of Exeter against Shore, that no one can denude himself of holy orders. Various acts of Parliament have also, from the time of Henry VIII, been passed to prevent clergymen from engaging in trade, holding farms, keeping tan or brew houses, all of which are: stated, explained, and coinsolidated by the 57 George III, ch. 99” (Eadie, Eccles.Dict. s.v.). For a peculiar privilege, SEE CLERGY, BENEFIT OF.

In the 4th century it became a law that clergymen were to bring suits only in ecclesiastical courts (i.e. before bishops or synods). Justinian ordained that even laymen should bring suit against clergymen, monks, and nuns only before the bishop of the diocese, and against a bishop only before his metropolitan. Thus the privileged jurisdiction of the clergy came to be a general law, which was sanctioned and more fully defined by many imperial and canonical decrees, and which no individual member had a right to renounce. The privileged jurisdiction referred, however, to personal suits  only, not to real and feudal (see Wetzer u. Welte, Kirchen-Lexikon, 4, 460, s.v. Gerichtsbarkeit, Geistliche).

A peculiar privilege of the clergy of the Roman Church is the one called privilegium canonis. It consists in a canonical provision that every one who inflicts upon a clergyman (including monks and nuns) a bodily injury (embracing spitting, kicking, etc.), incurs by the fact itself excommunication. It was first enacted by the Council of Rheims in 1131 (in the canon which begins Siquis suadente diabolo clericum percusserit; ‘if any one, at the instigation of the devil, shall strike a clergyman”), and was made a general Church law in 1139 by Innocent II It provided that absolution from the excommunication thus incurred should only be given in the hour of death, or if the culprit shall personally go to Rome. The law still exists, but if the injury be a small one, the bishop may dispense from the Roman journey (see Wetzer u. Welte, Kirchen-Lex. 8, 782, s.v. Privilegium Canonis).

5. Special Discipline, Duties, Disabilities. — “In the early Church the clergy were placed under strict discipline. The crimes leading to punishment were simony, heresy, apostasy, neglect of duty, immorality, and violation of clerical etiquette. Punishments were various:

(1.) Corporeal castigation, which Augustine speaks of as not unfrequent, the delinquent being first deprived of his clerical rank, and then scourged as a layman. Decanica, or prisons, were attached to many churches.

(2.) Degradation — that is, the offender was put down to a lower rank or grade of office, and that to all appearance permanently.

(3.) Suspension-either a beneficio, from his income, or ab officio, from his office.

(4.) Deprivation - either forbidden from the Lord's Supper altogether, and treated as a stranger (communio peregrina), or allowed to communicate only with the laity (communio laica).

(5.) Excomiznunication — the final cutting off of the offender from clerical office, and the denial of all hope of restoration to it, even though he should be restored to the fellowship of the Church. We subjoin a few of the more characteristic of the ancient canons concerning the clergy, as showing the spirit of the age, and revealing some of its tendencies and usages: Thus, in the Apostolical Canons, ‘ 5. Let not a bishop, presbyter, or deacon turn  away his wife, under pretense of religion; if he do, let him be suspended from the communion (ἀφοριζέσθω), and deposed (καθαιρείσθω) if he persist.

6. Let not a bishop, presbyter, or deacon undertake any secular employ, upon pain of deposition.

7. He who, after his being baptized, has been involved in two marriages, or has kept a concubine, cannot be a bishop, or a presbyter, or a deacon, or at all belong to the sacerdotal catalogue.

8. He that marries a widow, or one that is divorced, or a harlot, or a servant, or an actress, cannot be a bishop, or a presbyter, or a deacon, or at all belong to the sacerdotal catalogue.

9. He that marries two sisters, or his niece, cannot be a clergyman.

10. Let the clergyman who gives security for any one be deposed.

11. If any bishop, presbyter, deacon. or any of the sacerdotal catalogue, do abstain from marriage, and flesh, and wine, not for mortification, but out of abhorrence, as having forgotten that all things are very good, and that God made man male and female, and blasphemously reproaching the workmanship of God, let him amend, or else be deposed, and cast out of the Church; and so also shall a layman.' In the Canons of Laodicea,

12. That they of the priesthood and clergy ought not to gaze on fines shows at weddings or other feasts; but before the masquerades enter, to rise up and retreat.

13. That they of the priesthood and clergy, or even laity, ought-not to club together for great eating and drinking bouts.' The duties of the various ranks of the clergy; were strictly defined, and firm laws laid down for their guidance. They were not allowed to leave their station without permission, but were to reside in their cure, deserters being condemned by a law of Justinian to forfeit their estates; but they could resign in certain circumstances, and a retiring or canonical pension was sometimes granted. They could not remove from one diocese to another without letters dimissory, nor could they possess pluralities, or hold office in two dioceses. It was forbidden them to engage in secular employments, or attend fairs and markets, nor could they become pleaders in courts of law. They were expected to lead a studious life, their principal book being the Scriptures,  while heathen and heretical treatises were only allowed them as occasion served. Bishops could not be ‘tutors and governors,' but the inferior clergy might, under certain limitations. After the example of Paul, some of the lower clergy might support themselves, or fill up their leisure by some secular occupation. Severe laws were passed against what are called wandering clergy — vacantivi, who appear to have been often fugitives from discipline, without character or certificate. If a clergyman died without heirs, his estates fell to the Church, so the Council of Agde in 500 ruled. By a law of Theodosius and Valentinian III, the goods of any of the clergy dying intestate went in the same way” (Eadie, s.v.).

14. Election of the Clergy. — “Some assume that in the early Church the people had no other power than to give their testimonials to the persons elected, or to make exceptions, if they had any just and reasonable objections to urge; others say that the people were absolute and proper electors, and this from apostolical right, and that they enjoyed this for a succession of ages. That the people had a voice in the elections is evident from several circumstances. No bishop could be intruded upon a Church against the consent of the members: in case the majority of a Church consisted of heretics or schismatics, the practice differed. In many instances recorded in ecclesiastical history the voices of the people prevailed against the bishops themselves. In addition, we have the words used by the people in the decision, such as ἄξιος or ἀνάξιος, dignus or indignus; and instances in which persons were brought by force to the bishop to be ordained, or were elected to the office by acclamation. It was decided by the fourth Council of Carthage that as the bishop might not elect clerks without the advice of his clergy, so likewise he should secure the consent, cooperation, and testimony of the people.

The popular elections, however, became scenes of great disorder and abuse. A remarkable passage from Chrysostom (De Sacerd.) has been frequently quoted, and applies more or less to such elections, not only in Constantinople, but also in Rome, Alexandria, Antioch, and other large cities. He says: ‘Go and witness the proceedings at our public festivals, in which, more especially, according to established rule, the elections of ecclesiastical officers take place. You will find there complaints raised against the minister as numerous and as various in their character as the multitude of those who are the subject of church-government. For all those in whom the right of election is vested split into factions. It is evident that there is no good understanding, either among themselves, or with the appointed president, or with the presbytery.

One supports one man, and one another. And the reason of this is, that they all neglect to look at that point which they ought to consider, namely, the intellectual and moral qualifications of the person to be elected. There are other points by which their choice is determined. One, for instance, says, “It is necessary to elect a person who is of a good family.” Another would choose a wealthy person, because he would not require to be supported out of the revenues of the Church. A third votes for a person who has come over from some opposite party. A fourth uses his influence in favor of a relative or friend. While another lends his influence to one who has won upon him by fair speeches and plausible pretensions.' In order to set aside these abuses, some bishops claimed an exclusive right of appointing to spiritual offices. In this way they gave offense to the people. In the Latin and African churches an attempt was made to secure greater simplicity in elections by introducing visiters. This did not, however, long continue. Another plan was to vest the election in members of the lay aristocracy. But the determining who these should be was left to caprice or accident; and the result was that the right of election was taken out of the hands of the people, and vested partly in the hands of the ruling powers and partly with the clergy, who exercised their right either by the bishops, their suffragans and vicars, or by collegiate meetings, and this very often without paying any regard to the Church or diocese immediately concerned. Sometimes the extraordinary mode of a bishop's designating his successor was adopted; or some one unconnected with the diocese, to whom a doubtful caste had been referred for decision, was allowed to nominate. Butin these cases the consent of the people was presupposed. Patronage has prevailed since the fifth century; but the complete development of this, system was a work of the eighth and ninth centuries” SEE PATRONAGE. — Coleman, Christian Antiquities, ch. 3; Farrar, Ecclesiastes Dictionary, s.v. Election; Bingham, Orig. Ecclesiastes bk. 4, chap. 2; Henry, Ch. Antiq. bk. 2, ch. 1; Wetzer u. Welte, Kirchen-Lex. 1, 630; Herzog, Real-Encykcop. s.v. Geistliche. SEE ECCLESIASTICAL POLITY.

## Clergy, Benefit Of[[@Headword:Clergy, Benefit Of]]

             an ancient privilege whereby the persons of clergymen were exempted from criminal process before the secular judges in particular cases, and consecrated places were exempted from criminal arrests. See SANCTUARY. “‘This privilege was originally confined to those who had the habitum et tonsuram clericalem, but in time every one was accounted a clerk who  could read; so that after the dissemination of learning by the invention of printing, it was found that as many laymen as divines were admitted to this privilege, and therefore the stat. 4 Henry VII, ch. 13, distinguishes between lay scholars and clerks in holy orders, and directs that the former should not claim this privilege more than once, and, in order to their being afterwards known, they should be marked with a letter, according to their offense, on the brawn of the left thumb. After this burning, the laity, and before if the real clergy, were discharged from the sentence of the law in the king's court, and delivered over to the ordinary for canonical purgation. This purgation, having given rise to various abuses and prostitution of oaths, was abolished at the Reformation; and accordingly by the stat. 18 Elizabeth, ch. 7, it was enacted that every person having benefit of clergy should not be delivered over to the ordinary, but after burning in the hand should be delivered out of prison, unless the judge thought it expedient to detain him there for a limited period. It will be collected from the above statement that the parties entitled to this privilege are clerks in holy orders, without branding, or any of the punishments subsequently introduced in its place; lords of Parliament, peers, and peeresses for the first offense; commoners not in orders, whether male or female, for clergyable felonies, upon being burnt in the hand, whipped, fined, imprisoned, or transported. It is a privilege peculiar to the clergy that sentence of death cannot be passed upon them for any number of clergyable offenses committed by them (Blackstone, Comm. 4, 374).” — Eadie, Eccles. Dict. s.v.

## Cleric, George[[@Headword:Cleric, George]]

             a Scotch clergyman, native of Buchan, studied at King's College, Aberdeen, in 1661; obtained license to preach in 1668; was admitted to the  living at Logie-Durno (now Chapel-Garioch) prior to 1685, and was deposed in 1702 for negligence. See Fasti Eccles. Scoticance, 3:575.

## Clerici Acephali[[@Headword:Clerici Acephali]]

             a name given to vagrant clergymen in the Romish Church, or such ecclesiastics and monks as wander about from one district to another. In 850 the Council of Pavia issued an edict against them.

## Clerici Regulares Et Seculares[[@Headword:Clerici Regulares Et Seculares]]

             SEE CANONS AND REGULARS.

## Clericus[[@Headword:Clericus]]

             SEE CLERC, LE.

## Clerieis Laicos[[@Headword:Clerieis Laicos]]

             is the title of a bull issued by Boniface VIII in the year 1296, pronouncing all princes and nobles under ban who demanded tribute under any form from the Church and clergy, and placing under the same condemnation all who paid such tribute. This bull was aimed at Philip the Fair of France, who demanded that the clergy, in common with all other classes, should contribute money towards defraying the expenses of his wars.

## Clerious, David[[@Headword:Clerious, David]]

             a Reformed theologian of Switzerland, was horn at Geneva, Feb. 19, 1591. He studied in Germany, Holland, and England. After his return to his native place he was appointed, in 1619, professor of Oriental languages and history, and died in 1655. He wrote Quaestiones Sacrae in Quibus Multa Scr. Loca Variaque Linguce S. Idiomata Explicantur (edited by J. Clericus, Amst. 1685). See Winer, Handbuch der theol. Lit. i, 189; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Clerk[[@Headword:Clerk]]

             (Act 19:35). SEE TOWN-CLERK.

CLERK, originally and properly the name for one of the clergy (q.v.), and still the common appellation by which clergymen of the Church of England distinguish themselves in signing any legal instrument. It came afterwards, by an obvious transition, to signify a “learned man.” Its most usual application in England is to that officer, now a layman, but once, in all  probability, an ordained functionary, who leads the responses of the congregation. Properly speaking, in the Church of England, the clerk is not an original functionary of the congregation in the eye of the Church, which, in her rubrics, speaks mostly, if not always, of “clerks” (ordained persons); and it is certain that several duties are by custom yielded to the clerk which properly belong to the clergyman, such as the giving out of the Psalms to be sung, and the publication of notices. (See Rubric after Nicene Creed.) The appointment of parish clerks properly belongs to the incumbent. They should be licensed by the ordinary, and take an oath to obey the minister, with whom properly rests the power of removing the clerk from his office, though if he be displaced without sufficient cause a “mandamus” may restore him. By the Church Temporalities' Act for Ireland, the parish clerk is removable for any misconduct, by the minister with the consent of the bishop.

## Clerk (Or Clerke), John (1), D.D.[[@Headword:Clerk (Or Clerke), John (1), D.D.]]

             an English prelate, was made dean of Windsor in 1519, and pro-rooted to the see of Bath and Wells March 23, 1523. He died Jan. 3, 154l. He presented to Leo X the treatise of Henry VIII against Luther, under the title Oratio ad Leonem X in Exhibitione Libelli Regii Henrici VIII Contra Lutherem ; cure Palace Responsione, etc. (Lond. 1521). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Clerk Of The Closet[[@Headword:Clerk Of The Closet]]

             is the title of the confessor to the sovereign, whose office it is to attend during divine service, to resolve all doubts respecting spiritual matters, and to wait in the private oratory or closet, where the chaplains in turn say prayers.

## Clerk, Alan[[@Headword:Clerk, Alan]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1637; was presented to the living at Glenelg in 1641, but served Knoydart in 1642. The synod enjoined him in 1680 to attend synod twice a year. He continued in November, 1681, but the parish was vacant in 1689. See Fasti Eccles. Scoticance, 3:101.

## Clerk, Alexander (1)[[@Headword:Clerk, Alexander (1)]]

             a Scotch clergyman, was appointed a reader in 1569; promoted to be an exhorter; presented to the living at Laggan in 1574, and died before Nov. 6, 1575. See Fasti Eccles. Scoticanae, 3:117.

## Clerk, Alexander (2)[[@Headword:Clerk, Alexander (2)]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1646; was admitted to the living at Lathcron in 1652; transferred to second  charge at Inverness in 1663; promoted to the first charge in 1674, and died in September, 1683, aged about fifty-eight years. See Fasti Eccles. Scullcanae, 3:253, 257, 363.

## Clerk, Alexander (3)[[@Headword:Clerk, Alexander (3)]]

             a Scotch clergyman, a native of Garioch took his degree at King's College, Aberdeen, in 16.75; was admitted to the second charge at Old Machar prior to 1683; transferred to Methlick the same year, and died before Feb. 9,1703, aged forty-eight years. See Fasti Eccles. Scoticanae, 3:487, 611.

## Clerk, Andrew[[@Headword:Clerk, Andrew]]

             a Scotch clergyman, took his degree at the University of Edinburgh in 1700; was licensed to preach in 1712; appointed to the living at Tundergarth in 1717, and ordained; and died .June 6, 1754, aged seventy- three years. See Fatsi Eccles. Scoticanae, i, 662.

## Clerk, Archibald[[@Headword:Clerk, Archibald]]

             a Scotch clergyman, was licensed to preach in 1835; presented to the living at Aucharacle in 1837, and ordained; transferred to Duirinish in 1839, and admitted in 1840; to Ardnamurchan in 1841, and to Kilmalie in 1844. There is no further record of him. See Fasti Eccles. Scoticanae, 3:83.

## Clerk, David[[@Headword:Clerk, David]]

             a Scotch clergyman, was presented to the living at Maxton in 1770, and ordained, and died Jan. 13, 1776. See Fasti Eccles. Scoticanae i, 557.

## Clerk, Farquhard[[@Headword:Clerk, Farquhard]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1626; was the first minister who visited Stornoway to establish a mission, the inhabitants being strangers to the gospel, and only a few under the age of forty having been baptized; was admitted in 1642, and continued in 1643. See Fasti Eccles. Scoticance, 3:144.

## Clerk, Gilbert[[@Headword:Clerk, Gilbert]]

             a Scotch clergyman, took his degree at the Edinburgh University in 1646; was licensed to preach in 1650; admitted to the living at New Deer in 1654, amid very violent opposition, and continued in October, 1680. See Fasti Eccles. Scoticanae, 3:631.

## Clerk, Jean[[@Headword:Clerk, Jean]]

             a French martyr, was born at Meaux, on the Marne. There he was arrested in 1523 for putting upon the church door a paper against indulgences, in which he called the pope Antichrist; for this his sentence was that three successive days he should be whipped, and have a mark of infamy upon his forehead. Afterwards he went to Rosia, in Bray, and from thence removed to Metz, in Lorraine, where he broke the papal images which the people were about to worship, and, being arrested, confessed the fact. He was brought before the judges, and his hand was cut off; then his nose was torn from his face; after that both his arms and paps were likewise plucked out. His mutilated body was then committed to the fire and consumed, in 1524. See Fox, Acts and Monuments, iv, 361.

## Clerk, John (2)[[@Headword:Clerk, John (2)]]

             a Scotch clergyman, took his degree at Glasgow University in 1595; was licensed to preach the same year; called to the living at Monzie in 1599, and continued there in 1608. See Fasti Eccles. Scoticance, 2:773, 774.

## Clerk, John (3)[[@Headword:Clerk, John (3)]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1586; was appointed to the living at Forteviot in 1591; transferred to Monzic about 1592, and to Auchterarder in 1593, where he continued in 1599. See Fasti Eccles. Scoticance, 2:640, 746, 793.

## Clerk, Pierre[[@Headword:Clerk, Pierre]]

             a French martyr, did much good in reforming the Church in Meaux, of which he was afterwards chosen pastor. He began preaching to twenty persons, but his congregation soon grew to three hundred. As soon as the priests of Paris heard of their doings they sent to Meaux, and took them by force to Paris, sixty-two men and women being bound and marched the whole way. They, however, sang psalms continually, to the disgust of their adversaries. Chief among these captives was Pierre Clerk, who with the rest, was racked, and then burned at Meaux in 1546. See Fox, Acts and Monuments, iv, 431.

## Clerk, William (1)[[@Headword:Clerk, William (1)]]

             a Scotch clergyman, was appointed to the living at Anstruther in 1565 as the first minister of the Protestant religion; in 1567 Kilrynnye was also in his charge, and in 1574 Abercrummy was added. He died in February, 1583. He was a man of most happy memory for godliness, wisdom, and love of his flock, the light and life of his parish, and beloved of all sorts of persons. See Fasti Eccles. Scoticanae, 2: 406.

## Clerk, William (2)[[@Headword:Clerk, William (2)]]

             a Scotch clergyman, took his degree at Edinburgh University in 1595; was presented as the first Protestant minister at Cavers in 1599, admitted in 1601, transferred to Wilton in 1602, and died before April 30, 1641. See Fasti Eccles. Scoticanae, i, 489, 516.

## Clerk-Ales[[@Headword:Clerk-Ales]]

             is a name for a feast in which, when the clerk's wages were small, the richer parishioners sent in provisions for a banquet.

## Clerks Of St. Majolus[[@Headword:Clerks Of St. Majolus]]

             a religious order of the sixteenth century in Italy, founded by Jerome AEmilianus, and approved by Paul III in 1540 and by Paul IV in 1542. They gave themselves to the religious instruction of the young and the ignorant. SEE SOMASCHIANS.

## Clerks Of St. Paul[[@Headword:Clerks Of St. Paul]]

             SEE BARNABITES.

## Clerks Of The Vestry (Or Vestibule)[[@Headword:Clerks Of The Vestry (Or Vestibule)]]

             were men in charge of the sacristy, with the furniture for high-mass, and the copes. At Durham they slept at night over the west end of the vestry, and, with two others, acted as bell-ringers. The latter slept in a chamber opposite the sacristan's office in the north alley. There were three clerks of the vestibule at York.

## Clerks, Apostolical[[@Headword:Clerks, Apostolical]]

             SEE JESUITS.

## Clerks, Minor[[@Headword:Clerks, Minor]]

             SEE FRANCISCANS.

## Clerks, Regular[[@Headword:Clerks, Regular]]

             SEE CANONS AND REGULARS.

## Clerks, Theatine[[@Headword:Clerks, Theatine]]

             SEE THEATINES.

## Clermont[[@Headword:Clermont]]

             a city of Auvergne, France, where a council was held in 1095 and 1096, confirming the councils of Pope Urban. A crusade was also recommended, and King Philip excommunicated. The council was attended by 4 archbishops, 225 bishops, and an immense number of lower clergy and laity.

## Clermont (Tonnerre), Anne Antoine Gules De[[@Headword:Clermont (Tonnerre), Anne Antoine Gules De]]

             a French prelate, second son of duke Jules Charles Henri, was horn in Paris; Jan. 1, 1749. After having studied at the Sorbonne, he was made doctor of that school. He was nominated grand-vicar of Besancon, and shortly afterwards became bishop of Chalons (1782). As a deputy; of the principal states, he protested against the decree relating to the clergy, and in 1792 published a letter on the subject, and then retired to Germany. After the concordat he returned to France, in 1820 became archbishop of Toulouse, and in December, 1822, cardinal. In 1823 he published, from Rome, a pastoral letter, attacking the liberty of the Gallican Church, but it was suppressed by a royal decree. He continued, however, his opposition. Charles X interfered, and notified the prelate that he must retire to his diocese. Finally the cardinal ceased his agitation, by the counsel of the holy see. In 1829, notwithstanding his age, he went to the conclave, and contributed to the election of Plus VIII. On his journey he suffered a fall, in consequence of which he died at Toulouse, Feb. 21, 1830. See Hoefer, Nouv. Biog. Generale, s.v.

## Clermont (Tonnerre), Francois De (1)[[@Headword:Clermont (Tonnerre), Francois De (1)]]

             bishop of Noyon and peer of France, was born in 1629; studied with the Jesuits at Paris; was made doctor by the Sorbonne; preacher to the court, and bishop in 1661. He was received in 1694 as a member of the Academy of France, where he founded a prize for poetry. He died at Paris, Feb. 5. 1701. See Biog. Universelle, s.v.

## Clermont (Tonnerre), Francois De (2)[[@Headword:Clermont (Tonnerre), Francois De (2)]]

             bishop and duke of Langres, nephew of the preceding; was made bishop in 1696, and charged with the funeral sermon of Philip of France, duke of Orleans and brother of Louis XIV. He died March 12; 1724. See Biog. Universelle, s.v.

## Clermont Manuscript[[@Headword:Clermont Manuscript]]

             (CODEX CLAROMONTINUS, known as Cod. D of the Pauline Epistles, No. 107 of the Imperial Library at Paris), an uncial MS., with the Greek and Latin on opposite pages, containing Paul's fourteen epistles, with a few hiatus, most of which have been supplied at various dates. The Epistle to the Colossians stands before that to the Philippians, and Hebrews after the Pastoral Epistles. The MS. is stichometrically arranged, with twenty-one lines on almost every page. The citations from the O.T. are written in red, except in Hebrews. It seems to belong to the sixth century. It probably came from a Latin scribe, with a Greek copy. The original writer made several alterations, then the whole of the Greek text was ‘corrected (apparently in the seventh century) by the first reviser. Two others (in different handwriting) made a few changes, one of them only in the Greek text. But the fourth corrector went over the whole text, adding the breathings and accents, and erasing whatever displeased him. Besides these there are occasional alterations and restorations by later hands.

Beza says that he procured this MS. from Clermont, in the diocese of Beauvais (whence its name), a statement which Wetstein unnecessarily impugns. After Beza's death, it passed into the library of the brothers Jacques and Pierre du Puy, the former of whom being librarian to the king of France, and dying in 1656, it was purchased and deposited in the Royal Library at Paris. In the early part of the eighteenth century, 35 leaves were cut out of this MS. by John Aymon, an apostate priest, who sold one of them to Stosch in Holland, and the others fell into the hands of the bibliographical Earl of Oxford. Both these purchasers, on learning the theft, restored the leaves to their proper place.

Beza made some use of this document; Walton's Polyglott inserted 2245 readings sent by the Du Puys to Usher (Mill, N.T. proleg. § 1284);  Wetstein collated it twice (1715-16); Tregelles examined it in 1849; and Tischendorf published the text entire in 1852. It is one of the most valuable in sacred criticism. — Scrivener, Introd. to N.T. p. 130 sq. SEE MANUSCRIPTS, BIBLICAL.

## Clermont, Councils Of[[@Headword:Clermont, Councils Of]]

             (Concilium Claromontanum). Of these there were two, which are sometimes also called Councils of Auvergne, because they were held somewhere in that French province. They were provincial in their jurisdiction. SEE GALLICAN COUNCILS.

I. Held on Nov. 8, 535; Honoratus, archbishop of Bourges, presiding over fourteen other bishops. Sixteen canons were published.

2. Deprives of communion those who endeavor to get themselves appointed to bishoprics by the influence of persons in high station, or by artifice or bribery; and declares that those persons shall be consecrated who have been duly elected by the clergy and people, with consent of the metropolitan.

8. Forbids to lend the ornaments of the Church upon occasion of wedding festivities, and the like.

15. Directs that the priests who serve chapels in the country shall come together to celebrate the principal festivals with their bishop. See Labbe, Concil iv, 1803.

II. Held in November, 1095, by pope Urban II, at the head of thirteen archbishops, two hundred and five bishops and abbots. Here the crusade was determined upon. Philip I, king of France, who had deserted his lawful wife, and married Bertrade, was a second time excommunicated. The  "Treve de Dieu" was confirmed, as was the primacy of Lyons; the archbishop of Tours, also, in this council recovered his jurisdiction over Bretague, and the bishop of Dol, who had the title of archbishop, was compelled to submit to the archbishop of Tours. Lastly, thirty-two canons were published.

1. Declares the days upon which the "Treve de Dieu" shall be kept, and orders that it shall be observed towards the clergy, monks, and women.

2. Declares that the pilgrimage to deliver Jerusalem, undertaken from motives of piety, supplies the place of every other penance.

5. Forbids to appoint laymen, or any one under the order of subdeacon, to bishoprics.

6. Forbids the purchase of a benefice of any kind by any person for himself or another; orders that benefices so purchased shall lapse to the bishop to dispose of.

8. Forbids the exaction of any fee for burials

10. Forbids any women, save those permitted by former canons, to dwell in the same house with a clergyman.

11. Forbids the ordination of illegitimates.

12 and 14. Forbid pluralities.

15 and 16. Forbid the clergy to receive any ecclesiastical preferment at the hand of a layman, and kings, etc., to make any such investiture.

18. Forbids the laity to have chaplains independent of the bishop.

23. Forbids to eat flesh from Ash Wednesday to Easter.

24. Directs that holy orders shall be conferred only in the Ember seasons and on Quadragesima Sunday.

28. Directs that all who communicate shall receive the body and blood of Christ under both kinds, unless there be necessity to the contrary.

29 and 30. Accord the same safety to those who, when pursued by their enemies, take refuge by a cross, as if in the Church itself.

32. Devotes to eternal infamy those who arrest or throw into prison a bishop.

Of all the acts of this council the most celebrated is the publication of the crusade to recover the Holy Land. This project was conceived by Gregory VII; and Urban, yielding to the earnest entreaties of Peter the Hermit, put it into execution, declaring that all penitents who assumed the cross should be thenceforward absolved from all their sins, and freed from the duty of fasting, and every other penitential work, in consideration of the perils and fatigues they would have to encounter. Those who, having taken the cross, tailed to fulfil their vow, were excommunicated. See Labbe, Concil. x, 506. SEE CRUSADES.

## Cleromancy[[@Headword:Cleromancy]]

             (from κλῆρος, a lot, and μαντεία, divination) is a method of divination by lot, in use among the ancient Greeks and Romans. It was generally performed by casting beans, pebbles, dice, or small bits of various substances into an urn, and drawing them out. By the particular marks on the pieces drawn the diviners were enabled to form their conclusions. Among the Germans (see Tacitus, De Germania), this kind of divination was practiced by casting small pieces of the twigs of fruit-trees, previously marked, on a white garment, and on removing them the marks were interpreted. After the introduction of Christianity similar practices were continued by. using the glide, opened at random, the passage which first met the eye being regarded as the solution of the difficulty. The custom, however, was condemned by various councils. SEE DIVINATION.

## Clerus[[@Headword:Clerus]]

             a deacon and a martyr at Antioch, is commemorated Jan. 7 in the old Roman and Usuard's martyrologies.

## Clerus (Or Clericus)[[@Headword:Clerus (Or Clericus)]]

             SEE CLERGY.

## Cless, David Friedrieh Von[[@Headword:Cless, David Friedrieh Von]]

             a Protestant theologian of Germany, was born Feb. 13, 1768, at Calw. He studied at Tubingen, was in 1796 deacon at Heidenhelm, in 1799 at Goppingen, and in 1807 at, Schorndorf. In 1810 he was appointed dean and pastor at Rentlingen, after having been ennobled the previous year, and died Aug. 10, 1810. He published Versuch einer Kirchlich politischen Lundes und Cultrgeschichte yon Wurtemberg bis zur Reformation (Tubingen, 1807). See Doring, Die Gelehrten Theologen Deutschlands, i, 257. 03. P.)

## Cless, David Jonathan[[@Headword:Cless, David Jonathan]]

             a German theologian, father of the preceding, was born Aug. 20, 1731, at Rommelshausen. He studied at Tubingen, was in 1761 deacon at Calw, in 1782 dean at Wildberg, and in 1790 at Goppingen, and died March 6, 1803. He wrote Diss. de co, quod Justum est Circa Revelanda vel Reti- cenda Delicta Occult, Elitin Atrocia (Tubingen, 1754): — Versuch uber den Neutestamentlichen Begriff des Glaubens (ibid. 1778). See Doring, Die Gelehrten Theologen Deutschlands, i, 258; Winer, Handbuch der theol. Lit. i, 444. (B, P.)

## Cless, Valentin[[@Headword:Cless, Valentin]]

             a German theologian, who flourished early in the 17th century, wrote Nieod. Frischlini Operum Poeticorum Paralipomena (Gera, 1607, 8vo): — Weck und Betgloecklein in Kriegsgefahr (Leips. 1622). See Hoefer, Nouv. Biog. Generale, s.v.

## Cleta[[@Headword:Cleta]]

             in Greek mythology, was one of the two ancient graces, whom alone the Greeks at first knew; the other was called Phaenna.

## Cletus[[@Headword:Cletus]]

             the name of one said to have been a bishop of Rome in the first century, but whether the same with Anacletus or not, and what his position in the order of succession, are points wholly unsettled. Migne, s.v. Anaclet.; Wetzer u. Welte, Kirchen-Lex. 2, 625; Herzog, Real-Encyk. 2, 157; Gieseler, Ch. Hist. per. 1, div. 1, ch. 3. § 34, n. 10. SEE ANACLETUS.

## Clety[[@Headword:Clety]]

             a French Benedictine theologian, lived in the former part of the 18th century. He was librarian of the Abbey of Saint-Berlin. and wrote, anonymously, Dissertation Historique et Critique sur l' Abbye de Saint Bertin et sur l' Eglise de Saint-Omer (Paris, 1737, 12mo): — Reponse aux Observations Generales sur l' Ecrit Intitule (1737). See Hoefer, Nouv. Biog. General, s.v.

## Cleveland, Aaron[[@Headword:Cleveland, Aaron]]

             a Protestant Episcopal minister, was born at Cambridge, Mass., Oct. 19, 1715. He graduated from Harvard College in 1735, and in July, 1739, was ordained pastor of the Congregational Church in Haddam. Conn., from which he was dismissed in 1746, partly because of the deficiency in his support, and partly because some were offended with the fervency of his preaching. In 1747 he accepted a call from the South Precinct Congregational Church in Mahlen, Mass., and remained there about three and a half years. In 1750 he took charge of a small Congregational Church  in Halifax, N.S. In consequence of a change in his theological views, he resigned his charge and sailed for Boston in 1754. Shortly afterwards he went to England, was ordained by the bishop of London in 1755, and was sent by. the Society for the Propagation of the Gospel in Foreign Parts to Sussex County, Del. The vessel in which he sailed was wrecked upon Nantucket shoals, and he was detained by personal injuries for some time at Norwich, Conn. On reaching Lewes, Del., he found his parish so feeble that the society, in 1757, transferred him to the vacant parish at New Castle, but he died on the way, Aug. 12, 1757. See Sprague, Annals of the Amer. Pulpit, v, 164.

## Cleveland, Charles[[@Headword:Cleveland, Charles]]

             a Protestant Episcopal clergyman, was born at Guilford, Conn., June 26, 1804. He graduated from Middlebury College in 1824; studied theology at Andover, Mass., and at Princeton, N. J., completing his studies at Alexandria, Va.; was ordained deacon in 1829, and presbyter in 1837. Physical infirmity prevented him fulfilling his purpose of going as a missionary to the Africans; but he went to Washington, D. C., where he formed an African educational society. So much opposition was developed against the project that he finally abandoned it, and became rector of Trinity Church, Shelburne Vt., in 1840, remaining there until 1818. Afterwards he was rector of St. John's Church, Ashfield, Mass., whence he was called to Trinity Church, East New York, L.I. he died there, Dec. 19, 1865. See Amer. Quar. Church Rev. Oct. 1866, p. 485.

## Cleveland, Nathaniel[[@Headword:Cleveland, Nathaniel]]

             a Methodist Episcopal minister, united with the Illinois Conference in 1841, and labored faithfully until his death, in 1850 or 1851. He was an ordinary preacher, but remarkably attentive to all his duties, and true to Church discipline. See Minutes of Annual Conferences, 1851, p. 673.

## Cleveland, Newland[[@Headword:Cleveland, Newland]]

             a Methodist Episcopal minister, was a native of Pennsylvania. He experienced conversion when a lad; felt impressed to preach; sought earnestly for better intellectual preparation, but failed, became discouraged, and gave up his religion. He was reclaimed afterwards by the Wesleyans, and labored in the ministry with them about four years. In 1859 he was admitted into the Michigan Conference. After preaching a little over two years he resigned his charge for a lieutenancy in the 12th Michigan Regiment of infantry. He died in 1862. Mr. Cleveland was full of faith and good works; an earnest and successful minister. See Minutes of Annual Conferences, 1862, p. 206.

## Cleveland, Richard Falley[[@Headword:Cleveland, Richard Falley]]

             a Congregational minister, was born at Norwich, Colin., June 19, 1804. He graduated at Yale College in 1824, and studied theology for a time at Princeton, was ordained at Windham, Conn., in 1829, and served there three years; afterwards at Portsmouth, Va.; Caldwell, N. Y. Fayetteville, and Holland Patent, where he died, Oct. 1, 1853. Mr. Cleveland was for three years secretary of the central agency of the American Home Missionary Society, and was a frequent contributor to periodicals. See Cong. Quarterly, 1861, p. 264.

## Cleveland. J. H.[[@Headword:Cleveland. J. H.]]

             a Universalist minister, was a native of Kentucky. His ministry seems to have been confined to south-eastern Indiana, where he was considered a noble-hearted, zealous, talented minister. He entered the Union army, and was killed in the battle of Vicksburg, May 19, 1863. See Universalist Register, 1864, p. 21.

## Cleverley, Asa P.[[@Headword:Cleverley, Asa P.]]

             a Universalist minister, was born at North Weymouth, Mass, March 22, 1807. He received a private preparation for the ministry, and also studied at Phillips' Academy, Andover, and in 1834 was ordained. His successive fields of labor were Provincetown and Chatham, Mass.; Nashua and New Ipswich, N. It., arid Boston, Canton, Chelsea, and North Bridgewater, Mass. He died in Boston, July 22, 1871. Mr. Cleverley was an excellent man, diffident and unpretending. See Universalist Register, 1872, p. 149.

## Clichtove (Or Clicthoue), Jossy[[@Headword:Clichtove (Or Clicthoue), Jossy]]

             (Lat. Jodocus Clicthoveus), a Flemish theologian, was born at Nieuport. He commenced his studies at Louvain, and finished them at Paris in the College of Cardinal Lemoine under Jacques Lefevre d'Etaples. He taught philosophy at the College of Navarre, was admitted doctor in 1506, and appointed canon of theology at Chartres. He was one of the first men who  wrote against Luther doing so with sharpness, but without bitterness, and in pure Latin. He died at Chartres, Sept. 22, 1543. His principal works are, Anti Lutherus (Paris, 1523; Cologne, 1525): — Propugnaculum Ecclesiae (Paris, 1526): — De Bello et Pace (ibid. 159.3, 8vo): — Introductio in Artium Divisione, (ibid. 1526): — De Sacramento Eucharistice (ibid. eod.): — Elucidarium Ec-clesiasticum: — Improbatio Articulorum Mart. Lutheria Veritate Catholica Dissidentium: — Supplementum Commentariorum Cyrilli Alex. ad Evangelium S. Joannis:-Comm. in Jo. Damasceni Libros de Orthodoxa Fide. See Winer, Handbuch der theol. Lit. i, 625; Jocher, Allgemeines Gelehrten-Lexikon, s, v.; Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v. (B. P.)

## Clichy, Councils Of[[@Headword:Clichy, Councils Of]]

             (Concilium Clippiancense), near Paris; provincial:

(1) Summoned by Lothaire II, in 628, but nothing more is known of it;

(2) Held A.D. 633, in the presence of Dagobert, respecting the sanctuary of St. Denis;

(3) Held in 636;

(4) Held A.D. 659, in which the king confirmed certain privileges to St. Denis.

## Clidsdaill, George[[@Headword:Clidsdaill, George]]

             a Scotch clergyman, took his degree at Glasgow University in 1600; was licensed to preach in 1602; presented to the living at Glasford in 1607, and died in January, 1627, aged about fifty-seven years. See Fasti Eccles. Scoticanae,, 2:284.

## Clidsdale, James[[@Headword:Clidsdale, James]]

             a Scotch clergyman, was licensed to preach in 1738; became chaplain to the earl of Lauderdale; was called to the living at Kilconquhar in 1739, and ordained, He died March 13, 1759, aged forty-six years. See Fasti Eccles. Scoticanae, 2:438.

## Cliffe, William[[@Headword:Cliffe, William]]

             a Methodist Episcopal minister, was a native of England. He was a local preacher in the Primitive Methodist Church; came to America in 1840; joined the Methodist Episcopal Church soon after his arrival, and in 1843 entered the Illinois Conference, in which he served the Church as an efficient minister twenty-three years, eight of them as presiding elder. He died suddenly, Sept. 17,1866. Mr. Cliffe was a good preacher, and a Christian gentleman. See Minutes of Annual Conferences, 1866, p. 219.

## Clifford, Zelotes S.[[@Headword:Clifford, Zelotes S.]]

             a Methodist Episcopal minister, was born in New Hampshire in 1815. He removed westward with his parents in his childhood; received a very limited education; experienced conversion in 1840, and in 1843 entered the Indiana Conference. In 1860 he was transferred to the Southern Illinois Conference, he joined the 29th Regiment of Illinois Volunteers in 1861, arid was appointed chaplain, in which capacity he labored three years. In 1865 he again entered the effective ranks, labored four years, then became superannuated, and died Oct. 23, 1872. Mr. Clifford was a man of fine personal appearance, an able minister, and a true friend. See Minutes of Annual Conferences, 1873, p. 137.

## Clift[[@Headword:Clift]]

             SEE CLEFT.

## Clift, Aenas[[@Headword:Clift, Aenas]]

             an English Baptist minister, fourth son of Rev. William Clift, was born near Westbury, Wiltshire. Feb. 2, 1783. In 1809 he received a license from the Church of which he was a member, to preach in the villages near his home. He became pastor of the Church at Crockerton, Wilts, and for twenty years walked five miles regularly to his place of worship every Sabbath. He died Dec. 20, 1862. See (Load.) Baptist Hand-book, 1861, p. 118. (J. C. S.)

## Climacus, John[[@Headword:Climacus, John]]

             SEE JOHN CLIMACUS.

## Climate[[@Headword:Climate]]

             SEE PALESTINE; SEE WEATHER.

## Climent, Josef[[@Headword:Climent, Josef]]

             a Spanish prelate, was born March 21, 1706, at Castellon de la Plana, Valencia. He studied in his native town, and was made doctor of theology there. Immediately afterwards he was appointed successively professor of philosophy at the university, curate and theologist of the cathedral, and in 1766 was called to the bishopric of Barcelona. Having become the object of royal jealousy, he resigned in 1775, and died in his native town, Nov. 25, 1781. He translated into Spanish Fleury's Maeurs des Isratelites et des  Chretiens, and published also Instructions on Marriage, written by Le Tourneur, arid translated by the countess to Montijo, etc. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, S. V,

## Climie, John[[@Headword:Climie, John]]

             a Canadian Congregational minister, was born at Cambuslang, near Glasgow, Feb. 19, 1807. He emigrated to Dalhousie, Ontario, in 1820; arid in 1833 removed to Innisfil, near Lake Simcoe, where he was converted, and devoted himself to the ministry. He preached successively at Innisfil, two years at Scotch Corners, arid thirteen years at Bowmanville; resigned the ministry in 1855, established a printing-office, and started the Canadian Statesman. In 1857 Mr. Climie removed to Belleville, where he died, Aug. 5, 1867. See (Load.) Cong. Year-book, 1868, p. 262.

## Clinch, Joseph H., D.D[[@Headword:Clinch, Joseph H., D.D]]

             a Protestant Episcopal clergyman, was born January 30, 1806. He served as, rector of St. Matthew's Church, South Boston, was secretary of the Diocesan Convention, and died July 5, 1884.

## Clinchamp, Gervais Giancolet De[[@Headword:Clinchamp, Gervais Giancolet De]]

             a French prelate, born in the early part of the 13th century, of noble parentage. Having been by turns archdeacon of Mans, canon and dean of Notre-Dame, at Paris, he was made cardinal, with the title of St. Silvestre, and of St. Martin des Montagnes, April 12,1281. He died at Rome of the plague in 1287, leaving two letters, of' which one was printed in the Speculum Carmelitanum, i, 89, and the other in the Bullarium Carmelitanum. See Hoefer, Nouv. Biog. Generale, s.v.

## Cline, David[[@Headword:Cline, David]]

             a Lutheran minister, was connected with the synod of New York and New Jersey, for thirteen years was pastor of the Lutheran Church at Spruce Run, N. J., and died there Nov. 5, 1877. See Lutheran Observer, Nov. 213, 1877.

## Clinet, Nicolas[[@Headword:Clinet, Nicolas]]

             a French martyr, was a schoolmaster at Saintonge, and an elder of the Church in Paris. He was suspected by the judges of being a minister, and therefore was set to dispute with Dr. Maillard, of the Sorbonne. He was burned at Paris in 1558. See Fox, Acts and Monuments, iv, 431.

## Cling, Conrad[[@Headword:Cling, Conrad]]

             a Franciscan monk of Germany, and preacher at Erfurt, where he died, March 10,1556, is remarkable as being the only priest who kept up the religious services of his Church at a time when the Romish churches were deserted and the people eagerly listened to evangelical truth, as preached by tile Reformers and their disciples. He wrote, De Securitute Catholicorum Conscientiae in Rebus Fidei: — Confutatio Mendaciorum a Lutheranis Adversus Librum lmperii seu Interim Editorum: — Loci Communes Theologici pro Ecclesia Catholica: — Summa Doctrinae Christianae Catholica. See Molsehmann, Erfordia Litterata ; Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Clinic Baptism[[@Headword:Clinic Baptism]]

             Baptism on a sick-bed was so called, from κλίνη, a bed, and was allowed in the case of one already a candidate for baptism whose life was endangered; but if he recovered, he was not held eligible to orders. The first instance of clinic baptism is found in a letter from the Roman bishop Cornelius (about 250) to Bishop Fabius at Antioch, in which it is stated that “when Novatian, who had only received the baptismus clinicorum, and without a subsequent imposition of hands by the bishop, had been ordained priest by a predecessor of Cornelius, the whole clergy and the people had protested on the ground that it was not permitted to ordain any one a clergyman who, like him (Novatian), had received baptism only upon the sick-bed; that, however, the bishop had asked to allow an exception in this case” (Eusebius Hist. Eccl. 1, 643). The same principle was expressed in 314 by the Synod of Neo Caesarea, and reasserted by a Paris synod in 829. Bishop Cornelius, in the letter above referred to, even hesitated to consider a clinic baptism as valid and officient; “if,” he says, “of such a one  (clinicus), it can be said at all that he has received baptism.” Similar doubts were expressed by others; but, on the other hand, Cyprian strongly insisted that a clinic baptism was just as valid and efficient as any other (Epist. 76). Wetzer u. Welte, Kirch. — Lex. 2, 636; Herzog, Suppl. 2, 595; Bergier, s.v. Cliniques; Bingham, Orig. Eccl. b. 11, ch. 2, § 5; Mosheim, Commentaries, cent. 3. § 15.

## Clinton, George H[[@Headword:Clinton, George H]]

             a minister in the Methodist Episcopal Church South, was born in St. Helena Parish, La., Jan. 7, 1835. He was converted at the family altar in his fourteenth year; graduated with honors at Centenary College, Jackson, La., in 1863, and in the following year entered the Mississippi Conference. In 1868 he was transferred to the St. Louis Conference, but early in 1870 was obliged to become a superannuate, and retired to Darlington, La., where he died, Dee. 29, 1870. Mr. Clinton was social and genial, honest and humble, entertaining and successful, energetic and devout. See Minutes of Annual Conferences of the M. E. Church South, 1871, p. 599.

## Clinton, Isaac[[@Headword:Clinton, Isaac]]

             a Congregational minister, was born at West Milford, near Bridgeport, Conn., Jan. 21, 1759, and served in the revolutionary war. He graduated from Yale College in 1786; studied divinity with a private teacher; was ordained, and installed at South-wick, Mass, Jan. 30,1788. In 1807 he removed to Lowville, N.Y. as pastor and first principal of the academy, continuing the former relation for ten years. He died there March 18, 1840. While in Southwick he published a work on Infant Baptism, and in his eightieth year he prepared and published a work on a kindred subject. See Presbyterianism in Central N Y. p. 500; Hough, Amer. Biog. Notes, p. 79.

## Clinton, Osceola[[@Headword:Clinton, Osceola]]

             a colored Methodist Episcopal minister, was born a slave about 1844. He professed religion in early life, labored some time as local preacher, and in 1871 was admitted into the Alabama Conference. He served the Church faithfully until his death, March 30, 1873. See Minutes of Annual Conferences, 1873, p. 143.

## Clinton, Thomas[[@Headword:Clinton, Thomas]]

             a pioneer preacher in the Methodist Episcopal Church South, was born of Irish parents in Philadelphia, Pa., in January, 1793. He was left an orphan in infancy, but received a careful bringing up in the family of a generous Methodist. In 1800 he removed with his guardian to Charleston, S. C., where he was apprenticed to a brick-mason. In 1808 he was converted, and alter spending some time as exhorter and local preacher, he in 1820, united with the South Carolina Conference, and was sent to the missions on the Mississippi. Of the fifty-six years of his ministerial life, eighteen were spent on circuits, five on colored missions, four on districts, and twenty-nine as a superannuate, He died in St. Helena Parish, La., Oct. 28, 1875. Mr. Clinton was small in person; possessed a clear, full, manly voice; was a close student, and one of the foremost theologians of his conference. In his private life he was very exact and highly exemplary. See Minutes of Annual Conferences of the Jr. E. Church South, 1875, p. 201; Simpson, Cyclop. of Methodism, s.v.

## Clio[[@Headword:Clio]]

             in Greek mythology, is the muse of history, the daughter of Jupiter and Mnemosyne, and, by Pierus, the mother of Hyacinthus. She is represented as sitting on an ancient chair, her head crowned with laurels, richly dressed. At her feet there stands an open box with rolls of hooks, and one in her left hand bears the inscription ΚΑΕΙΩ ΙΣΤΟΡΙΑΝ.

## Clippiancense, Concilium[[@Headword:Clippiancense, Concilium]]

             SEE CLICHY COUNCILS OF.

## Clipston, John[[@Headword:Clipston, John]]

             an English Carmelite theologian, died in 1378, leaving Expositorum Sacroram Bibliorum: — Exempla Sacrae Scripturce: — Quaestiones in Magistrum Sententiarum: — Sermones. See Hoefer, Nouv. Biog. Generale, s.v.

## Clissold, Henry, A.M.[[@Headword:Clissold, Henry, A.M.]]

             a Church of England divine, was born in 1796. He graduated from Exeter College, Oxford, in 1818, and in 1830 was presented by lord Lyndhurst to the rectory of Chelmondiston, Suffolk, which benefice he held twenty-eight years. Part of the time. in connection with this, he was also, for thirty-three' years, minister of Stockwell Chapel, Lambeth. Mr. Clissold was best known, however, as one of the leaders of the evangelical party in the Church, and as an author of several excellent religious works of a practical character. He died in London, Jan. 1, 1867. See Appleton's Annual Cyclop. 1867, p. 587.

## Clitauc, King Of Brecknock[[@Headword:Clitauc, King Of Brecknock]]

             about A.D. 482, was the son of Citguin. The story is, that as he had resolved upon remaining unmarried, and as he was nevertheless beloved by a noble maiden who rejected all other suitors for his sake, one of the courtiers who aspired to her hand was instigated to murder him. He is commemorated as a martyr Aug. 19. See Rees, Welsh Saints, p. 318.

## Clitus[[@Headword:Clitus]]

             (Κλεῖτος), a rash young man, who was compelled by Josephus, when commander in Galilee, to cut off one of his own hands, as a punishment for exciting a revolt in Tiberias (Joseph. Life, § 34; War, 2, 21, 10).

## Cloaca[[@Headword:Cloaca]]

             is a name applied by Gregory the Great to the baptismal font. SEE BAPTISTERY.

## Cloak[[@Headword:Cloak]]

             (מְעַיל, meil', Isa 59:17, elsewhere rendered in our version “robe,” or “mantle”) was an upper garment or robe (of cotton?), which extended below the knees, open at the top, so as to be drawn over the head, and having arm-holes. It was worn by the high-priest under the ephod (Exo 28:31); also by kings and persons of distinction (1Sa 15:27; Job 1:20; Job 2:12), and by women (2Sa 13:18). SEE APPAREL.

So, in the New Testament, the word ἱματίον, rendered “cloak” in Mat 5:40, is in its plural form taken for garments in general in other places (Mat 17:2; Mat 26:65; Act 7:58; Act 9:39). The cloak, or pallium (Act 9:39), was the outer garment (different from the “coat” or tunic, χιτών), and it seems to have been a large piece of woollen cloth nearly square, which was wrapped round the body, or fastened about the shoulders, and served also to wrap the wearer in at night. It might not be taken by a creditor (Exo 22:26-27), though the tunic could (Mat 5:40), which fact gives peculiar force to the injunction of our Lord. SEE CLOTHING.

The φελόνης, rendered “cloak” in 2Ti 4:13, was the Roman poenula, a thick upper garment, used chiefly in traveling, instead of the toga, as a protection from the weather. It seems to have been a long cloak without sleeves, with only an opening for the head. Others suppose it to have been a traveling-bag or portmanteau for books, etc. Discussions de palo Pauli have been written by Brenner (Giess. 1734), Heinse (Viteb.  1697), Lakemacher (Helmst. 1722), Rusmeier (Gryph. 1731), Vechner (s. 1. 1678). SEE DRESS, etc.

## Cloake, John W.[[@Headword:Cloake, John W.]]

             an English Wesleyan minister, was born at Pilaton, Cornwall. He entered the ministry in 1808, and labored for thirty-one years, until obliged by paralysis to retire. He died Aug. 7, 1846, aged sixty-seven. See Minutes of the British Conference, 1846.

## Clochier[[@Headword:Clochier]]

             is a French name for a detached campanile. At St. Paul's, London, it contained the mote bell, which summoned the citizens to folkmotes, or muster of arms on their parade ground.

## Clock[[@Headword:Clock]]

             A mechanical clock was made by Peter de Chains at Cluguy, in the middle of the 14th century. A contemporaneous clock, with automata to strike the hours, formerly at Glastonbury, is now preserved at Wells. In the 14th century abbot Wallingford gave an astronomical clock to St. Alban's, and in 1324. de Louth, treasurer, presented to Lincoln a clock "as was common in cathedrals and the greater conventual churches." At Padua, Bologna, and Paris, church clocks are mentioned of the same date. At Dijon, Wells, and Strasburg. there are curious processions of little moving figures occurring at the hours, which are struck also by automata.

The invention of docks with a wheel and escapement is attributed variously to Pacificus, a deacon of Verona, in the 9th century, and to Gerbert of Rheims, subsequently pope Sylvester II, who died in 1003. Clocks to mark the hours in choir for commencing divine service remain at Toledo, with automata; at Rheims, in the north wing of the transept; at Westminster, in the south wing, near the vestry; and at Beauvais, in the north choir aisle. There is also a mechanical clock of 1508 at Lyons. The choir bell, or nota, was formerly hung at the entrance of the choir for the purpose, mentioned by Durandus, of giving due warning, and then the great campana in the belfry and the signs of the tower sounded the summons to tile faithful. The choir bell inside the church is also mentioned by Reginald of Durham.

## Clod[[@Headword:Clod]]

             גּוּשׁ, gush, or גְּישׁ, gish, Job 7:5, a lump of earth; מֶגְרָפָה, megraphah', Joe 1:17, a spadeful of earth; רֶגֶב, re'geb, Job 21:33; Job 38:38, a mass of earth; שָׂדִד, sadad', to “break clods,” Isa 28:24; Hos 10:11; to “harrow,” Job 39:10, prop. to level the plowed field. SEE AGRICULTURE.

## Clodaenus[[@Headword:Clodaenus]]

             SEE CHADAENUS.

## Clodius, David[[@Headword:Clodius, David]]

             a Lutheran theologian and philologist of Germany, who was born in Hamburg, became professor of Oriental languages at Giessen in 1671, afterwards professor of theology and preacher, and died there Sept. 10,1687, is the author of Grammatica Linquae Ebraece (Giessen, 1684): — De Ritibus Precandi Vett. Ebrceorum (ibid. 1674): — An Speranda Supersit Insignis Aliqua Judaeorum Concersio (ibid. 1683). He also edited a Hebrew Bible with various readings (1677): — Lud d Dieu's Gramm. Linguarum Orientalium, and Hanneken's Tabulae Synopt. Gram. et Radd. Hebr. See Furst, Bibl. Jud. i, 181; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Steinschneider, Bibliog. Handbuch, p. 37. (B. P.)

## Clodius, Johann[[@Headword:Clodius, Johann]]

             a Lutheran theologian of Germany, was born at Neustadt, Aug. 15, 1645. He studied at Wittenberg; was. in 1672, adjunctus to the philosophical faculty; in 1675 provost and superintendent at Slieben; in 1683 doctor of theology; in 1690 superintendent at Grossenhayn, and died June 14, 1733. He wrote, Disputat, de Significatione Cameli ad Mat 19:24 : — De Spiritibus Familiaribus: — De Tuissatione Dei et Vossitatione Hominis: — Schola Philologica de Capillis Romanorum Veterum: — De Magia Sagittarum Nubuchodonosoris, etc. See Jocher, Allgemeines Gelehrten- Lexikon, s.v.; Hoefer, Nouv. Biog. Generale. s.v. (B. P.)

## Clodius, Johann Christian[[@Headword:Clodius, Johann Christian]]

             a German linguist, son of Johann, and professor of Arabic at Leipsic, where he died, Jan. 23, 1745, is the author of Lexicon, Hebraicum Selectum, etc. (Leips. 1744): — Liturgiae Syriacae Septimamae Passionis (ibid. 1720): — De usu Linguae Arabicae in Exegesi Sacra; and many other works. See Furst, Bibl. Jud. i, 181; Steinscmeider, Bibliog. Handbuch, p. 37; Winer, Handbuch der theol. Lit. i, 624; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Clodoaldus[[@Headword:Clodoaldus]]

             SEE CLOUD, ST.

## Cloffan[[@Headword:Cloffan]]

             an early Welsh saint, was patron of Llangloffan, in Pembrokeshire. See Rees, Welsh Saints, p. 307.

## Cloggie, William[[@Headword:Cloggie, William]]

             a Scotch clergyman, took his degree at Edinburgh University in 1603; was appointed to the second charge at Elgin in 1607; transferred to Inveravon in 1608; to Inverness in 1620, and retained the revenues till the synod of 1624 compelled his dismissal. He removed, but in 1640 a complaint was lodged against him, and, considering himself ill-used, he resigned, and  settled at Spynie in 1647. He died Dee. 28, 1659, aged about seventy- seven years, leaving a son, Alexander, who received a nominal chaplaincy from James VI in 1618. See Fasti Eccles. Scoticanae, 3:153, 172, 221,253.

## Cloiseault, Charles Edme[[@Headword:Cloiseault, Charles Edme]]

             a French theologian, was born at Clamecy. He joined, in 1664, the Congregation of the Oratory, and became principal of the seminary and grand vicar of Chalom-sur-Saone, where he died, Nov. 3, 1728, leaving Vie de Sabot Charles Borroredo, transl, from the Italian of Guissano (Lyons, 1685, 4to): — Vie de Francois de Saint-Pre (1696, 12mo): — Meditations des Pretres Derat et Apres la Messe (Lyons, 1723, 12mo): — Meditationes d'une Retruite Ecclesiaststique (ibid. 12mo), with some other works which were not published. See Hoefer, Nouv. Biog. Generale, s.v.

## Cloissonne[[@Headword:Cloissonne]]

             is a French term for the older method of enamelling, where the hollows in the ground were made by thin strips of metal soldered on to it.

## Cloister[[@Headword:Cloister]]

             (Lat. claustrum, an enclosure). This term is often applied to a monastery (q.v.). It was originally applied to the porch of the atrium or paradise (q.v.) of a church [see plan of ancient church under CHURCH EDIFICES], in which interments were made before it became usual to bury in the church itself. The term cloister is now more usually used in English to indicate the arcade surrounding the court enclosed by the buildings of a monastic establishment. This enclosed space was generally a garden, ornamented with a fountain and shrubbery, but it often served also as a burial-place for leading members of the brotherhood. The arcade (or cloister), in the first, or first and second stories of the buildings facing the court, served, especially during bad weather, for processions, and as a promenade for the monks while saying prayers, meditating, or studying, and for health, recreation, and conversation. In the Benedictine monasteries there was read in the cloisters each day a portion of the regulations of the order, and the entire body of the regulations before the assembled brotherhood four times a year. Stone seats were usually placed before the windows, and cells or stalls for study set into the wall of the building, off from the cloister. Relics and other objects of worship were sometimes placed in the cloister .or the court. The cloisters had often great architectural! beauty, and some of them are very important in their bearing on the history of architecture. Large monasteries often had several cloisters. The term claustrum .was in them applied also to the covered passage-way leading from one part of a monastic establishment to another. — Wetzer u. Welte, Kirchen. Lex. 6, 228;

## Cloister (2)[[@Headword:Cloister (2)]]

             (Claustrum, all enclosure; Germ. Kreuz-gang.) We give additional details on this subject:

"It was known as the laurel court at Peterborough; the palm cout as connected with the ceremonial of Palm Sunday, at Wells; and the Sprice at Chester, a corruption of Paradise, as it was called at Chichester and Winchester, having been either filled with earth from the Holy Land, or, more probably, because it was tile Lord's garden, sown with the seeds of the resurrection 'harvest.' The enclosed portion of the forecourt of tile basilica was also called the paradise, and from the surrounding porticoes the cloister took its origin. Each alley of the quadrangle in a monastery was placed under the government of the obedientiary, or officer whose chequer or place of business adjoined it; it was considered to form part of the church. The usual arrangement was this: the refectory invariably on the side opposite or parallel to the minister; the dormitory on the east, or otherwise oil the west; sometimes the latter site was occupied by the guest-house, or the bedchamber of the convert or lax brothers; a large central space for air, light, and recreation was  thus secured in the utmost privacy, while pus-sages communicated with all the principal buildings. The alleys were allotted to various uses that lying next the hall being forbidden to the brethren at most times. The western alley was occupied by the novices, and tile northern alley by the monks in times of study the eastern side was used at the maundy, and the usual Sabbatical, feet-washing. The abbot, or superior, sat next the east door of the cloister, near the entrance of the Church.

"In some monasteries, as Fountains, Beaulien, Jorevalle, Netley, Stoneleigh, Wroxhall, Kirkstall, and originally at St. Alhan's, there were only, it would seem, alleys of timber-work, which have long since perished. Other cloisters, such as Durham and Peterborough. were enriched with a superb series of stained glass and the fantraceried vaulting at Gloucester is a marvel of the most elaborate stone-work.

"At night four lanterns were lighted at the four angles of the cloister, and role in front of the chapter-house door. A procession was daily made through its entire circuit. In the 8th century abbots were frequently buried in the centre of the garth.

"Many secular cathedrals, as three in Wales, Lichfield, and York, and most collegiate churches, as Sonthwell, Ripon, and Manchester, were unprovided with cloisters. In many foreign minsters, as Maulbronn, Pay, Munster, Caen, Pontigny, Puy-en- Velay, Braga, Batalha, Siguenza, Leon, Toledo, Gerona, Huesea, Mayence, and Toulouse, the cloisters were on the north side, to secure shade in a hot climate, or rather, perhaps, for water-supply and drainage, as at Sherborne, Canterburv, Gloucester, Chester, Magdalen College (Oxford), Cartmel St. Mary Overye, St. David's, Tintern, Malmesbury, Milton Abbas, Moyne, Muckross, Adare, Kilmallock, and the Dominican churches of Paris, Agen, and Toulouse. In some other churches they occupied an abnormal position, on the north of the choir at Tarragona and Lincoln, and southward of it at Burgos, Rochester, and Chiehester; and at Leridn, Olite, New College (Oxford), and Brantome on file west of the church. At Hereford there was a chantry of Our Lady's Arhour, over the vestibule of the chapter-house; and chapels, in the centre of the sward at Winchester College, Illidehelm, and Old St. Paul's,  ill which masses of requiem were Sung for the repose of the souls of persons buried in the garth. The cloisters of Verona, Pisa, and Subiaco, of Zurich, Batalha, Beauport, Fontenelle, and Caen are among the finest foreign examples. At Barnberg there are two cloisters, one on the north and another Oil the south; at Tarragona and Ratishon are two, on the north-east of the church; at Hildesheim the cloister is eastward of it. Sometimes the ordinary fourth alley of tile quadrangle is wanting, as at Wells, Toul, Canigo, and Hereford.

At Evesham there were, and at Norwich there still exist, rooms over the cloisters. The infirmary in England had often its separate cloister, as at Gloucester, Westminster, and Canterbury; and in foreign monasteries tile subordinate cloister was allotted for the use of the copyists and communication with the lodgings of tile conventual officers. At St. Paul's there was a two-storied cloister, enclosing the chapter-house. There is another instance at San Juan in Toledo. The Carthusians built round their cloister cells or' solitaries, containing three rooms, in one of which missce siccce might be celebrated; the certosas at Florence and Pavia still preserve the arrangement, which, at tile foundation of monasteries, was a necessity, as we find the monks at Battle living at first ill little houses, and tit Stoneleigh the Cistercians occupying ' dwelling- places of tents,' while at Fountains the earliest brotherhood lodged under the yew-trees that grew upon the slopes. Marburg presents the remarkable type of two choirs, two rood-screens, two towel's at each cud, and two cloisters, due till the north and another on the south.

"The Eastern monasteries have usually a large central space, round which is a colonnade communicating with the houses of the inmates. In Ireland, Spain, Italy, and France the windows were unglazed, resembling open arcades.”

## Cloister Schools[[@Headword:Cloister Schools]]

             SEE SCHOOLS.

## Cloister-Garth[[@Headword:Cloister-Garth]]

             the court or open space enclosed by a cloister (q.v.).

## Cloke[[@Headword:Cloke]]

             SEE CLOAK.

## Clokie, Andrew[[@Headword:Clokie, Andrew]]

             a Scotch Independent minister, was born at Whitburn, Wigton, Scotland, March 12,1833. He was educated at Glasgow University, and began his ministry in the service of the Reformed Presbyterian Church, Glasgow. He  labored in that city more than ten years, and then, after two years' retirement, engaged in Christian labor for the Congregational Church at Normanton, where he died, Aug. 24, 1872. See (Lond.) Cong. Yearbook, 1873, p. 320.

## Clonites[[@Headword:Clonites]]

             SEE METHODISTS, PRIMITIVE WESLEYAN, OF IRELAND.

## Cloppenburg, Johann Everhard[[@Headword:Cloppenburg, Johann Everhard]]

             a Reformed theologian of Holland, was born at Amsterdam, May 13, 1592. He studied chiefly in Leyden, was in 1616 preacher at Aalborg, in 1618 at Heusden, in 1621 at Amsterdam, and in 1630 at Briel. In 1640 he was appointed professor and preacher at Harderwick, in 1644 professor of theology and university preacher at Franeker, and died in France, Aug. 30, 1654. He wrote: Sacrificiorum Patriarchalium Schola Sacra: — De die Comesti a Christo Agni Paschalis, Atque de Sttbbatho Deuteroproto: — Syntagma Exercitatioum Electarum, etc. His Theologica Opera Omnia were published at Amsterdam, 1684, 2 vols., and a second edition of his Syntagma, at Franeker, 1655. See Winer, Handbuch der theol. Lit. i, 19; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B. P.)

## Clopton, Abner Wentworth[[@Headword:Clopton, Abner Wentworth]]

             a Baptist minister, was born in Virginia, March 24, 1784. After a partial course in a neighboring academy, he continued his studies in a private classical school, and finally graduated at the University of North Carolina, where he afterwards was a teacher till six years. He was licensed to preach in 1816, and in 1819 had calls to various places, but accepted one from Milton, N.C. In 1823 he joined the Appomattox Association, for which he furnished a circular letter on Church, Discipline, and another on -Ministerial Ordination, both highly creditable. He died March 4, 1833. Diligence, moral courage, and fervent devotion were distinguishing traits in his character. See Sprague, Annals of the Amer. Pulpit, 6:657.

## Cloriviere, Pierre Joseph Picot De[[@Headword:Cloriviere, Pierre Joseph Picot De]]

             a French theologian, was born in Bretaguc about 1735. He was educated a ,Jesuit, but could not take the vow, as the society was suppressed in 1762 by the parliament of Bretagne. Cloriviere was appointed pastor of Parame, near St. Male, and continuing relations with the Jesuits and the royalist party, he was imprisoned by Napoleon I, in the Temple, for several years. On the return of the Bourbon family he was set at liberty, and eagerly  labored for the reunion of the Jesuitical order. He died Jan. 5, 1820, leaving, Vie de Grignon de Montfort (St. Malo, 1785, 12mo): — Exercise de Deotion a Saint-Louis de Gonzague, transl. from the Italian of Galpin (1785, 12mo): — Considerations Sur l'Exercise de la Priere, et de l'Orttison (1802, 12mo): — Explication des Epilres de Saint-Pierre (1809, 3 vols. 12mo). See Hoefer, Nouv. Biog. Generale, s.v.

## Close[[@Headword:Close]]

             is a name for the enclosure of a cathedral, surrounded by a wall, and bordered by the houses of the dignitaries, canons, and minor members of the foundation. ῥ In the 14th century, Wells, Lichfield, Lincoln, and Exeter were enclosed with walls- and in tile rid-lowing century St. David's (Hereford) and St. Paul's, owing to the acts of violence perpetrated within the precinct by robbers, mid the danger accruing to the canons on their way to church. In the 12th century the canons in English cathedrals had their separate houses, and the dignitaries possessed oratories attached to them. The close included also a chapter-house, library, school, vicars' college and, in some instances, a cloister, as at Hereford, Chichester, Wells, Salisbury. St. Paul's, St. David's, Exeter, and Lincoln. Large gate-houses at various points gave access to the precinct. At Bury St. Edmund's the precinct, in the 10th century, was marked by four crosses, at the four cardinal points of the abbey jurisdiction. Some of the ancient houses remain at Chichester, Exeter, Wells, and Bayeux. Markets, fairs, and every kind of traffic were forbidden in the close, which usually extended to a distance of one hundred and eighty feet on each side pf the church. The well-kept close is peculiar to England.

## Close (Or Clues), Nicholas[[@Headword:Close (Or Clues), Nicholas]]

             an English prelate, was born at Bibreke, Westmoreland, and was one of the six original fellows whom Henry VI placed in his newly erected King's College, Cambridge. In fact, he committed the building of the house to Close's fidelity, who right honestly discharged his trust. He was bishop of' Carlisle (1450), then of Lichfield, where he died shortly after his consecration, in Oct, 1459. See Fuller, Worthies of England (ed. Nuttall), 3:304.

## Close Communion[[@Headword:Close Communion]]

             SEE COMMUNION.

## Close Communion (2)[[@Headword:Close Communion (2)]]

             Question of. — Among the Baptists there is a controversy on the subject, in which the two parties (called Free and Strict Communionists) may be represented respectively by Robert Hall and by J. G. Fuller. The following statement, embracing the substance of the controversy, represents the opposite sides of the subject.

(a) “The opinion of Mr. Hall that baptism is not a prerequisite to the participation of the Eucharist runs through all his reasonings in favor of unrestricted communion, and is the real foundation on which they rest. His positions are the following:

1. The baptism of John was a separate institution from that appointed by Christ after his resurrection; from which it follows that the Lord's Supper was anterior to Christian baptism, and that the original communicants consisted entirely of such as had not received that ordinance.

2. That there is no such connection, either in the nature of things or by the divine institution, between baptism and the Eucharist as renders it, under all circumstances, indispensable that the former should precede the latter.

3. That admitting this to be the prescribed order, and to be sanctioned by the uniform practice of the apostles, the case of pious Paedo-baptists is a new case, calling for some peculiar treatment, in which we ought to regard rather the spirit than the letter of apostolic precedent.

4. That a schismr in the Church, the mystical body of Christ, is deprecated in the New Testament as the greatest evil.

5. That a reception to Church fellowship of all such as God has received, notwithstanding a diversity of opinion and practice in matters not essential to salvation, is expressly enjoined in the New Testament (Rom 14:15; Rom 15:1; Rom 15:5-7).

6. That to withhold the Lord's Supper from those with whom we unite in other acts of Christian worship is a palpable inconsistency. And, lastly, that it is as impolitic as it is illiberal, being calculated to awaken a powerful prejudice, and place beyond the reach of conviction our Paedo-baptist brethren, and to engender among the Baptists themselves a narrow and sectarian feeling, wholly opposed to the enlarged spirit of the present age (Complete Works of Robert Hall, 2:207-230; also 1:283-504).

(b) “The positions urged on the opposite side by Mr. J. G. Fuller are these:

1. That all the arguments which are used to destroy the identity of baptism as practiced by John and the apostles before the death of Christ, with that practiced afterwards, amount only to proof of a circumstantial, not an essential difference, and cannot, therefore, warrant the inferences of Mr. Hall in any one point.

2. That the commission of our Lord (Mat 28:19-20) furnishes the same evidence that baptism is an indispensable prerequisite to external Church fellowship as that faith is an indispensable prerequisite to baptism.

3. That the uniform examples of the apostles is an inspired explanation of the commission under which they acted, and a pattern intended for the instruction of the Church in all succeeding ages.

4. That strict conformity to the commission of Christ, thus explained, is not schism, but the only possible mode of restoring and perpetuating Christian union.

5. That the mutual forbearance enjoined on Christians in the New Testament related to matters of real indifference, not involving the surrender of any positive institution of Christ, and is therefore inapplicable to the present case.

6. That to unite with Paedo-Baptist brethren in all such acts of worship and benevolent effort as do not imply an abandonment of the commission is not  an inconsistency, but the dictate of Christian charity. And, lastly, that to whatever imputations a strict adherence to the commission of Christ may subject the Baptist churches, it is better to suffer them than to sin; and that a deviation in deference to modern error, however conscientiously maintained, is neither charity nor Christian wisdom, since “whatever is right is wise.” Christians may cordially unite in the evangelization of the world, but they do not, nor can they, without a change of sentiments, unite in the constitution of their churches (Conversations on Strict and Mixed Communion, by J. G. Fuller).”

It is said that most of the English Baptists favor free communion; those of the United States are mostly close communionists, except the Free-will Baptists, who are, as a body, open communionists. See Curtis Communion, A Review of the Arguments of Hall and Noel (Phila. 1850, 12mo), for a full argument for close communion; also Christian Review, 16:210, and an able article by Dr. Hovey, Bibliotheca Sacra, Jan. 1862, art. v. See also the same Journal, July, 1864, art. i, and July, 1867, art. in. SEE BAPTISTS.

II. A similar controversy has been going on in the Lutheran Church, in which the High-Church party refuses the admission of members of the Reformed and all non-Lutheran churches to communion. SEE LUTHERANS.

III. The Reformed Presbyterians (Covenanters) in Scotland and the United States, and the United Presbyterians in the United States, are also believers in the doctrine of close communion; but in all these churches there is a party which strongly contends against this doctrine, and in favor of open communion. At the United Presbyterian General Assembly of 1867 the subject of close communion was the chief topic of discussion. The Rev. W. C. McCune, the author of a book against close communion, was censured by a large majority. See W. C. McCune, Close Communion, or Church Fellowship, by Rev. J. T. Pressly, D.D., of the United Presbyterian Theological Seminary at Allheghany, Penn. (Cincinnati, William Scott, 1866, p. 147); also W. Annan (O. S. Presbyterian), The Doctrine of Close Communion tested by Scripture and Reason (Pittsburg, 1867). Mr. Annan endeavors to establish that the views entertained and defended by the leading men at present in that Church are not those which were held by the fathers of the Associate Reformed Church. In discussing the subject, Mr. Annan presents the views of Drs. Mason, Smith, and Annan, father of the author, and others, down to 1867, in support of his positions.

## Close, Francis, D.D[[@Headword:Close, Francis, D.D]]

             an Anglican divine, was born near Alton, Hampshire, in 1797. He graduated from St. John's College, Cambridge, in 1820; became curate of the Lawford Church, near Rugby; in 1822 of Wellesden and Kingsbury, Middlesex; in 1824 at Cheltenham, in 1856 dean of Carlisle, and died December 18, 1882.

## Close, Francis, D.D.[[@Headword:Close, Francis, D.D.]]

             an Anglican prelate, youngest son of the Rev. Henry Jackson Close, sometime rector of Bentworth, near Alton, Hampshire, England, was born in 1797, and his early education was received from the Rev. Dr. Cherry, head master of Merchant Taylors' School, and the Rev. John Scott, the eldest son of the well-known commentator, tie graduated at St. John's College, Cambridge, in 1820, and soon alter became curate of Church Lawford, near Rugby in 1822 he became curate of Willesden and Kingsbury, Middlesex, and in 1824 went to Cheltenham as curate to the Roy. Charles Jervis. He succeeded the latter in 1826, and for thirty years devoted himself to his parochial duties at that place. His public advocacy of  the present system of government education, chiefly arising out of his laborious efforts to establish tile Training College for school masters and mistresses at Cheltenham, received the acknowledgments of successive governments. During Mr. Close's incumbency the population of the place increased from 19,000 to 40,000, and be erected no fewer than five district churches, with schools, and contributed largely to the establishment of Cheltenham College. hi 1851; he became dean of Carlisle, which position he resigned in August, 1881, on account of ill-health. At Carlisle he established a dispensary, and several schools and churches. He died Dec. 18, 1882. Dr. Close was author of many pamphlets, one of which, on the Choral Service, obtained a wide circulation. He was an earnest .opponent of horse-racing, theatrical amusements, and the use of liquors and tobacco. See Men of the Time (10th ed.), s.v.

## Close, Henry M.[[@Headword:Close, Henry M.]]

             a Methodist Episcopal minister, entered the North Ohio Conference in 1851, and became a member of the Central Ohio Conference when it was organized. He labored therein with much acceptability and usefulness until 1866, when he became superannuated, retiring to his farm on Pioneer Circuit, Toledo District, where he performed what ministerial work his health would permit. He died in the latter part of 1880. See Minutes of Annual Conferences, 1881, p. 321.

## Close, John (1)[[@Headword:Close, John (1)]]

             an English minister of the Society of Friends,. was born in 1680, and united with the Friends against the wishes of his father. He travelled extensively as a preacher in his native country, and in Scotland, Holland, and Wales, and died at Alloway, Cumberland, Nov. 27,1715. His care over the Church was great; his advice seasonable, his judgment sound. See Piety Promoted, 2:115, 116. (J. C. S.)

## Close, John (2)[[@Headword:Close, John (2)]]

             a minister of the Reformed (Dutch) and Presbyterian Churches, was born at Greenwich, Conn., in 1737. He graduated from the College of New Jersey in 1763, and was licensed by the Presbytery of Duchess County, N. Y., in 1765; served the Presbyterian Church at Huntington, from 1766 to 1773; at, New Windsor and Newburgh, from 1773 to 179(i, and the Reformed Church at Waterford and Middletown, from 1796 to 1804, and  died in 1815 (or 1813). See Sprague, Annals of the Amer. Pulpit, 3:43; Corwin, Manual of the Ref. Church in America (3d ed.), p. 212.

## Close, Titus[[@Headword:Close, Titus]]

             an English Wesleyan minister, was born at Hanley, in the Potteries, June 10, 1795. His youth was that of a vagabond in the literal and moral sense: but in 1815 he was deeply convicted under Methodist preaching, and was converted at St. Astell. He soon commenced preaching, and on Nov. 2, 1819, embarked as a missionary to India. He labored at, Madras, visiting other points, until failing health compelled him to return home. In England he worked in the pastorate until his constitution utterly broke down. He died at Croft, near Darlington, June 10, 1833. He was "a willing servant of the Lord and the Church." See Minutes of the British Conference, 1833; Wesleyan Meth. Magazine, 1835, p. 401 sq.

## Closet[[@Headword:Closet]]

             (חֻפָּה, chuppah', a covering, Joe 2:16), a bridal couch, with curtains, rendered by our translators “chamber” in Psa 19:5. SEE BED. The Jews still employ the same word to designate the canopy under which' among them, the nuptial ceremony is performed. SEE MARRIAGE.

The word in the N.T. rendered “closet” is ταμεῖον, signifying properly a store-house (as in Luk 12:24); hence any place of privacy and retirement (Mat 6:6; Luk 12:3). SEE PRAYER.

## Closs, William, D.D[[@Headword:Closs, William, D.D]]

             a minister of the Methodist Episcopal Church South, was born in Botetourt County, Virginia, in 1809. He entered the Virginia Conference in 1833, and was identified with the North Carolina Conference from its organization. He spent nearly fifty years in the itinerant ministry, twenty-eight of them as presiding elder; and was many times a delegate to the General Conference. His ability as a debater was unsurpassed. He died in Enfield, N.C., July 8, 1882. See Minutes of Annual Conferences of the M.E. Church South, 1882, page 109.

## Clotaire II[[@Headword:Clotaire II]]

             son of Chilperie I and Fredegund, succeeded his father in 584. but only in Chilperic's original kingdom of Soissons. Clotaire, after many family strifes, became sole king of the Franks in 613. At an assembly in Paris, in 614, Clotaire issued art edict, which, among other provisions, decreed that election of bishops was to be by clergy and people (a clero et populo), with right of confirmation in the king, and reserving also a right of direct nomination to the king (c. 1). No bishop was to elect his own successor (c. 2). The clergy were only in special cases to be subject to the civil courts (c. 4). In disputes between the clergy and civilians, the cause was to be adjudged by a mixed tribunal (c. 5). Liberty of appeal was grained against oppressive taxation (c. 9); also liberty to relations of intestates to inherit (c. 6). In local administration natives of the locality alone were to be employed (c. 12). Finally, there was a clause that neither freeman nor slave, unless a  thief caught in the act, should be condemned to death without a hearing. Clotaire died in 628, and was succeeded by his son, Dagobert.

## Cloterius (Or Clotterius), Anastasius[[@Headword:Cloterius (Or Clotterius), Anastasius]]

             a German theologian of the latter part of the 17th century, entered the Capuchin order of the Minors of St. Francis as a preacher, and became master of the novices, and guardian and definitor of the Roman province. He wrote, Thymiama Devotionis (Cologne, 1674): — De Sacris Ritibus (ibid. 1688). See Hoefer, Nouv. Biog. Generale, s.v.

## Clothe[[@Headword:Clothe]]

             in Greek mythology, was the youngest of the Fates, or Pareae (q.v.). It was her office to spin the thread between her fingers, that is, to give life and continue it. She was represented holding the spindle, dressed in a long gown of several colors, and having on her head a crown with seven stars.

## Clothier, Charles E.[[@Headword:Clothier, Charles E.]]

             a Baptist minister, was born in 1820. Being converted in early manhood, he united with Calvary Church, Philadelphia, and, when the Bethel was organized, entered zealously into the work among the sailors; he was elected chaplain of the 88th regiment of Pennsylvania Volunteers, and was ordained .specially for that service. When the war was ended he returned to Philadelphia, and was elected deacon in the Church of which he was a member. About 1873 he removed to the northern part of the city, where lie took an interest in Gethsemane Church. He died in Philadelphia, Dee. 5,1881. "In all the relations of life he left the witness of a godly walk and conversation." See National Baptist, Dec. 15, 1881. (J. C. S.)

## Clothing[[@Headword:Clothing]]

             (garment, לְבוּשׁ, lebush', ἔνδυμα). Immediately after the Fall, our first parents clothed themselves with the leaves of the fig-tree; afterwards with the skins of animals, Subsequently some method, we may suppose, was discovered for matting together the hair of animals and making a sort of felt-cloth. Later still the art of weaving was introduced, and a web was formed combining .the hair of animals with threads drawn from wool, cotton, or flax. The art of manufacturing cloths by spinning and weaving is of very great antiquity (Gen 14:23; Gen 41:42; Job 7:6). The Egyptians were celebrated for such manufactures The Hebrews, while dwelling among them, learned the art, and even excelled their teachers (1Ch 4:21). SEE WEAVING.

While wandering in the Arabian wilderness, they prepared the materials for covering the tabernacle, and wrought some of them with embroidery. Cotton (?) cloth was esteemed most valuable, next to that woolen and linen. That which was manufactured from the hair of animals was considered of least value. Silk is not mentioned at a very early period, unless it be so in Eze 16:10; Eze 16:13. This, however, is clear, that Alexander found silks in Persia, and it is  more than probable that the Median dress adopted by the Persians under Cyrus was silk. It was not introduced among the nations of Europe until a late period. (See these various materials in their alphabetical order.) Garments woven or dyed of various colors were much esteemed in the East. They were generally made by women, and were occasionally tastefully embroidered (Gen 27:3; Exo 28:4-8; Exo 39:3; Jdg 5:30; Pro 31:21-24). The Asiatic modes of dress are nearly the same from age to ace, and hence much light is thrown by modern observation on the subject of the clothing of the Hebrews. SEE COSTUME.

The principal articles of dress, with men, were the “cloak,” “robe,” or “mantle,” constituting the ordinary outer garment; the “shirt,” or tunic, forming the inner dress; the “turban” for the head; the “girdle” for confining the garments at the waist; and the “sandals” for the feet. To these were added, in the case of females, the “veil” for concealing the face, and, as a matter of ornament, the showy “head-dress,” the ‘ necklaces,” “bracelets,” and “anklets,” the jewelled rings for the ears and nose, with other occasional articles of effeminacy, as in Isaiah in. (See each of these words in its place.) SEE ATTIRE.

## Clotilda (Chrotechildis, Or Chrotildis)[[@Headword:Clotilda (Chrotechildis, Or Chrotildis)]]

             a French saint, daughter of Chilperic I and wife of Clovis, was born about 475. Although the daughter of an Arian, she was brought up a Catholic. According to Gregory of Tours, her uncle, Gundobald, gave her to Clovis (Chlodovicus) as a wife in 492, or 403. Clotihda baptized her first-born son, and took occasion to represent to Clovis the futility of the heathen worship. The child died soon after, and although Clovis believed that the Frankish gods were offended, yet he permitted the second child also to be baptized. It, too, sickened; but, notwithstanding the taunts of her husband, Clotilda prayed for it, and it recovered. Nor did she cease her entreaties  until the conversion of Clovis. After Clovis's death, Clotilda lived principally at Tom's. She was the real or reputed foundress of several religious houses, notably of St. Mary of Andelys, near Rouen, to which girls were sent for education from England in Bede's time. The original foundation was destroyed by the Normans. Clotilda, however, remained the patron saint of the place, and miracles were worked there in her name down to the Revolution, and have recommenced since. She died at Tours, June 3, 545, and was buried at Paris beside her husband, in the Church of the Apostles, afterwards St. Genevieve's. Her festival is on June 3. The only biography of any value is Sainte-Clotilde et son Siecle, by the abbe Rouquette (Paris, 1867). See Smith, Dict. of Christ. Biog s.v.; Hoefer, Nouv. Biog. Generale, s.v. .

## Clotz, Stephan[[@Headword:Clotz, Stephan]]

             a Lutheran theologian of Germany, was born at Lippe, Sept. 13,1606. He studied at different universities, was in 1020 archdiaconus of St. James at Restock, in 1632 professor, and in 1633 doctor of theology there. In 1636 he was appointed general superintendent of Schleswig and Holstein; in 1639 provost and pastor at Flensburg, and died in 1668. He wrote; Pneumatica, sive Theologia Naturalis: — Tractatus de Angelolatria: — De Sudore Christi Sanguineo et Tristitia artque Cruciatibus Animae Ejus: — De Satisfactione Christi: — De Baptismo: — Historia Magorum: — Commentaria et Anntationes in Epistolas Pauli: — De Auctoritate et Perfectione Scripturae Sacrae, etc. See Moller, Cimbria Litterata ; Jocher. Allgemeines Gelehrten. Lexikon, s.v. (B. P.)

## Cloud[[@Headword:Cloud]]

             (properly עָנָן, anan , as covering the sky, νεφέλη). The allusions to clouds in Scripture, as well as their use in symbolical language, must be understood with reference to the nature of the climate, where the sky scarcely exhibits the trace of a cloud from the beginning of May to the end  of September, during which period clouds so rarely appear, and rains so seldom fall, as to be considered phenomena-as was the case with the harvest-rain which Samuel invoked (1Sa 12:17-18), and with the little cloud, not larger than a man's hand, the appearance of which in the west was immediately noticed as something remarkable not only in itself, but as a sure harbinger of rain (1Ki 18:44). As in such climates clouds refreshingly veil the oppressive glories of the sun, clouds often symbolize the Divine presence, as indicating the splendor, insupportable to man, of that glory which they wholly or partially conceal (Exo 16:10; Exo 33:9; Num 11:25; Num 21:5; Job 22:14; Psa 18:11-12; Isa 19:1).

The shelter given, and refreshment of rain promised by clouds, give them their peculiar prominence in Oriental imagery, and the individual cloud in that ordinarily cloudless region becomes well defined, and is dwelt upon like the individual tree in the bare landscape (Stanley, Syria and Palestine, p. 140). Similarly, when a cloud appears, rain is ordinarily apprehended, and thus the “cloud without rain” becomes a proverb for the man of promise without performance (Pro 16:15; Isa 18:4; Isa 25:5; Jud 1:12; comp. Pro 25:14). The cloud is, of course, a figure of transitoriness (Job 30:15; Hos 6:4), and of whatever intercepts divine favor or human supplication (Lam 2:1; Lam 3:44). Being the least substantial of visible forms, undefined in shape, and unrestrained in position, it is the one among material things which most easily suggests spiritual being. Hence it is, so to speak, the recognized machinery by which supernatural appearances are introduced (Isa 19:1; Eze 1:4; Rev 1:7, et passim), or the veil between things visible and invisible; but, more especially, a mysterious or supernatural cloud is the symbolical seat of the Divine presence itself-the phenomenon of deity vouchsafed by Jehovah to the prophet, the priest, the king, or the people (Psa 68:34; Psa 89:6; Psa 104:3; Nah 1:3). Sometimes thick darkness, sometimes intense luminousness, often, apparently, and especially by night, an actual fire is attributed to this glory-cloud (Deu 4:11; Exo 40:35; Exo 33:22-23; 2Sa 22:12-13).

Such a bright cloud, at any rate at times, visited and rested on the Mercy-seat (Exo 29:42-43; 1Ki 8:14; 2Ch 5:14; Eze 43:4), and was named Shekinah (q.v.) by late writers (see Tholemann, De nube supra area, Lips. 1771-1752; Stiebritz, De area federis, Hal. 1753). Thus Jehovah appeared at Sinai in the midst of a cloud (Exo 19:9; Exo 34:5); and when Moses had built and consecrated the tabernacle, the cloud filled the court around  it, so that Moses could not enter (Exo 40:34-35). The same happened at the dedication of the Temple by Solomon (2Ch 5:13; 1Ki 8:10). So Christ, at his second advent, is described as descending upon clouds (Mat 17:5; Mat 24:30, etc.; Act 1:9; Rev 1:7; Rev 14:14; Rev 14:16).

To come in the clouds, or with the clouds of heaven, was among the Jews a known symbol of Divine power and majesty; and Grotius observes that a similar notion obtained among the heathen, who represented their deities covered with a cloud. (See the treatises on the symbolical nimbus or halo by Nicolaio [Jen. 1699], Reiske [Dissert. 2, No. 4].) Hence “clouds and darkness” appear to be put as representing the mysterious nature of the Divine operations in the government of the world (Psa 97:2). Clouds are also the symbol of armies and multitudes of people (Jer 4:13; Isa 60:8; Heb 12:1); a figure referring to the effects of a large and compact body of men, moving upon the surface of an extensive plain, like a cloud in the clear sky. A day of clouds is taken for a season of calamity (Eze 30:3; Eze 34:12). Peter compares false teachers to clouds carried about with a tempest (2Pe 2:17). Solomon compares the infirmities of old age, which arise successively one after another, to “clouds returning after rain” (Ecc 12:2). The favor of a king is compared to “a cloud of the latter rain,” refreshing and fertilizing the earth (Pro 16:15). The sudden disappearance of threatening clouds from the sky is employed by Isaiah as a figure for the blotting out of transgressions (44:22).

## Cloud (Clodoaldus), Saint[[@Headword:Cloud (Clodoaldus), Saint]]

             a Frankish presbyter, was the youngest son of Clodomir, king of Orleans, and grandson of St. Ctotilda. He was born A.D. 522. and in 524 his father was killed in Burgundy. The two elder brothers of Clodoaldus were killed by their uncles, kings Childebert and Clotaire, but Clodoaldus escaped by the help of some powerful nobles. Consecrating himself to God, he renounced the throne of Orleans. In 551, yielding to a popular demand, Eusebius, bishop of Paris, ordained him a priest. Clodoaldus settled at Nogent (Novigentum), where he died, Sept. 7, 560. His festival is on Sept. 7. See Patrol. Lat. cxxxix 675; Le Cointe, Annales Eccles. Franc. (Paris, 1{;1;5.) 1:327, 348, 370.

## Cloud (Clodulphe, Or Flondulphe), Saint[[@Headword:Cloud (Clodulphe, Or Flondulphe), Saint]]

             an early French prelate, was born in 597. He was the son of St. Arnoul and of the blessed Duds. lie was educated at the court of the kings of Austrasia. St. Cloud married. Ahmaberta, and had several children. He became minister of the state of Austrasia, and in 656 was elected by the people as successor of bishop Goda of Metz. The martyrology of Metz assigns his decease June 8, 656. His day is June 8. See Hoefer, Nouv. Biog. Generale, s.v.

## Cloud, Newton[[@Headword:Cloud, Newton]]

             a Methodist Episcopal minister, was born in Stokes County, N. C., Nov. 30, 1804. He was converted in Logan County, Ky., in 1823, and in 1853 entered the Illinois Conference. In 1868 he retired, and remained a superannuate until his death, July 22, 1877. For two or three terms Mr. Cloud was a member of the Illinois legislature. He was a Christian gentleman. See Minutes of Annual Conferences, 1877, p. 134.

## Cloud, Robert[[@Headword:Cloud, Robert]]

             a Methodist Episcopal preacher, began his ministry in 1785, and filled the following appointments: 1785, Trenton; 1786, Newark; 1787, Elizabethtown; 1788, Long Island; 1789 and 1790, New York; 1791 and 1792, presiding elder of the territory in and about New York city; 1793, Chester, and in 1794 located, after which no trace of his life remains. See Minutes of Annual Conferences, 1785-94; Sprague, Annals of the Amer. Pulpit, vii, 225; Stevens, Hist. of the M. E. Church, it, 57.

## Clouet (Or Clowet), Albert[[@Headword:Clouet (Or Clowet), Albert]]

             a Belgian engraver, nephew of Peter, was born at Antwerp in 1624, and studied under Cornelius Bloemaert. the following are his principal plates: The Miraculous Conception; The Battle of Joshua with tile Amalekites. He resided a long time in Rome, and afterwards in Florence, and died at Antwerp in 1687. See Spooner, Biog. Hist. of the Fine Arts, s.v. Hoefer, Nouv. Biog. Generale, s.v.

## Clouet (Or Clowet), Peter[[@Headword:Clouet (Or Clowet), Peter]]

             a Belgian engraver, was born at Antwerp in 1606, and studied under Spierre and Bloemaert at Rome. The following are his principal works: The  Descent from the Cross; The Virgin Suckling the Infant Jesus; St. Michael Discomfiting the Evil Spirit. He died at Antwerp in 1668. See Spooner, Biog. Hist. of Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Clough, Benjamin[[@Headword:Clough, Benjamin]]

             a Wesleyan Methodist missionary, was born at Bradford, England, 1791, and united with the Wesleyan Church in 1808. In a few years he was licensed as a local preacher, and in 1813 was sent with Dr. Coke, as one of his helpers, in his mission to India. In Ceylon he was soon regarded as one of the most successful students and teachers. He compiled two dictionaries — English and Singhalese, and Singhalese and English — which were published at the expense of the colonial government, and have been of incalculable value to his successors in the mission. He was one of the translators of the Holy Scriptures of the Old and New Testaments into the Singhalese language; and he assisted in preparing for the press a translation of the New Testament into the Pali, the sacred language of the Buddhists. As a preacher to the natives he was most zealous and successful. “During the first year of his labors, he won the confidence and convinced the judgment of many distinguished men among the heathen, and assisted to form that system of evangelization which has blessed many thousands of persons in the island of Ceylon.” In 1838, failing health compelled him to return to England. He died in London, April 31, 1853. — Wesleyan Minutes, 1853, p. 13.

## Clough, James[[@Headword:Clough, James]]

             an English Methodist preacher, was born at Rochdale, Lancashire. He began to travel in 1760 in connection with the Wesleyan Conference, and, after laboring for about eleven years, he settled at Leicester, where he acted as a local preacher till his death in 1795. See Atmore, Meth. Memorial, s.v.

## Clough, Philemon[[@Headword:Clough, Philemon]]

             a Free-will Baptist minister, was born at Springfield, Vt., May 18, 1818. He united with the Church at the age of sixteen, and was ordained at Grantham, Nov. 7, 1861. A part of his ministerial life was devoted to itinerant labors in Vermont. For three years and a half he was pastor of a Church in Weare, N. H. For the last six years of his life he did not preach much, on account of ill-health. He died at Grantham, June 19, 1878. His sermons were original rather than scholastic. See Morning Star, Sept. 4.1878. (a. c. s.)

## Clough, Simon[[@Headword:Clough, Simon]]

             a distinguished minister of the Christian Connection, was born at Monmouth, Me., in 1798, and employed on his father's farm till nearly twenty years of age. In 1812 he sought an academic training; in 1814, experienced conversion. He continued his studies first at a private seminary in Winthrop, and subsequently at the academy in Hebron, where his application to the Greek and Latin was so intense that his eyesight failed him, and he was obliged to refrain from books for several years. He began to preach in 1817; was soon after ordained as an evangelist, and, having gathered several new churches between Kennebec and Penobscot rivers, supplied, during the winter of 1818-19, the pulpit of the Christian Society at East-port. In the spring he visited Portland; thence removed to Boston. where he remained till 1824. In that year he went to New York, and established the first Christian Connection Church in that city. In 1833 lie removed to Fall River, Mass., and in 1837 to the state of New Jersey, where his preaching was followed by remarkable success. He died May 20,1844. Mr. Clough was distinguished for deep piety, strong mental  powers, and great fidelity in the discharge of all his duties. He published A Series of Articles and Discourses, Doctrinal, Practical, and Experimental (N. Y. 1843, 8vo). See The Christian Examiner (Boston), 1847, p. 227.

## Clough, William[[@Headword:Clough, William]]

             an English Wesleyan minister, was born at Bishopthorpe, near York, May 30,1799. He was converted in his sixteenth year, entered the conference in 1823, and was stationed at Epworth. From 1824 to 1830 he labored on the islands of St. Kitt's, Nevis, Montserrat, and Antigua, W.I. He returned to England and occupied several circuits, until his death, Dec. 10, 1846. See Minutes of the British Conference, 1847.

## Clouston, Charles, LL.D.[[@Headword:Clouston, Charles, LL.D.]]

             a Scotch clergyman, studied at Edinburgh University; was licensed to preach in 1821, and ordained in 1826, as assistant to his father, whom he succeeded at Sandwick and Stromness in 1832. There is no record of his death. Dr. Clonston published, The Church in Orkney (1844): — Address to Orkneymen (1845): — Account of the Parish and Observations on the County; and wrote tile account of Orkney in the Guide to the Highlands. See Fasti Eccles. Scoticanae, 3:, 403.

## Clouston, William[[@Headword:Clouston, William]]

             a Scotch clergyman, was presented to the living at Cross and Burness in 1773; transferred to Sandwick and Stromness in 1793, and died Aug. 20, 1832, aged eighty-five years. See Fasti Eccles. Scoticanae, 3:403, 411.

## Clout[[@Headword:Clout]]

             is given in Jos 9:5 as the rendering of the Heb. verb טָלָא, (tala elsewhere rendered “spotted”), which properly means to patch, and denotes that the sandals of the Gibeonites were mended, as if old and worn by a long journey. The “cast clouts” (סְחָבָה, sechabah', literally a tearing in pieces) put under Jeremiah's arms to prevent the cords by which he was drawn out of the dungeon from cutting into the flesh (Jer 38:11-12) were old torn clothes or rags.

## Clove-Gillyflower[[@Headword:Clove-Gillyflower]]

             or, carnation pink, a species of the Dianthus, archaically drawn, is frequently found in mediaeval MSS., symbolizing the graces of the blessed Virgin Mary.

## Clovesho (Or Cliffs-Hoe), Councils Of[[@Headword:Clovesho (Or Cliffs-Hoe), Councils Of]]

             (Concilium Cloveonense). These were provincial, and the locality is unknown, except that it was in the kingdom of Mercia, and probably near London (Haddan and Stubbs, Counc. 3:122). It was selected by the Council of Hertford, A.D. 673, as the place for the yearly synod of the  English Church (ibid. 120), yet (singular to say) no Council of Clovesho was recorded until--

I. Held in 716, when the privilege of Wihtred of Kent to the churches of Kent was confirmed by a general synod of the English bishops, under Ethelbald, king of Mercia (Haddan and Stubbs, Counc. 3:300-302).

II. Held in 742; Ethelbald, king of the Mercians, and Cuthbert, archbishop of Canterbnry, presiding. Several bishops attended, and diligent inquiry was made how matters relating to religion, and particularly to the creed, were ordered in the infancy of the Church of England, and in what esteem monasteries then were. The ordinance of king Wihtred, concerning the election and authority of the heads of monasteries, made in the Council of Becanceld, in 692, was read, and renewed by Ethelbald in these words:

"I, Ethelbald, king of the Mercians,for the health of my soul and the stability of my kingdom, and out of reverence to the venerable archbishop Cuthbert, confirm it by the subscription of my own muniticent hand, that the liberty, honor, authority, and security of the Church of Christ be contradicted by no man; but that she and all the lands belonging to her be free from all secular services, except military expedition, and the building of a bridge or castle. And we charge that this be irrefragably and immutably observed by all, as the aforesaid king Wihtred ordained for him and his." See Labbe, Concil. iv, 1532; Wilkins, Concil. i, 86.

III. Held in the beginning of September, 747, in the presence of Ethelbald, king of the Mercians, Cuthbert of Canterbury presiding; eleven bishops and several priests attended. Two letters from pope Zachary were read, alter which thirty canons were drawn up.

1. Charges every bishop to be ready to defend his pastoral charge, and the canonical institutions of the Church of Christ, with his utmost endeavors, and to be an example of rated, not of worldliness, to his people, and to preach sound doctrine.

2. Exhorts bishops to unity and charity among themselves, so that, however far distant in sees, they may yet be joined together in mind by one spirit serving God in faith, hope, and charity, and praying for each other.

3. Orders annual episcopal visitations, and directs the bishop to call the people of every condition together to convenient places, and to plainly leach them, and forbid then all pagan and superstitious observances, etc.

4. Directs bishops to exhort all abbots and abbesses within their dioceses to exhibit a good example in their lives, and to rule well their houses.

5. Orders bishops to visit those monasteries which, owing to the corruption of the times, were governed by laymen

6. Directs due inquiry to be made concerning the good life and sound faith of candidates for priest's orders.

7. Directs bishops, abbots, and abbesses to take care that their" families" do incessantly apply their minds to reading.

8. Exhorts priests to the right discharge of their duty; to desist from secular business; to serve at the altar with the utmost application; carefully to preserve tile house of prayer and its furniture: to spend their time ill reading, celebrating masses, and psalmody, etc.

9. Exhorts priests, in the places assigned to them by their bishops, to attend to the duties of the apostolical commission, ill baptizing, tea(hies, and visiting, and carefully to abstain from all wicked and ridiculous conversation.

10. Directs that priests should learn how to perform, according to tile lawful riles, every office belonging to their order; that they shall also learn to construe and explain in their native tongue the Lord's Prayer and Creed, and the sacred words used at mass and in holy baptism; that they shall understand the spiritual signification of the sacraments, etc.

11. Relates to the faith held by priests, orders that it shall be sound and sincere, and that their ministrations shall be uniform; that they shall teach all men that" without faith it is impossible to please God;" that they shall Instil the creed into them, and propose it to infants and their sponsors,

12. Forbids priests "to prate in church," and "to dislocate or confound the composure and distinction of the sacred words" by theatrical pronunciation; directs them to follow the "plain song" according to the custom of the Church; or, if they cannot do that, simply to read the words. Also forbids priests to presume to interfere in episcopal functions.

13. Orders the due observation of the festivals of our Lord and Saviour and of the nativity of tile saints, according to the Roman martyrology.

14. Orders the due observation of the Lord's day.

15. Orders that the seven canonical hours of prayer be diligently observed.

16. Orders that the Litanies or rogations be kept by the clergy and people, with great reverence, on St. Mark's day, and on the three days preceding Ascension day.

17. Orders the observance of the "birthdays" of pope Gregory, of St. Augustine of Canterbury, who "first brought the knowledge of faith, the sacrament of baptism, and the notice of the heavenly country," to the English nation.

18. Orders the observance of the ember fasts in the fourth, seventh, and tenth months, according to the Roman ritual.

19. Relates to the behavior and dress of monks and nuns.

20. Charges bishops to take care that monasteries, as their name imports, be honest retreats for the silent and quiet, not receptacles fin' versifiers, harpers, and buffoons forbids too much familiarity with laymen, especially to nuns: bids the latter not spend their time in filthy talk, junketing, drunkenness, luxury, nor in making vestments of diverse and vainglorious colors, but rather in reading books and singing psalms.

21. Enjoins all monks and ecclesiastics to avoid the sin of drunkenness, and forbids them to help themselves to drink before three in the afternoon? except in cases of necessity.

22. Admonishes monks and ecclesiastics to keep them selves always prepared to receive tile holy communion.

23. Encourages boys among the laity to receive frequently the communion, while they are not yet corrupted; also bachelors and married men who avoid sin, lest they grow weak for want of the salutary meat and drink.

24. Orders that laymen be well tried before they be admitted into the ecclesiastical state, or late monasteries.

26. Relates to almsgiving.

27. Relates to psalmody, as used for the cure of the soul and as a satisfaction for Slit.

28. Forbids to receive greater numbers into monasteries' than can be maintained; relates to the dress of monk and nuns.

29. Forbids clerks, monks, and nuns to dwell with lay persons.

30. Enjoins, among other things, that prayer be made by all monks and ecclesiastics for kings and dukes, and for the safety of all Christian people.

See Labbe, Concil. vi, 1565; Wilkins, Concil. i, 94.

IV. Held in 794, called "Synodale Concilium," and "Sanctum Coucilium:" two grants are extant made there (Kemble, Codex Diplomaticus p. 164- 167; Haddan and Stubbs, Counc. iii. 483-485).

V. Held in 798, referred wrongly by Spelman to 800: some charters were passed there (Kemble, Codex Diplomaticus, p. 175, 186, 1019; Haddan and Stubbs, Counc. iii, 512-518).

There are intimations also of the annual synod having been held, bat without mention of the place (e.g. 704, and 736 or 737, both Mercian councils, and again, 755, Haddan and Stubbs, Counc. iii. 267, 337, 390), which may easily, therefore, have been Clovesho, and probably was so.

VI. Held in 800, by Athelhard, archbishop of Canterbury, in the presence of Kenulf, king of the Mercians. Laws were made for the preservation of Church property, and the faith of the Church declared to be substantially the same as that delivered by St. Augustine. See Labile, Council. vii, 1153; Wilkins, Concil. i, 162.

VII. Held Oct. 12, 803, by Athelhard of Canterbury, with twelve bishops of his province, and four priest abbots. The object of this council was to settle the primacy finally at Canterbury, and to restore the dioceses which had been taken from that province by king Offa and pope Adrian, viz. Lichfield, Worcester, Leicester, Sidnachester (probably Hatfield, in Lincolnshire), Hereford, Helman (probably Ehnham, in Norfolk), and Thetford. All these sees had been united to make a preyince for the archbishop of Lichfield, who at this time was Adulf Leo Ill, upon his at raining the popedom, favored the request of king Kenulf and Athelhard, that the dismembered dioceses should be restored to the archbishop-tic of  Canterbury, which was finally done in this council, which Adulf himself attended. It was decreed. "that the see archiepiscopal from this time forward, should never be in the monastery of Lichfield, nor in any other place but the city of Canterbury, where Christ's Church is, and where the Catholic faith first, shone forth in this island." The deed is signed by Athelhard and twelve bishops, each making beside his signature the sign of the cross. See Labbe, Council. vii, 1189; Wilkins, Council. i, 166.

VIII. Held in 822. Knulf, king of Mercia, having forcibly seized some of the Church lands in Kent, threatening the archbishop Wulfred with banishment in case of resistance, gave them to his daughter Wendritha, abbess of Winchcomhe, in Gloucestershire. After the death of Knulf, Wulfred was enabled to obtain redress, and in this council the property of the Church was restored. See Labbe, Concil. vii, 1527; Wilkins, Concil. i, 172.

IX. Held in 824. In this council the difference which had existed between Herbert of Worcester and the monks of Berkeley, concerning the monastery of Westbury, was settled; the monastery being surrendered to the bishop. The decree, dated Oct. 30, was signed by the king, twelve bishops, four abbots, the pope's deputy, and several lords. See Labbe, Concil. vii, 1555; Wilkins, Concil. i, 175.

## Clovio, Giulio Giorgio[[@Headword:Clovio, Giulio Giorgio]]

             (called Il Macedone), a very eminent miniature painter of Croatia, was born in 1498. He was educated for the Church, but was discharged from the priesthood by a dispensation from the pope. After learning the elements of design in his own country, he visited Rome and entered the ' school of Giulio Romano. He executed an immense number of works, which are highly valued. The most celebrated are The Procession of Corpus Doing-

at, at Rome, painted in twenty-six pictures; and at Milan, in the Cistercian convent, a Descent from the Cross. He died in 1578. See Chalmers, Biographical Dictionary, s.v.; Spooner, Biographical History of the Fine Arts, s.v.

## Clovis[[@Headword:Clovis]]

             (old Ger. Chlodwig, i.e. “famous warrior;” modern Ger. Ludwig, Fr. Louis), the first Christian king of the Franks, was born A.D. 465, and by the death of his father, Childeric, became king of the Salian Franks, whose capital was Tournay. After having overthrown the Gallo-Romans under Syagrius, near Soissons, he took possession of the whole country between the Somme and the Loire, and established himself in Soissons. In 493 he married Clotilda, daughter of a Burgundian prince. His wife was a Christian, and earnestly desired the conversion of her husband, who, like most of the Franks, was still a heathen. In a great battle with the Alemanni at Tolbiac [Zulpich], near Cologne, Clovis was hard pressed, and, as a last resource, invoked the God of Clotilda, offering to become a Christian on condition of obtaining the victory. The Alemanni were routed, and on Christmas day of the same year Clovis and several thousands of his army were christened by Remigius, bishop of Rheims. The reception of Clovis into the Church by a bishop in connection with Rome tended greatly to secure the, supremacy of orthodoxy over Arianism, to which, at that time, most of the Western Christian princes belonged. Pope Anastasius, who fully appreciated the importance of this gain, saluted Clovis as the “most Christian king.” In 507, love of conquest concurring with zeal for the orthodox faith, Clovis marched to the south-west of Gaul against the heretic Visigoth, Alaric II, whom he defeated and slew at Vougle, near Poitiers, taking possession of the whole country as far as Bordeaux and Toulouse; but he was checked at Arles, in 507, by Theodoric, king of the Ostrogoths. Clovis now took up his residence in Paris, where he died in 511. Clovis, in several instances, used the Arianism of other Christian princes as a pretext for war and conquest, and he stained his name by cruelly murdering a number of his relations whom he looked upon as dangerous rivals; but the writers of the Romish Church assert that he was  chaste, and just toward his subjects. — See Chambers, Encycl. s.v.; Wetzer u. Welte, Kirchen-Lex. 2, 490.

## Clow, James[[@Headword:Clow, James]]

             a Scotch clergyman, a native of Ardoch, was licensed to preach in 1813; appointed chaplain to the East India Company at Bombay in 1815, and  ordained; resigned in 1833; returned to Scotland; emigrated to Melbourne; was first moderator of the Presbyterian Church of Victoria, Australia, after the Union in 1859, and died soon afterwards. See Fasti Eccles. Scoticanae, i, 155.

## Clow, Patrick[[@Headword:Clow, Patrick]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1701; was licensed to preach in 1711; presented to the living at Leslie in 1713, and died in November, 1731, aged about fifty years. See Fasti Eccles. Scoticance, ii, 550.

## Clowes, Francis[[@Headword:Clowes, Francis]]

             an English Baptist preacher and educator, was born at Heacham, Norfolk, Jan. 10, 1805. He studied at Bristol College, from which he went to Aberdeen, Scotland. In 1831 he was called to the pastorate of the Thrinell Street Church in Bristol. and about live years afterwards was appointed classical tutor in Horton College, a position which he held fifteen years, He died suddenly, May 7, 1873. Mr. Clowes did much with his pen in promoting Baptist periodical literature, and was one of the editors of The Freeman for several years. "He was ardent and impassioned in his attachment to Baptist principles." See Catheart, Baptist Encyclop. p. 236. (J. C. S.)

## Clowes, John[[@Headword:Clowes, John]]

             an English clergyman, was born at Manchester, Oct. 31,1743, and was a fellow of Trinity College, Cambridge. In 1769 he was made rector of St. John's Church. Manchester, and in 1773 became one of the first English disciples of Swedenborg, whose doctrines he was active in promoting, although he retained his rectorship for almost sixty years. He died at Leamington May 29, 1831, leaving Restoration of Pure Religion, two volumes of Sermons, and translated Swedenborg's Arcana Coelestia, and other works.

## Clowes, Timothy, LL.D.[[@Headword:Clowes, Timothy, LL.D.]]

             an Episcopal divine anti scholar, graduated at Columbia College in 1808. He became president of Washington College, Md., in 1823, and was for many years a prominent educator, as well as a distinguished mathematician. He died at Hempstead, L. I., in 1847. See Drake, Dict. of Am. Biog. s.v.

## Clowet[[@Headword:Clowet]]

             SEE CLOUET.

## Cloyd, Ezekiel[[@Headword:Cloyd, Ezekiel]]

             a Cumberland Presbyterian minister, was born in Montgomery County, Va., Feb. 12, 1760. In 1789 he moved with his parents to North Carolina, and about 1800 settled in Tennessee, and became connected with the Church in Shiloh, Sumner County. tie was licensed to preach by the Nashville Presbytery in 1814, and in July, 1822, was ordained at Sugg's Creek. After his ordination he travelled as a circuit-rider for several years. A short time he was pastor of Stoner's Creek congregation, within the bounds of which he spent the most of his lift. When not travelling as a minister he was busily occupied on his farm. He died in Lebanon, Tenn., in August, 1861. See Beard, Biographical Sketches, 1st series, p. 192.

## Cloyne[[@Headword:Cloyne]]

             an ancient episcopal town in the southeast of Cork county, fifteen miles east by south of Cork. The bishopric was founded in the 6th century by St. Colman, the abbey in 707, and the cathedral in the 13th century. Near the cathedral is a round tower 92 feet high. About 1430 the episcopate was united to that of Cork, separated in 1678, and reunited in 1835. SEE CORK. Berkeley, the celebrated philosopher, was born here, and was bishop of Cloyne in 1678. Brinkley, the astronomer, who died in 1835, was also bishop of Cloyne. Population 1126. Cloyne is also the seat of a Roman Catholic bishop, who belongs to the ecclesiastical province of Cashel. — Chambers, Encyclopaedia.

## Club[[@Headword:Club]]

             (only once in the plur., and that in the Apocrypha, 2Ma 4:41, ξύλων πάχη, thicknesses of sticks, i.e. stout pieces of wood).

## Clubbe, John[[@Headword:Clubbe, John]]

             rector of Wheatfield and vicar of Debenham in Suffolk, England, was the son of Rev. George Clubbe, of Catherine Hall, Cambridge, and was born in 1703. He graduated from King's Hall in 1725, and lost his sight some time before his death, March 2, 1773. He is the author of a single Sermon: — History and Antiquities of Wheatfield (1758): — and of the ironical pieces, Physiognomy, and Free Advice to a Young Clergyman (1763).

## Clubbe, William[[@Headword:Clubbe, William]]

             Vicar of Brandeston, Suffolk England, was the son of the preceding, and died in 18!4. having published some lyrical pieces.

## Cludius, Herman Heimart[[@Headword:Cludius, Herman Heimart]]

             a Protestant theologian of Germany, was born at Hildedheim. March 28, 1754. In 1777 he was preacher of St. George's at his native place, in 1787 superintendent and member of consistory, and died in 1803. He wrote, Wahrheit der Christlichten Religion Insbesondere zur Widerlegung der Juden (Bremen, 1782): — Uransichten, des Christenthums nebst Untersuchung uber Einige Bucher des Neuen Testaments (Altona, 1808): — Muhammed's Religion aus dem Koran Dargelegt, Erlautert und Beartheilt (ibid. 1809): — Betrachtungen uber die Gesammten Lehren der Religion (Bremen, 1783 87, 4 vols.). See Zuchold. Bibl. Theol. i, 231;  Furst, Bibl. Jud. i, 181; Winer, Handbuch der theol. Lit. i, 294, 528; it, 173, 317. (B. P.)

## Cluge, Christian Gottlieb[[@Headword:Cluge, Christian Gottlieb]]

             a Lutheran theologian of Germany, was born in 1700 at Nerichau, near Grimma. He studied atWittenberg; was in 1721 magister; in 1729 archidiaconus at Wittenberg; in 1737 doctor of theology there, and died in 1759, leaving .De Antiquitate et Origine Ritus Interrogandi Infantes ante Baptism. (Frankeuhausen, 1729): — De usu Formulae, qua Interroganus Infantes ante Baptismum de Fide (Wittenberg, 1734): — Comm. de Baptismo Adami (ibid. 1747): — De lnterpretatione Prophetiae Propriam Ipsius Scripturam Dissoluente (ibid. 1754, 1757). See Winer, Handbuch der theol. Lit. i, 630; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B. P.)

## Clugniacs[[@Headword:Clugniacs]]

             We add the following particulars:

"The chief peculiarity of their churches in France was a large ante- church for penitents. The transept was usually without aisles; but St. Bernard, in 1127, inveighed against the luxury, the enormous height, excessive breadth, empty space, and sumptuous ornament of their-churches. The dress of the order was a black frock, a pelisse, a hood of lamb's wool, red hose, a while woollen tunic, and black scapular: and in choir, copes of linen: in cloister and refectory, a white pall; and in limes of labor a white scapular. Their first churches, like those of Cistercians, were dedicated to St. Mary; their rule was a composition of those of St. Benedict and St. Augustine. They prohibited the use of organs, and all superfluous carving and pictures, 1)at allowed painted crosses of wood.

In England their churches were very irregular in plan. At length they became tile most luxurious order in their mode of living; and Peter of Clugny upbraids them with their extravagance in no measured terms. Some of their monasteries were double, composed of men and women. The early peculiarities of their rule were, the dipping of the eucharist in the chalice; the use of furs for the sick or delicate; admission of novices before a year's probation: the reception of a fugitive monk, after three cases of offence: absence  of manual labor, and the custom for abbots to dine always with the brethren. The Clugniacs wore a cowl of scarlet cloth, to show their readiness to shed their blood for the sake of Christ. 'They slept in their shirts. They had three or four courses at dinner, two being regarded as a caritas, and shared among two monks; electuaries, spiced and perfumed, and delicate cooking were used: the abbot entertained his guests, and ally monks whom he invited, in the hall. Women might enter the monastery; and convents Of nuns were placed under the rule of the abbots; the bishop appointed and deposed them, and acted as visitor in difficult cases. No manual labor was practiced, and conversation was freely allowed. The churches were beautifully and richly adorned; incense was much used, and the ceremonial was elaborate. The guests' feet were not washed, but in lieu three poor men were admitted to the lavanda. After vigils they returned to sleep in their dormitory. Their houses were built in populous places."

## Clugny[[@Headword:Clugny]]

             Congregation of, a congregation of Reformed Benedictine monks, established in 909 at Clugny (now Cluni, a town of France, Department of Saone and Loire, eleven miles north-west of Macon) by Duke William of Aquitania and Berno, abbot of the Benedictine monasteries of Gigny and Baume. William gave to the new convents all the lands, forests, vineyards, mills, slaves, etc., of the domain of Clugny. The convent was to be always open for the poor, needy, and travelers, and to pay a small annual tribute to Rome; it was to be exempt from ducal and episcopal jurisdiction, being subject to the pope and the abbot only. William himself went to Rome to obtain the papal sanction. The convent began with twelve monks, under Berno as its first abbot. Under his successor Odo (q.v.), one of the most influential men of his, time, numerous French convents subordinated themselves to Clugny, thus forming the “Congregation of Clugny,” which soon extended from Benevento to the Atlantic Ocean, and embraced the most important convents of Gaul and Italy. Under the administration of his successors Aymard, Maieul (Majolus), and St. Odilo, the congregation steadily extended, many bishops and princes placing their convents under Clugny. A large synod of French bishops at Anse, during the time of Odilo, declared the exemption of Clugny invalid; but under Odilo's successor, St. Hugo (died 1109), the old privilege was recovered. The reputation of Clugny at this time greatly increased in consequence of three monks of the congregation ascending, within a brief space of time, to the papal chair — Gregory VII, Urban II, and Pascal II. Hugo, in 1089, began the construction of the basilica of Clugny, which at that time was the largest in the world, and subsequently only a little surpassed by St. Peter's Church at Rome.

Under Hugo the congregation numbered about 10,000 monks. His successor, Pontius de Melgueil, received the right of exercising the functions of a cardinal, and assumed the title of Archiabbas. His ambition having involved him in great difficulties, he resigned, and undertook a pilgrimage to Jerusalem; but a few years after he returned, took forcible possession of Clugny, of which at that time Peter Maurice, of Montboissier, generally called Peter the Venerable, was abbot, and squandered the treasures of the Church. He was arrested and imprisoned at Rome, where he died excommunicated. Under Peter the Venerable, Clugny reached the most brilliant point in its history, more than 2000 convents belonging to the congregation. Soon after it began to de, dine, especially in consequence of the rise of the mendicant orders and of the immense riches of the congregation.

Several abbots endeavored to restore a strict discipline, and abbot Ivo of Vergy, in 126,9, established the College of Clugny in Paris, in order to inspire the monks with greater interest in literary pursuits; but all these efforts led to no permanent improvement. Gradually the abbey fell under the rule of the French kings, and in the 16th century it became a “commend” (q.v.) of the cardinals and prelates of the family of Guise, and was on that account several times devastated during the civil wars in France. Clugny lost many of its convents in consequence of the Reformation, and because foreign governments objected to the continuance of a connection of convents in their countries with a French abbey. In 1627, Cardinal Richelieu made himself abbot of Clugny, and united it with the Congregation of the Maurines. This led to violent dissensions among the monks of Clugny, and the union had after a time to be repealed. The corruption after this time steadily increased, and Clugny, as a monastic institution, was only a wreck, when the French Constituent Assembly, on February 13, 1790, suppressed all the convents. The last abbot of Clugny, Cardinal Dominique de la Rochefoucauld, died in 1800. The property of the convent was confiscated, and the church sold for 100,000 francs to the town, which broke it down. Only a few ruins are left. See Lorain, l'Abbaye de Clugny (Dijon, 1839); Wetzer u. Welte, Kirchen-  Lex. 2, 641; Herzog, Real-Encyklop. 2, 759; Hase, Church Hist. p. 226; Neander, Church Hist. 3. 417; 4:249, 263. SEE BENEDICTINES.

## Clugny, Ferri De[[@Headword:Clugny, Ferri De]]

             bishop of Tournay, cardinal and counsellor of the duke of Burgundy, was engaged by that prince in important missions, and died at Rome in 1483. See Hoefer, Nouv. Biog. Generale, s.v.

## Clugny, Francois De[[@Headword:Clugny, Francois De]]

             a French theologian, was born at Aigues-Mortes, Sept. 4, 1637. He joined the Congregation of the Oratory at the age of fourteen, and was ordained priest at Easter in 1662. He was struck with total blindness, from which, however, he recovered after some time, so that, though not without difficulty, he could again read and write. He began preaching, but died at Dijon, Oct. 21, 1694. He published several works on practical religion, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Clugny, Guillaume De[[@Headword:Clugny, Guillaume De]]

             a French prelate, brother of Ferri, accomplished, like him, important missions under Philip the Good and Charles the Bold, dukes of Burgundy, and, after the death of the latter, went over to the service of Louis XI, of France, who made him bishop of Poitiers in 1479. He died at Tours the year following. See Hoefer, Nouv. Biog. Generale, s.v.

## Clugston, William, A.M.[[@Headword:Clugston, William, A.M.]]

             a Scotch clergyman, a native of Glasgow, was licensed to preach in 1816; presented to the living at Forfar in 1817, and ordained. He joined the Free Secession in 1843, and died March 3, 1857, aged sixty-three years. Mr. Clugston published a sermon on National Judgments (1837), and another on The Widow and the Fatherless (1854). See Fasti Eccles. Scoticance, iii, 762, 763.

## Clulow, John[[@Headword:Clulow, John]]

             an English Wesleyan minister, was born at Rushton, Staffordshire, March 22, 1818. He was appointed to the ministry in 1841, set apart to promote the success of Sunday-schools in 1864, and continued in that work for eleven years, contributing by his unfailing assiduity and marked ability much towards the efficiency of the Wesleyan Sunday and day schools. In 1875 he resumed circuit work, in which he was engaged until his death, which occurred at Plymouth, Dec. 18, 1879. Strict attention to duty, conscientious observance of the details of the work, allegiance to law, his amiability, manliness, and sincerity, made his life influential for good. See Minutes of the British Conference, 1880, p. 21.

## Clulow, Thomas[[@Headword:Clulow, Thomas]]

             an English Wesleyan minister, was born at Macclesfield, March 6, 1833. He was called to the ministry in 1856, and died at Southwark, London, Jan. 22, 1869. His ministry was very successful. His life was pure, gentle, becoming. Affable manners, pastoral diligence, especially among the sick and the poor, endeared him to all. See Minutes of the British Conference, 1869, p. 18.

## Clulow, William Benton[[@Headword:Clulow, William Benton]]

             an English Congregational minister, was born at Leek in 1802, and educated at Hoxton Academy. He first settled at Shal-don, Devonshire, where he remained twelve years, and then, in 1835, became classical tutor in Airedale College, Bradford. After eight years he resigned his post-lion in the college, and lived in retirement the rest of his life, engaged in literary labors. In 1875 he removed to Leek, where he died, April 16, 1882. His published works include, Truths in Few Words: — Aphorisms and Reflections: — Essays of a Recluse: — Sunshine and Shadow. He also left  a volume of MS. notes on the Greek New Test. See (Lond.) Cong. Year- book, 1883, p. 269.

## Cluniacensians[[@Headword:Cluniacensians]]

             SEE CLUGNY, CONGREGATION OF.

## Clunie, David[[@Headword:Clunie, David]]

             a Scotch clergyman, took his degree at Glasgow University in 1672; was bursar of divinity from 1673 to 1676; probationer at the first meeting of the Presbyterians after their liberty in 1687; appointed to the living at Cockburuspath in 1689; member of the general assemblies of 1690 and 1692, and died Nov. 29, 1700, aged forty-seven years. See Fasti Eccles. Scoticance, i, 371.

## Clunie, John (1)[[@Headword:Clunie, John (1)]]

             a Scotch clergyman, was licensed to preach in 1731; presented by the king to the living at Whitekirk in 1732; admitted to the united parish in 1761, and died June 17, 1784, aged seventy-five years. See Fassti Eccles. Scoticanae, i, 386.

## Clunie, John (2), Ll.D.[[@Headword:Clunie, John (2), Ll.D.]]

             an English Congregational minister, was born in London, April 9, 1784. He was converted in early life, in 1803 entered Hoxton Academy, and studied during two sessions at the University of Glasgow. In 1808 he returned to England, and was ordained at Guildford the following year. His later years were diligently employed in various benevolent enterprises. He died June 23, 1858. Dr. Clunie published, The Storm Improved: — The Path of Life: — A Scripture Diary; and various Sermons on special occasions. See (Lond.) Cong. Year-book, 1859, p. 194.

## Clunie, John (3)[[@Headword:Clunie, John (3)]]

             a Scotch clergyman, was precentor at Markinch; licensed to preach in 1784; presented to the living at Ewes in 1790; transferred to Borthwick in 1791; was also chaplain to the second regiment of Mid-Lothian Volunteer Infantry? and died April 14, 1819, aged sixty-one years. He was gifted with a powerful, musical voice, and was extremely fond of singing. See Fasti Eccles. Scoticanae i, 268, 637.

## Clunies, Patrick[[@Headword:Clunies, Patrick]]

             a Scotch clergyman, a native of' Ross, took his degree at King's College, Aberdeen, in 1662; was admitted to the living at Wick in 1682, and died in 1691, aged about forty-nine years. See Fasti Eccles. Scoticanae, iii, 370.

## Clup, William Mckendree[[@Headword:Clup, William Mckendree]]

             a minister in the Methodist Episcopal Church South, was born in Barren County, Ky., Dec. 5, 1831. He removed to Missouri in 1845; professed religion in 1849, emigrated to California in 1854; was licensed to preach in 1857, and in 1858 admitted into the Pacific Conference, wherein he labored with great zeal, energy, and self-denial until his death,March 11, 1870. He was a sweet singer, an earnest preacher, and a faithful pastor. See Minutes of Annual Conferences o£ the M. E. Church South, 1870, p. 515.

## Cluster[[@Headword:Cluster]]

             SEE BITTER; SEE ESHCOL; SEE GRAPE.

## Clustered Column[[@Headword:Clustered Column]]

             in architecture, is a combination of several shafts to form one pillar.

## Clydai[[@Headword:Clydai]]

             a Welsh saint of the 5th century, is the reputed foundress of a church named Clydai, in Emlyn. See Rees, Welsh Saints, p. 151.

## Clydog (Or Cledog)[[@Headword:Clydog (Or Cledog)]]

             a Welsh saint of the 5th century, was buried at Clodock Church, in Hereford-shire, of which he was the reputed founder. He was also patron of the chapels of Llanfenno (St. Benno), Longtown (St. Peter), and Creswell (St. Mary).

He is commemorated Aug. 19. See Rots, Welsh Saints, p. 145.

## Clysma[[@Headword:Clysma]]

             (Κλῦσμα), the name given by Eusebius (Onomast. s.v. Βεελσεφών) to the head of the Heroopolitan or western gulf of the Red Sea, through which the Israelites passed on dry land; according to Philostorgius (Hist. Ecclesiastes 3, 5), from a town of that name (comp. Epiphanius, adv. Haer. 2, p. 618), apparently corresponding nearly to the modern site of Suez (Reland, Palaest. p. 471), a little to the north of which are some mounds still known by the Arabs as Tell Kolzum (Wilson, Lands of Bible, 1, 137). SEE EXODE.

## Cnidus[[@Headword:Cnidus]]

             (Κνίδος, of unknown etymol.; by the Romans often called Gnidus) is mentioned in 1Ma 15:23, as one of the Greek cities which contained Jewish residents in the second century before the Christian era, and in Act 27:7, as a harbor which was passed by Paul after leaving Myra, and before running under the lee of Crete. It was a city of great consequence, situated at the extreme southwest of the peninsula (Mela, 1:16, 2) of Doris (Ptolemy, 10:2,10), in Asia Minor, SEE CARIA, on a promontory which projects between the islands of Cos and Rhodes (Pliny, 5:29; see Act 21:1); in fact, an island, so joined by an artificial causeway to the main land as to form two harbors, one on the north, the other on the south (see Smith's Dict. of Class. Geogr. s.v.). All the remains of Cnidus show that it must have been a city of great magnificence (see Mannert, VI, 3, 234 sq.). Its inhabitants were originally Lacedaemonian colonists (Herod. 1:174). It was celebrated for the worship of Venus, whose famous statue, executed by Praxiteles, stood in one of her three temples there (Strabo, 14, p. 965; Pliny Hist. Nat. 36, 15; Hom. Odyss. 1, 30), and was the birthplace of Etesias and other noted ancients (Pausanias, 1:1, 3). It is now a mere heap of ruins, and the modern name of  the promontory is Cape Krio (Clarke's Travels, 3. 261). The place has been fully illustrated by Beaufort (Karamania, p. 81), Hamilton (Researches, 2, 39), and Texiar (Asie Mineure); see also Leake (Northern Greece, 2, 177; Asia Minor, p. 226), with the Drawings in the Ionian Antiquities, published by the Dilettanti Society, and the English Admiralty Charts, Nos. 1533, 1604.

## Cnopf, Ernst Friedrich Andreas[[@Headword:Cnopf, Ernst Friedrich Andreas]]

             a Protestant theologian of Germany, was born Dec. 21, 1752, at Nuremberg. He studied at Altdorf, and was in 1780 morning preacher at Nuremberg. In 1784 he accepted a call as pastor of the Lutheran Church at Vienna, and died April 3, 1789. He published some Sermons. See Doring, Die Gelehrten theologen Deutschlands, i, 259.

## Coadjutor[[@Headword:Coadjutor]]

             in the churches of Rome and England, an assistant, appointed by competent authority, to any bishop, dignitary of a cathedral, or incumbent who is disabled by age or infirmity from the personal discharge of his duties. Such coadjutor may be either permanent or temporary, and in the former case may be appointed either with or without the right of succession. In the 3d century Bishop Narcissus, of Jerusalem, received as coadjutor Alexander of Cappadocia, and in the 4th century St. Augustine was appointed coadjutor of Valerius of Hippo. The first instance of the bishops of Rome having claimed any influence upon the appointment of coadjutors is found in a letter from Pope Zacharias to St. Boniface, in which permission is given to the latter to consecrate a coadjutor. The provincial councils, however, continued to claim this right, until in 1298 Boniface VIII reserved it as a causa major for the papal chair. The laws of the Church of Rome strictly forbade the appointment of coadjutors with the right of succession. The Council of Trent forbade it absolutely, with regard to lower benefices, but in the case of bishops and superiors of monasteries provided that, from important reasons, the popes might make an exception. The popes, however, disregarded this law, as well as so many others given by the councils, and appointed coadjutors for lower offices no less than for episcopal sees. See Wetzer u. Welte, Kirchen-Lex. 2, 646; Herzog, Real-Encyklopadie, 2, 739; Eden, Theol. Dict., s.v.

## Coal[[@Headword:Coal]]

             (Sept. and N.T. ἄνθραξ) is a translation usually of one or the other of two Heb. words, viz., גִּחֶלֶת (gachleeth, literally a kindling, ruina), which signifies an ignited or live coal, and is of frequent occurrence (2Sa 14:7; 2Sa 22:9; Job 40:21; Psa 18:8; Psa 120:4; Isa 44:19; Isa 47:14; Eze 24:11), often with the emphatic addition of “burning” or of “fire” (Lev 16:12; 2Sa 22:13; Psa 18:12-13; Psa 140:10; Pro 6:28; Pro 25:22; Pro 26:21; Ezekiel 2:13; Eze 10:2), and פֶּחָם (pecham', literally black, carbo), which properly signifies a coal quenched and not reignited, or charcoal (Pro 26:21, where the distinction between this and the former term is clearly made, “as coals [pecham] are to burning coals [gacheleth]”), and hence an ignited coal (Isa 44:12; Isa 54:16). SEE FUEL.

Two other Heb. terms (erroneously) rendered “coal” are, רַצְפָּה (ritspah', “live coal,” Isa 6:6, literally a pavement, as elsewhere rendered), which appears to nave been a hot stone used for baking upon; רֶשֶׁ (re'sheph), properly flames (to which jealousy is compared, Son 8:6), and hence pestilential fever (Hab 3:5; “burning heat, “Deu 22:24; elsewhere a “spark,” Job 5:7; thunderbolt,” Psa 78:48); and רֶצֶ (re'tseph, spoken of a cake “baken on the coals”), which appears to be cognate to both the preceding words and to combine their meaning, and may thus designate (as explained by the Rabbias a coal, Sept. ἐγκρυφία, Vulg. subcinericus) a loaf baked among the embers. SEE BREAD.

In Lam 4:8, “their visage is blacker than a coal,” the word is שֶׁחוֹר (shechor'), which simply means blackness, as in the margin. In the New Testament, the “fire of coals” (ἀνθρακία, Joh 18:18) evidently means a mass of live charcoal, used in a chafing-dish for warming in the East, and so explained by Suidas and parallel instances in the Apocrypha (Sir 8:10; Sir 11:32). The substance indicated in all the foregoing passages is doubtless charcoal, although anthracite or bituminous coal has been found in Palestine in modern times (see Browning's Report; also Elliot, 2:257). SEE MINERAL.

“In 2Sa 22:9; 2Sa 22:13, ‘coals of fire' are put metaphorically for the lightnings proceeding from God (Psa 18:8; Psa 18:12-13; Psa 140:10). In Pro 25:22, we have the proverbial expression ‘Thou shalt heap coals of fire upon his head,' which has been adopted by Paul in Rom 12:20, and by which is metaphorically expressed the burning shame and confusion which men must feel when their evil is requited by good. (See the essays on this text by Heinrich [Lug-d. B. 1716], Wahner [Gott. 1740].), In like manner, the Arabs speak of coals of the heart, fire of the liver, to denote burning care, anxiety, remorse, and shame (Gesen. Thesaur. Heb. p. 280). In Psa 120:4, ‘coals' — burning brands of wood (not ‘juniper,' but broom), to which the false tongue is compared (Jam 3:6). In 2Sa 14:7, the quenching of the live coal is used to indicate the threatened destruction of the single remaining branch of the  family of the widow of Tekoah suborned by Joab; just as Lucian (Timothy § 3) uses the word ζώπυρον in the same connection.” SEE FIRE.

## Coales, Thomas Thompson[[@Headword:Coales, Thomas Thompson]]

             an English Congregational minister, was born at Aldwinkle, Northamptonshire, in 1784 or 1785. He studied at Cheshunt College, and labored successively at Ashbourne, Birmingham, Thrapston, Ebley, Gower, Hereford, Sleaford, St. Ives, Middleton, Kidderminster, Alfriston, Farringdon, and East Gripstead. In 1850 he returned to Ashbourne, where he remained till his death, October 26, 1853. See (Lond.) Cong. Year- book, 1855, page 209.

## Coan, George Whitefield, D.D[[@Headword:Coan, George Whitefield, D.D]]

             a Presbyterian minister, was born at Bergen, Genesee Co., N.Y., December 30, 1817. He graduated from Williams College in 1846, and from the Union Theological Seminary in 1849; was licensed to preach, and ordained June 6 of the same year. He selected Persia as the field of his labors, and in October he sailed for Ooroomiah, where he continued the labors of Perkins, Grant, Stoddard, Fisk, and Rice. After thirteen years of labor there his health failed, and he was compelled to return to America, but, two years later, having recruited his strength, he again sought his mission field, in 1864. Ten years of faithful toil again broke his health, and once more he sought its restoration in his native clime. Dr. Coan's heart was still-with his brethren, and he availed himself of every opportunity to present the claims of Persia to the various Presbyterian churches in this country. He died at Wooster, O., Dec. 21, 1879. See N.Y. Observer, January 1, 1880. (W.P.S.)

## Coan, Leander Samuel[[@Headword:Coan, Leander Samuel]]

             a Congregational minister, was born in Exeter, Maine, November 17, 1837. He attended the Exeter and Garland high-schools, and graduated from Bangor Theological Seminary in 1862. He was acting pastor in Amherst and Aurora, from May 1862, to June 1863, when he was ordained as pastor of that parish. In May, 1864 he was dismissed to enter the army. From August 1865, to September 1867, he was acting pastor in Boothbay; from November 1867, to November 1870, preached in Brownville, and. the following year in Somerset, Massachusetts. From 1872 to 1874 he was city missionary in Fall River; from December 1875, to June 1879, he preached in Alton, N.H. When the Constitutional Convention of New Hampshire convened in 1877, he was elected its chaplain. He died September 24, 1879. See Cong. Year-book, 1880, page 16.

## Coan, TITUS, D.D[[@Headword:Coan, TITUS, D.D]]

             a Congregational minister, was born at Killingworth, Connecticut, February 1, 1801. He joined the Presbyterian Church at Riga, N.Y., in 1828; studied privately, graduated from Auburn Theological Seminary in 1833, was ordained the same year a missionary to Patagonia, in 1835 went to Hawaii, where he labored with great success at Hilo until his death, December 1, 1882. Besides some tracts, essays, etc., he published Adventures in Patagonia (1880): — Life in Hawaii (1882). See Cong. Year-book, 1884, page 21.

## Coanes, John[[@Headword:Coanes, John]]

             an English Congregational minister, was born at Mile End, London, in 1777. He became a member of the Church in early life, entered: Homerton College before he was twenty, and settled as a minister at Walworith, where he labored ten years. He afterwards labored successively at Morley, near Leeds, Reeth, in Yorkshire, Aylesbury, Folkestone, in Kent, Wycliffe Chapel, London, and Watford, Herts, where he remained five years, then resigned the active ministry, and retired to Hunton Bridge, near Watford. Here he taught a day-school, and preached occasionally for two years. His last days were spent at Bexley Heath, where he died November 6, 1862. Mr. Coanes was noted for his blameless life and faithful exhibition of evangelical truth. See (Lond.) Cong. Year-book, 1863, page 216.

## Coarb[[@Headword:Coarb]]

             (Cowarb, or Comharba in Latin, corba; meaning conterraneus, or, of the same region) is the title in the Celtic-Irish and Scottish churches of the abbatial successor of the original founder of a monastery. So an abbot of Hy would be called the, coarb of Columba; of Armagh, the coarb of Patrick, etc. The common use of the word dates from late in the 8th century, when such abbacies had become hereditaryin many cases, and not only so, but had passed into the hands, in some instances, of laymen, while a prior discharged the spiritual office. Later the coarb became to a monastery what the herenach or airchinneach (i.e., lay advocate) was to any church, monastic or not. A female. coarb occurs once or twice (Reeves, ad Adamn. Vita St. Columbce, add. notes, page 404). Coarbs that were still clergy became styled in Ireland, later, plebani-rural deans, or archpresbyters, or chorepiscopoi (in the later sense of the word), i.e., the head of a "plebs ecclesiastica," viz. of clergy who served chapels under him as rector. See Reeves, Coltorio Visitation, page 4 n., 145, 209; Robertson, Early-Scot. 1:330.

## Coast[[@Headword:Coast]]

             an inaccurate rendering in the A. V. of various terms (usually גְּבוּל, חבֶל, etc., Gr. ὅριον) signifying border (q.v.), boundary, or extremity, except in the expression “sea-coast” (חוֹŠ, choph, Eze 25:16; παράλιος, Luk 6:17; παραθαλάσσιος, Mat 9:13). SEE SEA.

## Coat[[@Headword:Coat]]

             (כְּתֹנֶת, ketho'neth, or כֻּתֹּנֶת, kutto'neth, probably meaning covering; hence Greek χιτών) is the word employed by our translators for the ancient tunic (q.v.), which was in modern phrase a shirt worn next to the skin (Lev 16:4), by females as well as males (Son 5:3; 2Sa 13:18), and especially by the priests and Levites (Exo 28:4; Exo 29:5; Neh 7:70; Neh 7:72). The same term is used of the “coats of skins” prepared by the Almighty for the first human pair (Gen 3:21), which were probably nothing more than aprons, or a short skirt bound at the waist. The tunic was commonly (at least with males) without sleeves, and usually reached to the knees. It was generally made of linen, but for the winter was frequently made of wool; and the rich no doubt wore tunics of byssus (“fine linen,” i.e. [?] cotton, then very rare). It was sometimes woven entire without a seam, like the modern hose (Joh 19:23). It was also occasionally of a gay pattern; such was “Joseph's coat of many colors” (Genesis 38), that is, of different colored threads in stripes or plaided. Sometimes two tunics seem to have been worn at once, either for ornament or luxury, for the term is frequently used in the plural of an individual (Mat 10:10; Mar 6:9; Luk 3:11). In that case the outer one probably supplied the place of the “cloak” or pallium. SEE CLOTHING; SEE DRESS, etc. The “fisher's coat” (ἐπενδύτης) mentioned in Joh 21:7, was evidently an outer garment or cloak, and Peter is said to be “naked” before throwing it about him, as having on only the tunic, or perhaps no more than a strip of cloth about the loins, like the modern Arabs. The little “coat” made by Hannah for the young Samuel (1Sa 2:19) was the מֵעַיל (meil'), or outer dress, elsewhere rendered “robe,” “mantle,” or “cloak” [q.v.]. The “coats” of the three Hebrew children in the furnace (Dan 3:21; Dan 3:27) are called in the  original Chaldee סִרבָּלַין(sarbalin', Sept. σαράβαρα), thought by some to be the Persian name for long and wide trowsers, whence Greek σαράβαλλα, Lat. sarabala, etc., but by others, with greater probability, to be kindred with the Arabic name for a long shirt or cloak, which is corroborated by the Talmudic interpretation of mantles, i.e. the pallium or outer dress. (See Smith's Dict. of Class. Antiq. s.v. Tunica, etc.) SEE ATTIRE.

## Coat Of Mail[[@Headword:Coat Of Mail]]

             (שַׁרְיוֹן, shiryon', glittering) occurs in the description of Goliath's armor (1Sa 17:5), and also of Saul's (1Sa 17:38). SEE ARMOR. The plural forms are found in Neh 4:16; 2Ch 26:14; where they are translated “habergeons” (q.v.). The kindred terms, שַׁרְיָה (shiryah', “habergeon,” Job 41:26), שִׁרְיָן (shiryan', “harness,” 1Ki 22:34; 2Ch 18:33; “breast-plate,” Isa 59:17), and סַרְיוֹן (siryon', “brigandines,” Jer 46:4; Jer 51:3), were probably less complete kinds of the same, i.e. corslets. SEE MAIL.

## Coat, The Holy[[@Headword:Coat, The Holy]]

             Its miracles are commemorated on October 1 in the Georgian Calendar. SEE HOLY COAT OF TREVES.

## Coate, Michael[[@Headword:Coate, Michael]]

             a Methodist Episcopal minister, was born at Burlington, N.J., in 1767. He was converted in 1794; served the Church as an exhorter and local preacher, and in 1795 became a member of the New York Conference. He died a member of the Philadelphia Conference, August 1, 1814. Mr. Coate was remarkably meek and devout, lively and zealous, practical and exemplary; See Minutes of Annual Conferences, 1815, page 255; Sprague, Annals of the Amer. Pulpit, 7:253.

## Coate, Samuel[[@Headword:Coate, Samuel]]

             a Methodist Episcopal minister, entered the New York Conference in 1794, and after traveling Flanders Circuit, N.J., and Albany Circuit, N.Y., went in 1806 to Canada as a co-laborer with Dunham, Coleman, and Wooster. In 1806 he was stationed at Montreal. His later history is unrecorded. See Stevens, Hist. of the M.E. Church, 3:195, 476; 4:274; Sprague, Annals of the Amer. Pulpit; 7:255, 256.

## Coates, Alexander[[@Headword:Coates, Alexander]]

             an English Wesleyan preacher, a native of North Britain, was converted young; began his ministry in 1741, and died at Newcastle-upon-Tyne, October 6, 1765. He was the oldest preacher in the connection. His abilities were extraordinary; he was very popular, and his conversation wonderfully pleasant and instructive. See Atmore, Meth. Memorial, s.v.; Myles, Chinol. Hist. of the Methodists (4th ed.), page 168: Stevens, Hist. of Methodism, 1:420; Wesley, Journals, October 7, 1765.

## Coates, John[[@Headword:Coates, John]]

             an English Wesleyan minister was born at Iron-Acton, Gloucestershire, in 1783. He was received into the sacred office in 1806, toiled with unwearied assiduity for forty-five years, and died, Februrary 8, 1860. “His success may be traced in the circuits he travelled." See Minutes of the British Conference, 1860, page 404.

## Coates, Richard[[@Headword:Coates, Richard]]

             an English Methodist preacher, began to. travel in connection with the Wesleyan Conference in 1764, being appointed to the Staffordshire Circuit. The severity of the winter and his excessive labors brought on a disorder of  which he died, at Wednesbury, Staffordshire, in 1765, aged twenty-eight. He was a lively, pious, zealous, and useful young man. See Atmore, Meth. Memorial, s.v.

## Coatlantanna[[@Headword:Coatlantanna]]

             in Mexican mythology, was the Flora of the Mexicans, in whose honor great floral festivals were held.

## Coats, Calvin S[[@Headword:Coats, Calvin S]]

             a Methodist Episcopal minister, was born in Orangeville, Wyoming County, N.Y., May 15, 1809. He experienced conversion at the age of sixteen; spent some time as an exhorter and local preacher, and in 1831 entered the Genesee Conference, wherein he labored with marked zeal and fidelity until failing health, in 1868, caused him to become a superannuate, which relation he held to the close of his life, February 11, 1875. Mr. Coats was remarkable for the activity of his intellect, the strength of his convictions, and his restless zeal in Christian work. See Minutes of Annual Conferences, 1875, page 119.

## Coatts, William (1)[[@Headword:Coatts, William (1)]]

             a Scotch clergyman, held a bursary of theology at the Glasgow University in 1702; was licensed to preach in 1714; called to the living at Dalmellipgton in 1717, and ordained; resigned in August, 1755, and died February 6, 1757. See Fasti Eccles. Scoticanae, 2:109,110.

## Coatts, William (2)[[@Headword:Coatts, William (2)]]

             a Scotch clergyman, took his degree at Glasgow University in 1725; was licensed to preach in 1726; became tutor in the family of Dunlop; was presented to the living at Kilmaurs in 1735, but was opposed and hindered by heritors and parishioners for a long time; was ordained in May 1739, and died May 2, 1777. See Fasti Eccles. Scoticanae, 2:180.

## Coaxtitli[[@Headword:Coaxtitli]]

             in Mexican mythology, was a rude deity apparently the God of the fruit- bearing earth. He is represented as, a sitting, long-haired man, with closed. eyes, grasping something in his clumsy hands, perhaps a loaf of bread. The  strange decoration of his head seems to chararacterize him as a priest; at least, the latter, carried something similar, as we know from designs and busts.

## Cob, Thomas[[@Headword:Cob, Thomas]]

             an English martyr, suffered death by burning, in Suffolk, August 12, 1555, for his confession of Christ. See Fox, Acts and Monuments, 7:382.

## Cob-wall[[@Headword:Cob-wall]]

             is a wall built of unburnt clay, mixed with straw. This material is still used in some parts of the country for cottages and outbuildings, and was formerly employed for houses of a better description: it is supposed also to be the material of which the domestic edifices of the ancients, including even the Greeks and Romans in their most civilized period, were chiefly built.

## Cobain, Edward[[@Headword:Cobain, Edward]]

             an Irish Wesleyan minister, was converted in youth, commenced preaching on the Newry mission in 1810, and died August 16, 1856. His long labors were blessed with many gracious revivals. See Minutes of the British Conference, 1857.

## Cobali[[@Headword:Cobali]]

             (Κόβαλοι, rogues), in Greek mythology (similar to the German Koboldeny i.e., "goblins"), were small, tantalizing spirits, which played all manner of possible tricks. They were worshipped by the ancient Sarmatians, viz. the Borussi, Samogitse, Lithuanians, Livonians, etc. These spirits, they believed, dwelt in the most secret parts of their houses. The people presented to them the daintiest meats.

## Cobard, Jacques[[@Headword:Cobard, Jacques]]

             a French martyr, was a schoolmaster in the city of Saint-Mihiel, in Lorraine, who maintained against three priests that the sacrament of baptism and of the Lord's Supper did not avail unless received with faith.. For this, and also for his confession, which he, being in prison, sent of his own accord by his mother to the judge, he was burned, most quietly suffering, in 1545, in Lorraine. See Fox, Acts and Monuments 4:401.

## Cobarrubias, Alonzo De[[@Headword:Cobarrubias, Alonzo De]]

             an eminent Spanish architect, flourished about 1450. He first introduced Roman architecture into Spain; erecting, among other works, the magnificent cathedral of Toledo, and, at Valentia, the monastery and temple of the order of San Girolamo.

## Cobb, Alden[[@Headword:Cobb, Alden]]

             a Free-will Baptist minister, was born in New York, in March, 1802. He was converted in 1833. and soon afterwards was publicly set apart to the ministry. His labors were chiefly in the state of New York, especially at Dansville, Middlesex, North Potter, Sparta, Italy, Scottsburg, and Jerusalem. He died in Middlesex, August 10, 1868. See Free-will Baptist Register, 1870, pages 75, 76. (J.C.S.)

## Cobb, Allen H[[@Headword:Cobb, Allen H]]

             a Methodist Episcopal minister was born at Barnstable, Massachusetts, November 21, 1780. He joined the Church in early life, and in 1802 was admitted into the Maine Conference, in which he served faithfully until poverty compelled him in 1809 to locate, when he retired to New Gloucester, and nine years later moved to Durham, where he died, September 15, 1856. Mr. Cobb represented Durham nine years in the legislature, was two years a senator from Cumberland, and a two years a member of the executive council. He was emphatically the friend of the poor, the widow, and the orphan. See Minutes of Annual Conferences, 1857, page 286.

## Cobb, Alvan[[@Headword:Cobb, Alvan]]

             a Congregational minister, was born about 1788, his ancestors being early settlers in Plymouth, Massachusetts. He graduated from Brown University in 1813, and was installed pastor of the West Church in Taunton in 1815, where he continued for nearly forty-six years. At his house was formed the Doctrinal Tract and Book Society, since enlarged into the Congregational Board of Publication, of which he was director until his death at Taunton, April 2, 1861. Mr. Cobb instructed several young men in theology, published several Sermons, Doctrinal Tract, No. 23, besides thirty periodical articles. In theology he was an Emmonsite. See Cong. Quarterly, 1861, page 308.

## Cobb, Archibald Parritt[[@Headword:Cobb, Archibald Parritt]]

             a Presbyterian minister, was born at Parsippany, Morris County, N.J., November 9, 1821. He prepared for college at home, entered the sophomore class at Princeton, from which he graduated in 1850; then from the Princeton Theological Seminary in 1853, remaining there one year  longer as tutor. He was licensed to preach in Montclair, April 20, 1853, and was ordained April 19, 1854, when he became a stated supply in the Witherspoon (colored) Presbyterian Church at Princeton. The following year he was installed pastor. of the South Street Presbyterian Church, Philadelphia, where he remained six years, and was then called to the pastorate of the Tennent Church, Freehold, N.J., where he remained until the close of his life, February 2, 1881. See Necrol. Report of Princeton Theol. Sem. 1881, page 70. (W.P.S.)

## Cobb, Asahel[[@Headword:Cobb, Asahel]]

             a Congregational minister, was born at Abington, Massachusetts, May 8, 1793. After pursuing a preparatory course of study in Litchfield, Connecticut, he graduated from Hamilton College in 1823, and from Andover Theological Seminary in 1826. On December 12 of that year he was ordained assistant pastor at Mattapoisett, Massachusetts, from which he was dismissed in 1830. The following year he was installed at Sandwich, where he served eleven years. From 1844 to 1848 he was acting pastor at North Falmouth, the succeeding year at West Yarmouth, and in 1854 at Little Compton, R.I. For about eleven years he was pastor of First Church, New Bedford, but was not regularly dismissed until 1870. He resided thereafter, without charge, at Sandwich, Massachusetts, and died there, May 2, 1876. He served two terms in the Massachusetts Legislature — the first in 1843 and 1844, and the second in 1852 and 1853. See Cong. Quarterly, 1877, page 413.

## Cobb, Edward[[@Headword:Cobb, Edward]]

             held for many years the stations successively of elder and minister in the Society of Friends' (Orthodox), and died in Portland, Maine, November 3, 1832, aged fifty-seven years. See The Friend, 6:56.

## Cobb, Frank, Woodbury[[@Headword:Cobb, Frank, Woodbury]]

             a Congregational minister, was born at Durham, Maine, November 20, 1851. After preliminary study at the Lewiston High School, he graduated from Bates College in 1873, and five years afterwards from Yale Divinity School (?). He was ordained pastor of the Church at Three Rivers, in Palmer, Massachusetts, February 12, 1879, and died there, September 4, 1880. See Cong. Year-book, 1881, page 20.

## Cobb, Henry K[[@Headword:Cobb, Henry K]]

             a Methodist Episcopal minister, was born at Randolph, Orange Co., Vermont, May 7, 1827. He received an early Unitarian training, was converted when about fifteen, lapsed into sin, and several years later was reclaimed by the Methodists. In 1853 he was admitted into. the Vermont Conference; in 1869 was transferred to the West Wisconsin Conference, to fill a difficult appointment in the city of Madison, and labored there until his sudden death, November 25, the same year. Mr. Cobb was an effective speaker, a beloved pastor, an ardent friend. See Minutes of Annual Conferences, 1870, page 251.

## Cobb, James E[[@Headword:Cobb, James E]]

             a minister of the Methodist Episcopal Church South, entered the Arkansas Conference in 1848, was agent of the American Bible Society in 1850, editor of the Memphis Christian Advocate from 1852 to 1855; transferred to St. Louis Conference in 1856; to the Washita Conference in 1857; appointed to Columbus African Mission in 1858; president and agent of Arkadelphia Female College in 1862; agent for Trans-Mississippi Army Tract Society in 1864, and afterwards served on charges in the Little Rock Conference until 1870, when he was transferred to the Louisiana Conference, and appointed president of Homer College, which position'he filled four consecutive years. The remainder of his life was spent as presiding elder. He died April 28, 1879, about fifty-five years old. Mr. Cobb was intensely earnest as a preacher, and deeply pious in his daily life. See Minutes of Annual Conferences of the M.E. Church-South, 1879, page 37.

## Cobb, John[[@Headword:Cobb, John]]

             a Scotch clergyman, took his degree from the University of St. Andrews in 1682, became a helper in the parish of Birsay and Harray, and was transferred to Kirkwall in 1689, being the last minister appointed before Episcopacy was abolished. He was promoted to Stronsay and Eday in 1696, transferred to St. Andrews and Deerness in 1700, and died before January 1719, aged about fifty-seven years. See Fasti Eccles. Scoticanae, 3:378, 386, 393, 408.

## Cobb, Nathaniel[[@Headword:Cobb, Nathaniel]]

             a Congregational minister, son of Reverend Oliver Cobb, was born at Rochester, Massachusetts, March 9, 1800. He graduated from Brown University in 1821, and from Andover Theological Seminary in 1825. The following year he served as a home missionary in Harwich. Having been ordained at Dartmouth, October 31, 1827, as an evangelist, he labored as acting pastor in Nantucket for two years, and then (1829-30) in Bloomfield and Huntsburg. In October of the latter year he was installed pastor in Hampden and Kirtland. From Kirtland he was dismissed in 1833, and from Hampden in 1834. Meanwhile he was serving as. acting pastor (1832-33) in Mesopotamia, and from 1833 to 1835 in Bristol and Parkman; also, during the same time was acting pastor in Southington. From 1835 to 1837 he labored in' the Presbyterian Church at Clear Creek; the three years following he preached at Mount Eaton, and from 1841 to 1845 at Salem. Twice he was engaged as a Bible agent and colportetur, viz., in 1840 and 1841, and from 1845 to 1849. The year succeeding the last date he was city missionary in New Bedford, Massachusetts; in 1851 he was acting. pastor in North Falmouth, and in 1852 and 1853 in Chilmark. Subsequently he resided, without charge, in Kingston, and died at Taunton, November 15, 1878. See Cong. Year-book, 1879, page 39.

## Cobb, Sylvanus, D.D[[@Headword:Cobb, Sylvanus, D.D]]

             a Universalist minister and writer, was born at Norway, Maine, July, 1788. His first education was under orthodox influences, but early in life he became a Universalist. He preached his first sermon at the age of twenty- one, but was not ordained until 1821. He was settled as minister in succession at Waterville, Maine, at Malden, Waltham, and (since 1849) at East Boston. While at Waltham he established the Christian Freeman, which in 1862 was united with the Trumpet. In 1864 he retired from editorial life, after a service of about thirty years. In the same year he received from Tufts College the honorary degree of doctor of divinity. He died October 31, 1866. Dr. Cobb was a voluminous writer. Many of his earlier controversial sermons were published and widely circulated in Maine and elsewhere. His Discussions with Dr. Adams and Mr. Hudson, involving the subjects of everlasting punishment and the annihilation of the wicked, were also put into book form, after appearing in the columns of the Freeman. His Compend of Divinity is recognized as a standard in the denomination. He also wrote a Commentary on the New Testament. — Universalist Register for 1867, p. 81 sq.

## Cobb, William Alexander McKendree[[@Headword:Cobb, William Alexander McKendree]]

             a minister of the Methodist Episcopal Church South, son of Reverend Jesse B. Cobb, was born in Granville County, N.C., September 2, 1817. He became religious very early, studied earnestly, began preaching in 1838, and in 1839 entered the Tennessee Conference, in which he travelled a few months, and was transferred to the Arkansas Conference. In 1849 he was transferred to the Indian Mission Conference, and served the Creeks and Cherokees until 1854, when ill-health obliged him to retire from active service. In 1861 he undertook the presidency of the Female College in Cross County, Arkansas, where he did excellent service till the institution was broken up by the war in 1864. In 1866 he entered the White River Conference, and labored zealously until his decease, January 2, 1873. Mr. Cobb excelled in all ministerial duties. See Minutes of Annual Conferences of the M.E. Church. South, 1873, page 885.

## Cobb, William Newell[[@Headword:Cobb, William Newell]]

             a Methodist Episcopal minister, was born at McLean, Tompkins County, N.Y., July 15, 1818. He received an excellent common-school education; at the age of eighteen engaged in civil-engineering, which he followed six years; experienced religion during the time; served two years as class- leader; in 1842 entered the Genesee Conference; was transferred to the Oneida Conference the following year, and died August 3, 1878. Mr. Cobb's labors were highly acceptable. In the pulpit he was always practical, logical, and eminently edifying. In daily life he was judicious, solicitous, energetic, and faithful. See Minutes of Annual Conferences, 1879, page 67.

## Cobban, Robert[[@Headword:Cobban, Robert]]

             a Methodist Episcopal minister, was born in Aberdeen, Scotland, September 10, 1824. He emigrated with his parents to Canada when seven years old, experienced conversion at the age of sixteen, and joined the Wesleyan Methodists, who soon after licensed him to preach. He removed to Fond du Lac County, Wisconsin, in 1851, and in the same year entered the Wisconsin Conference. Failing health obliged him to locate in 1859, and he retired to his farm in Chippewa County. In 1860 he re-entered the effective service in the Northwest Wisconsin Conference, and after two years' labor was put upon the supernumerary list, in which relation he served on circuits until 1867, when he again entered the effective ranks, and continued zealous and faithful until his death, January 4, 1870. Mr. Cobban was prompt in every duty as a minister, and highly esteemed by all who knew him. See Minutes of Annual Conferences, 1870, page 251.

## Cobbe, Charles[[@Headword:Cobbe, Charles]]

             an Irish prelate, was born at Winchester, England, where he received the rudiments of hie education. He then went to Trinity College, Oxford, but took his degree of D.D. in the University of Dblin, March 9, 1735. His first ecclesiastical preferment was to the rectory of Skreen, in the diocese of Meath. He was afterwards appointed dean of Ardagh, whence he was promoted to the see of Killala and Achonry, May 30, 1720. In 1726 he was translated to the see of Dromore, and from that, March 1731, to Kildare, with which latter dignity he held the deanery of Christ Church, Dublin, and the preceptory of Tully, in the county of Kildare, On July 19, 1734, he was sworn privy-councillor, and was finally translated to the see of Dublin,  March 4, 1742. He was one of the spiritual lords who desired leave of absence from the trial of lord Netterville by protestation in 1743; and also one of the council who subscribed the proclamation of February 1744. In 1745, on the breaking-out of the rebellion in Scotland, he sent a letter to his clergy to remind them of the excellence of the Protestant faith, and to entreat them to be steadfast in the profession of it. In 1759 archbishop Cobbe was very active in procuring the investment of the charitable donations of Andrew and the Reverend William Wilson, in the county of Westmeath, for the purpose of building a hospital for aged Protestants. He died at St. Sepulchre's, April 12, 1765. See D'Alton, Memoirs of the Archbishops of Dublin, page 339.

## Cobbet, Thomas[[@Headword:Cobbet, Thomas]]

             a Congregational minister, was born at Newbury, Berkshire, Eng., in 1608, and served in the ministry of the Church of England for a short time. Ejected for nonconformity, he came to New England, arriving June 26, 1637. He served for twenty years as collegiate pastor in Lynn, and removed to Ipswich, where he died Nov. 5, 1685. — He published A Vindication of the Covenant of the Children of Church Members (1643): — A Defence of Infant Baptism (1645): — The civil Magistrate's Power in Matters of Religion modestly debated, etc. (1653): — A practical Discourse on Prayer (1654): — A Treatise on the Honor due from Children to their Parents (1656). — Sprague, Annals, 1, 102

## Cobbin, Ingram[[@Headword:Cobbin, Ingram]]

             an English Congregational minister, was born in London in December 1777. He entered Hoxton College in 1798, and was ordained pastor at South Molton in 1802. His health being very uncertain, he changed location frequently, soon leaving South Moulton for Banbury, and thence removing to Holloway. After preaching awhile at Putney, and then at Crediton, he became assistant secretary to the British and Foreign Bible Society, and two years later attempted the pastorate at Worcester, but broke down in his first sermon. A similar attempt was made subsequently at Lymington, and with a like result. In 1819 he interested himself, with other ministers and gentlemen, in the formation of the Home Missionary Society, and became its first secretary. His health continuing feeble, he relinquished public life in 1828, and died at Camberwell, March 10, 1851. Mr. Cobbin published, among other works, Evangelical Synopsis: — Bible Remembrancer: — and various Commentaries. See (Lond.) Cong. Year- book, 1851, page 212.

## Cobbs Nicholas Hanmer, D.D.[[@Headword:Cobbs Nicholas Hanmer, D.D.]]

             a bishop of the Protestant Episcopal Church of the United States, was born February 5, 1795. He was the first bishop of the diocese of Alabama, being consecrated October 20, 1844. He died January 11, 1861.

## Cobden, Edward, D.D[[@Headword:Cobden, Edward, D.D]]

             all English divine and chaplain in ordinary to George II. was educated at Trinity College, Oxford, and King's College, Cambridge, where he took his master's degree in 1713. Early in, life he was chaplain to bishop Gibson, to whom he was indebted for preferment to the united rectories of St. Austin and St. Faith, in London, with that of Acton, in Middlesex, a prebend in St. Paul's, another at Lincoln, and the archdeaconry of London. Dr. Cobden collected his whole works in 1757, under the title of Discourses and Essays. Another noted work was Concio ad Clerum, XI Cal. Maii (1752).  He died April 22, 1764. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Coberley, William[[@Headword:Coberley, William]]

             an English martyr, was a native of the county of Wiltshire, and a farmer by occupation. He openly asserted that the bishop of Rome was Antichrist, and God's enemy. He was examined and condemned to be burned, March 25, 1556. See Fox, Acts and Monuments, 8:102.

## Cobham[[@Headword:Cobham]]

             Lord (Sir John Oldcastle), a Lollard martyr of the fifteenth century. Of his early life little is known. He was born in the reign of Edward III; married the niece of Henry, lord Cobham, and obtained his title. He entered the military life, and gained great distinction. According to Bayle, “in all adventurous acts of worldly manhood he was ever fortunate, doughty, noble, and valiant.” By his military talents he acquired the esteem both of Henry IV and Henry V. In conjunction with Sir Richard Story, Sir Thomas Latimer, and others, he drew up a number of articles, which, in the form of a remonstrance against the corruptions of the clergy, they presented to the House of Commons. He put himself to great expense in collecting, transcribing, and dispersing the works of Wycliffe. He also furnished Lollard itinerant preachers with shelter at his mansion at Cowling Castle, in Kent. These proceedings made him very obnoxious to the clergy. During the first year of the reign of Henry V, the principal subject of debate was the growth of heresy.

Thomas Arundel (q. ,v.), archbishop of Canterbury, requested the king to send commissioners to Oxford to inquire into the growth of heresy. The commissioners reported to the archbishop, who informed the Convocation that the increase of heresy was especially owing to lord Cobham, who encouraged scholars from Oxford and other places to propagate heretical opinions throughout the country. The archbishop,  accompanied by a large body of the clergy, waited upon Henry, and, having laid before him the offense of lord Cobham, begged, in all humility and charity, that his majesty would suffer them, for Christ's sake, to put him to death. To this humane request the king replied that he thought such violence more destructive of truth than of error; that he himself would reason with lord Cobham; and, if that should prove ineffectual, he would leave him to the censure of the Church. Henry endeavored to persuade lord Cobham to retract, but he returned the following answer: “I ever was a dutiful subject to your majesty, and I hope ever shall be. Next to God, I profess obedience to my king. But as for the spiritual dominion of the pope, I never could see on what foundation it is claimed, nor can I pay him any obedience. As sure as God's word is true, to me it is fully evident that he is the great Antichrist foretold in holy writ.” This answer so displeased the king that he gave the archbishop leave to proceed against lord Cobham “according to the devilish decrees which they call the laws of the holy Church” (Bayle).

On the 11th of September, the day fixed for his appearance, the primate and his associates sat in consistory; when, lord Cobham not appearing, the archbishop excommunicated him. Cobham now drew up a confession of faith, which he presented to the king. Being again cited to appear before the archbishop, and refusing compliance, he was committed to the Tower by the king's order. “Upon the 25th of September, 1413, he was brought again by the lieutenant of the Tower before the archbishop, the bishops of London, Winchester, and Bangor sitting upon the bench with him. The archbishop desired Sir John to move for the absolution of the Church in the customary form. He replied he would beg absolution of none but God Almighty. After this, the archbishop desired him to make an express declaration concerning the sacrament of the altar. To which he gave this answer: that as Christ, when upon earth, consisted of the divine and human nature, his divinity being concealed under his humanity, so in the sacrament of the altar there is both a real body and real bread; that the bread is the object of our sight, but that the body of Christ, contained or shrouded under it, is imperceptible to our senses. When he was pressed closer to the point of transubstantiation, he declared expressly against it, adding withal that the common belief in this article was a contradiction to the holy Scriptures; that the decision was modern, and that the Church did not vary thus from the old standard till she was poisoned by being endowed.

And as to penance and confession, he affirmed that if any person happened to be under the misfortune of any great crime, and was not in a condition to disentangle himself, he  conceived it would be advisable to make use of the direction of some holy and discreet priest. But then he did not think there was any necessity of confessing to the parish curate, or any other of that character; for that in this case there was needed no more than contrition to cancel the fault and restore the penitent. Touching the worshipping the cross, he maintained that only the body of Christ, which hung upon the cross, ought to be adored. And being further interrogated what regard was to be paid to the resemblance of that cross, to this he replied directly that all the reverence he could pay was only to clean it and keep it handsomely. Being interrogated further about the power of the keys, and what his opinion was of the character and authority of the pope, of the archbishops, and bishops, he made no scruple to declare that the pope was downright Antichrist, and the head of that party; that the bishops were the members, and the friars the hinder parts of this antiChristian society; that we ought to obey neither pope nor prelates any further than their virtue and probity could command; and that unless they imitated our Savior and St. Peter in the sanctity of their lives, the pretense of their commission was not to be regarded; that he who was most unblemished in his conduct, most remarkable for his sanctity, was St. Peter's successor, and that all other titles to Church authority signified nothing” (Hook, Eccl. Biog., 1, 31,7).

Having remained six months in the Tower, he escaped into Wales. In 1414 the king set a price of a thousand marks upon the head of Cobham; and for four years he continued in exile in Wales; but at length his enemies engaged the lord Powis in their interest, who, by means of his tenants, secured and delivered him up. He received sentence of death both as a heretic and a traitor. On the day appointed for his execution (Christmas, 1417) he was brought out of the Tower with his arms bound behind him, but with a cheerful countenance. Arrived at the place of execution, he devoutly fell upon his knees, and implored of God the forgiveness of his enemies. He was hung up alive by the middle, with iron chains, on the gallows which had been prepared, under which, a fire being made, he was burned to death. — Jones, Christian Biography, s.v.; Middleton, Memoirs of the Reformers (3 vols. Lend. 1829), 1:98 sq.; England and France under the House of Lancaster (London, 152) p. 60-87: Eclectic Review, 4th series, 16:249; Milner, Church History (Lond. 1829, 4 vols.), 3. 307-329.

## Cobhran[[@Headword:Cobhran]]

             an Irish saint, is said by St. Engus to have been the son of Neuaini, or Euain, and of Mineloth, sister of St. Columba; but as there are in the calendars a Cobhran of Cluain, or Cluain-Euach, commemorated July 9, and Cobhran of Cluain-Cuallacta, commemorated August 2, it is difficult to decide which dedication belongs to the nephew and disciple of St. Columba.

## Cobia, Daniel[[@Headword:Cobia, Daniel]]

             a Protestant Episcopal minister, was born at Charleston, S.C., September 13, 1811. On leaving school he entered Charleston College, from which he graduated in 1829. In 1830 he entered the General Theological Seminary in New York city, from which he duly graduated. In 1833 he was ordained deacon and immediately took charge of St. Stephen's Chapel, Charleston, especially interesting himself in Sunday-school work. Three churches in his native city having invited him to become pastor, he accepted the invitation from St. Philip's, beginning his ministry there in September, 1834. He was ordained priest September 13, 1835. After spending a short time at Wilmington, N.C., and at St. Mary's, Georgia, for the benefit of his health, he sailed for the island of St. Thomas, and, a few days after, for the island of St. Croix, where his health improved somewhat; but he soon began rapidly to decline, and died in Charleston, S.C., February 8, 1837. Mr. Cobia was a remarkably eloquent preacher, and his chief characteristic was his religious zeal. One volume of his sermons was issued after his death. Sse Sprague, Annals of the Amer. Pulpit, 5:719.

## Cobleigh, Nelson Ebenezer, D.D., LLD[[@Headword:Cobleigh, Nelson Ebenezer, D.D., LLD]]

             a Methodist Episcopal minister, was born at Littleton, N.H., November 24. 1814. He studied in the common school at Newbury, Vermont, and  worked his way through Wesleyan University, Connecticut, graduating in 1843. In 1844 he entered the nNew England Conference, and, in 1853, accepted the chair of ancient languages in McKendree College, Illinois. The following year he was elected to the same position in Lawrence University, Wisconsin, and in 1857 was recalled to McKendree College, as president. In 1863 he became editor of Zion's Herald, Boston. Overwork and the rigorous climate obliged him to retire from all active labor in 1867, and he sought the milder climate of East Tennessee, where he was soon elected to the presidency of Wesleyan University, at Athens, Tennessee. In 1872 he was elected editor of the Methodist Advocate, Atlanta, Georgia, in which capacity he labored with marked zeal and ability to the close of his life, February 1, 1874. Dr. Cobleigh was in the truest and highest sense a great and good man. He was intellectually earnest, deeply and uniformly pious, thoroughly devoted to his work, a cheerful, energetic laborer; had few equals as an educator; was pathetic, logical, and powerful as a preacher; as a writer, clear, pure, and graceful. See Minutes of Annual Conferences, 1874, page 131; Simpson, Cyclop. of Methodism, s.v.

## Coblentz, Council Of[[@Headword:Coblentz, Council Of]]

             (Concilium Confluentinum), a provincial synod, was held in 922 by order of the two kings, Charles the Simple, of France, and Henry, of Germany. Eight bishops were present, Hermann, archbishop of Cologne, presiding, who drew up eight canons, of which no more than five have come down to us. The only one of any importance is the sixth, which directs that all monks shall submit in everything to, the jurisdiction and control of the bishop of the diocese; also marriages between relations, as far as the sixth degree, are forbidden. See Labbe, Concil. 9:579; Landon, Manual of Councils, s.v.

## Cobo, Bernabe de[[@Headword:Cobo, Bernabe de]]

             a Spanish Jesuit, was born at Lopera, in the province of Jaen, in 1582. He was missionary to Mexico and Peru for fifty years, and, on all his journeys, studied with ardor natural history, and particularly botany. He died at Lima, September 9, 1657, leaving works in MS., which were brought to Spain and placed in the library of Seville; they consist of ten volumes, including a history of the Indians. See Hoefer, Nouv. Biog. Genegrale, s.v.

## Cobo, Juan[[@Headword:Cobo, Juan]]

             a Spanish Dominican, was born at Alcazar dea Consuegra, near Toledo. He became a monk at Ocafi, and engaged first in teaching in different convents of his order, and afterwards attached himself to foreign missions. Cobo sailed for Mexico in May 1586, where, in a short time, he became very famous as a preacher, but was soon afterwards sent to the Philippine Isles. Cobo arrived at Manilla in June 1588, and, in order to instruct the Chinese resident there, studied that language. In 1592 he was appointed to the chair of theology at Manilla, but was soon after sent to the emperor of Japan, on an embassy of alliance, which he accomplished successfully. On his return, in November, 1592, the vessel was cast upon the coast of Formosa, and all the passengers were massacred by the inhabitants. Cobo composed several works for the use of missionaries, especially on the Chinese language, for which see Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Cobthach[[@Headword:Cobthach]]

             an early Irish Christian, the son of Brendan, and brother of St. Baithen, St. Columba's successor at Iona, is mentioned among the companions of.St. Columba in crossing from Ireland, to Iona. Camerarius, without authority, places him in the calendar on August 7. — Smith, Dict. of Christ. Biog. s.v.

## Coburn, David Nichols[[@Headword:Coburn, David Nichols]]

             a Congregational minister, was born at Thompson, Connecticut, September 11, 1808. He received his preparatory education at Monson Academy, Massachusetts, and graduated at Amherst College in 1838, and from the theological institute at Hartford in 1841. He was ordained at Ware, Massachusetts, September 21, 1842, where he remained until April 17, 1845. From thence he removed to Monson, where he remained without charge until his death, December 7, 1877. Mr. Coburln published A Historical Discourse, delivered at Ware, May 9, 1851, on the centenary of the first Church there. See Hist. Cat. of the Theol. Inst. of Conn. 1881, page 30. (W.P.S.)

## Coburn, Jesse[[@Headword:Coburn, Jesse]]

             a Baptist minister, was born at Fitzwilliam, N.H., in 1787, and removed with his parents to Braintree, Vermont, in 1797. He was converted at the  age of thirteen; was subsequently ordained in Cornish, N.H., and for several years labored in churches in that state and Vermont until in 1818 he moved to Hanover, N.H., and took charge of the Church in that town, preaching much, also, in all the regionround about. He died December 22, 1833. (J.C.S.)

## Coburn, John R[[@Headword:Coburn, John R]]

             a minister of the Methodist Episcopal Church South, was born in Charleston County, South Carolina, September 18, 1799. He was converted in 1827, joined the South Carolina Conference in 1828, and continued in the regular work of the ministry until 1877, when he was placed on the superannuated list. During the greater part of this time he was a missionary to the blacks on the Atlantic coast. He died in Florence, S.C., September 29, 1880. Mr. Coburn was faithful, self-sacrificing, zealous, and abundantly successful. See Minutes of Annual Conferences of the M.E. Church South, 1880, page 213.

## Cocagne, Jean Baptiste[[@Headword:Cocagne, Jean Baptiste]]

             a Methodist Episcopal minister, was born at Rosibres, France, October 1, 1821. He received a careful Roman Catholic training; emigrated with his parents to Cape Vincent, Jefferson County, N.Y., in 1831, and was there apprenticed to a Protestant family, in which he experienced religion. After uniting with the Methodists, receiving license to exhort, and supporting himself during a four-year course at Gouverneur and Fairfield seminaries, he entered the Black River Conference in 1846. In 1851 he had charge of the French mission in New York city; in 1852 was transferred to the Michigan Conference to take charge of the French mission in Detroit, and in 1856 received a retransfer to the Black River Conference. He sailed November 1, 1856, for a visit to his native land, in the steamer Lyonnaise, which was wrecked on the following Sabbath night, and he was drowned.  Mr. Cocagne was kind, frank, generous, and ardent. See Minutes of Annual Conferences, 1857, page 365; Simpson, Cyclop. of Methodism, s.v.

## Cocca[[@Headword:Cocca]]

             (Coga, Choca, or Cuach), of Cill-Choca, a female Irish saint, commemorated January 8 and June 6, is supposed to be the same as elsewhere called Ercuat (q.v.) or Erguat, the cook and embroideress or robemaker of St. Columba, Cocca being a form of "Coqua," a cook (Todd and Reeves, Mart. Doneg. page 379; O'Hanlon, Irish Saints, 1:136.

## Cocceius, John[[@Headword:Cocceius, John]]

             one of the most distinguished theologians and Biblical interpreters of the 17th century, was born in Bremen July 30 (or August 9, N. S.), 1603. The  family name was Cock (according to others Koch), but he and his brother Gerhard having been in their youth called Cocceii, ever afterwards retained that appellation. The family was an ancient and honorable one in Bremen, many members of it having filled high offices in Church and State. He was brought up with great moral and religious strictness, for he relates in a short autobiography, which he left unfinished, that having been chastised at school for some boyish falsehood, he ever from that time despised lying, and had such a reputation for truthfulness as never to be compelled to take an oath; and that, having once been struck on the mouth by his father with a spoon for the irreverent use of God's name at the table, he never again took: it in vain. He was put to the best schools in his native city, and became, while still a boy, so great a proficient in Greek as to read with delight its historians and poets.

He learned from his brother the rudiments of Hebrew, and afterwards obtained the Lexicons of Munster and Pagninus, and studied them with great industry of his own accord for the investigation of the themes of the language. To the Hebrew he added Chaldee and Arabic, and gave his attention also to Rabbinical literature. Although most strongly drawn to philological studies, because, as he says, he was persuaded that the Scriptures could not be rightly understood without a knowledge of the original languages, he did not neglect other branches of learning, but studied physics and metaphysics with Gerhard Neufville, and theology with Martinius and Crocius. While still a student he wrote a Greek oration on the religion of the Turks, reading the Koran for that purpose. At the age of 22 he went to Hamnburgh, at the suggestion of Martiniup, to prosecute his Rabbinical studies with the Jews of that city. On his return he went to Franeker, in Friesland, preferring the Belgic schools to those of Germany, which, he says, were in bad repute (quod de his non bonus rumor esset). There he formed the acquaintance of an eminent Rabbinical scholar, Sixtinus Amama, and with him studied the Talmud. At his request he published a treatise De Synedrio, which was highly commended by such scholars as Heinsius, Rivetus, Grotius, Selden, and Salmasius.

While at Franeker he also became intimately acquainted with Maccovius and the celebrated Puritan divine William Ames. On his return to Bremen he was made, at the age of 27, professor of sacred philosophy, and began to lecture on the books of the Old Testament. In the following year he published a ‘Commentary on Ecclesiastes' In 1636 he removed to Franeker, to be professor of Hebrew in the newly-revived academy in that city; and in 1643 he was also appointed to the theological chair. He remained at Franeker until 1650, giving himself with great  diligence to the study and public exposition of the Scriptures. Amongst the fruits of these labors were a. Commentary on Job, Lectures on the Minor Prophets, and on the Epistles to the Hebrews and the Colossians, an Exercitatio de Principio Epistoloe ad Ephesios, and a theological treatise, De Foedere et Testamento Dei, to which he added a brief Analysis Temporum Novi Testamenti. After fourteen years of laborious and successful teaching at Franeker, he was invited to Leyden, to succeed the celebrated Frederick Spanhelm as professor of theology; and at his inauguration in October, 1650, he delivered an oration De causis Incredulitatis Judceorum.

He soon began to lecture on Isaiah; but the death of one of his colleagues (Triglandius) made a new division of labors necessary, and he afterwards devoted himself to the exposition of the New Testament. In 1652 his Commentary on the Minor Prophets was printed by thie famous Elzevir and in 1654 he published his Consideratio Principi Evangelii S. Johannis, an elaborate examination of the first 18 verses of that Gospel, with especial reference to the misinterpretations of Socinus, Schlichtingius, and others of that school. The writings of the Socinians having been disseminated through Holland and other provinces, the Synods of North and South Holland presented to the States a petition that they might be restrained of this liberty, and an edict was accordingly issued in 1653 forbidding the printing and publishing of Socinian books, and the preaching of their doctrines. This was done in accordance with the opinion of the theological faculty of Leyden, which the States had asked for; and when an Apology against the edict was written by Eqies Polonus (believed to be the Socinian Jonas Schlichtingius), the task of answering it was committed to Cocceius, who fulfilled the duty so ably as to receive the thanks of the Synods of Dort and of North Holland. In 1656 he was drawn into a controversy with his colleague Hoornbeek on the divine authority of the Sabbath, which became so warm that the States interposed and put an end to it. Cocceius, recoiling from the rigid Judaizing view, went to the opposite extreme, and maintained that the Sabbath was a Jewish institution, not binding upon the Christian Church, although he was in favor, on grounds of expediency, of observing the Lord's day by public services of worship and preaching.

The following year he began to write his Hebrew Lexicon, at the request of her highness the princess Maria Eleonora of Brandenburg; but, owing to his many other labors and cares, he did not finish it till a little before his death in 1669. He never intermitted his work as an interpreter of the Scriptures, but sent forth one commentary after another till he had almost gone through with the sacred books. The most  elaborate of these are on the Psalms, Job, the Song of Solomon, and the prophetical books of the Old Testament, and on the Epistles of the New Testament, particularly those of Paul, and on the Apocalypse; but there are many valuable notes on the Pentateuch. He was also much occupied with the controversies of his time, and wrote with great learning and ability against Jews, Socinians, and Papists. He defended the integrity of the Jewish Scriptures against Isaac Vossius, who maintained that they had been corrupted, and that the translation of the Seventy had divine authority. In addition to his treatise De Faedere, he wrote a much larger work with the title Summa Theologiae ex Scripturis repetita, the form of which was more in harmony with the systematic theology of his time. But while thus laboriously occupied, and in the full maturity of his powers, he was suddenly seized with a fever, and, after a sickness of nineteen days, died on the 4th of November, 1669, at the age of 66.

As an interpreter of Scripture, Cocceius had many of the highest qualifications. He was a man of great learning, the worthy compeer of the mighty scholars of which Holland could boast in the 17th century. In the range and thoroughness of his acquirements he was not inferior to such men as Grotius, Heinsius, Buxtorf, and Vossius. But it was in his principles of interpretation that his unrivaled gift was chiefly seen. He held that the Scriptures are the source of all sound doctrine; that they have not been exhausted by previous interpreters; that they are to be regarded as one organic whole, the Old Testament containing every where the hidden, and the New the unfolded Gospel; that they are to be interpreted according to the analogy of the faith or the scope of the one great revelation; that their meaning is to be determined by a careful examination of each passage as to the force of its words and phrases, and its relations to the context, or that which is derived ex tota coanpage sermonis; that the interpreter is not to force his own opinions into the Scriptures, but to submit his mind to their teachings; and that Christ is the great subject of divine revelation, as well in the Old Testament as in the New. It was his holding up of the Scriptures as the living fountain of theology which drew on him the bitter opposition of the scholastic theologians of his day, who would not go beyond what the Reformers had attained to, and used the Bible only as a storehouse of proof texts for doctrines which they had learned from the symbolic writings of the Reformation. Against that dry and hard scholasticism Cocceius set himself with uncompromising boldness; and he did as much as any man of his time to reinstate the Scriptures in their true  place of authority, and to make interpretation to be the drawing of fresh streams from the inexhaustible well-spring of divine truth.

He has been accused of being fanciful as an interpreter, but, in the sense in which it is commonly understood, no charge could be more groundless. His fundamental principle was that “of those things which Christ and the apostles spake, the foundation, cause, and prescribed formula existed in the writings of Moses and the prophets, and, in truth, that Christ and the apostles accomplished that preaching concerning the kingdom of God which had been promised to Israel,” and therefore that “what is to be believed concerning Christ and his righteousness, what in the New Testament is explained more succinctly and clearly, that ought to be demonstrated from the Old Testament, since both the apostles appealed to its testimony, and the Savior himself charged the Jews to search it as testifying concerning himself.” He would bring men to “the examination of all Scripture, to the perpetual analogy of promise, prophecy, and Gospel, and so of all the revelations of God's Testament.”

In the application of this principle he often erred by going beyond the bounds of clear and definite knowledge, by forcing events into the mould of prophecy, and also by too great subtlety in tracing out analogies; but his errors were those of a man of penetrating insight and robust judgment, and not of weak and childish fancies. No one has seen more clearly or more sharply defined the true province and methods of the interpreter, “adding nothing to, and taking away nothing from the words of God; leaving those things which are said in a general way to be interpreted generally; giving force to the propriety and emphasis of phrases, and the analogy of sacred speech.”

No one now will doubt that the one great object of divine revelation, both in the Old and New Testaments, is to unfold “the mystery of godliness, God manifest in the flesh.” In all his interpretations of Scripture he was struggling towards this end; and, notwithstanding his many failures, which were inevitable at the time and under the circumstances in which he lived, his writings are full not only of grand and far-reaching principles, but of striking examples of prophetic insight in the application of them. He gave a great impulse and a right direction to Biblical studies in Holland. Amongst his pupils the famous Vitringa is to be numbered.

As a theologian, Cocceius, while conscientiously adhering to the doctrines of the Reformed (Calvinistic) Church, gave to them a more scriptural and  less scholastic form, in consequence of his free and profound study of the Bible. His favorite method of setting forth theology was the historical, as the unfolding of the successive stages of the covenant entered into before all worlds by the Father and the Son. After the Fall, by which the covenant of works, under which Adam in his state of innocence had been placed, was abrogated, the way was opened for the establishing of the covenant of grace, which was the manifestation of that which had existed in the eternal councils of the Godhead, of which the second Person was the mediator and surety. Of these there are three dispensations-that of the Promise during the time of the patriarchs, that of the Law given from Sinai, and that of the Gospel; although the two former are also classed as one, as preceding the advent of the Redeemer. The fall of man was self caused, and not necessitated by any act of God (Bona enim operatur in nobis Deus non mala), but all his posterity were involved with Adam in the guilt and curse of his sin. This required a Mediator who could not be of the number needing redemption, and yet must be a partaker of their nature; a problem that was solved by the Son of God being made man. He, standing as the sponsor of the eternal covenant, gave unto the Father the obedience that was due from men, and also endured the penalty of death, the curse for sin, thereby making a true expiation and atonement.

Cocceius limits the death of Christ in its full force to the elect, but he asserts that Christ was “a victim of so great preciousness and sufficiency that the whole world, and all men without exception coming to him, can find sure and perfect salvation in him.”

In respect to most doctrines he does not depart from the Reformed Church; but there is a spiritual life and power in his handling of them which takes them out of the sphere of a cold and lifeless orthodoxy. He was a man mighty in the Spirit, and far in advance of most men of his time in his apprehension of the work of God in Christ. Where he fails in clear sight, we still feel that noble instincts are working in him. His errors, as in regard to the Lord's day, were partly the fruit of his desire to vindicate for the Church her Christian liberty of walking always in the Spirit. He saw clearly the bondage under which the Law brought men, and he looked upon the Sabbath given from Sinai as a yoke to which those whom Christ has made free should not be in subjection. In this, as in many things, he held but half the truth, not discerning the freedom of divine ordinances; but he is not to be ranked with the lawless spirits who would break down all restraints upon the licentiousness of the flesh. He was among the the first in modern  times to teach the doctrine of a spiritual dispensation of glory, in distinction from a visible kingdom of Christ, and so far did he carry it as to find nothing of the resurrection in the last chapters of the Apocalypse. But he firmly held the faith of the Church as to the final resurrection of the body and the awards of the judgment.

The views of Cocceius were adopted and further developed by a number of prominent theologians of the Reformed Church of Holland and other countries. His followers were commonly designated by the name Coccejans. The foremost among the writers of this school in the province of systematic theology are Momma, Witsius, Burmann, and Van Til (see these articles); in exegetical literature, the greatest and most celebrated member of the school was Vitringa (q.v.), while the pious hymnologist Jodokus von Todenstein and Dr. F. A. Lampe exercised a considerable influence upon the practical life of the Church of their times. His Opera Theologica, including his Summa doct. de ofodere et testamento (Leyd. 1648), his Lex. Hebr. et Chald. V. T., and other writings, were published at Amsterdam (1676-78, 8 vols. fol.; 2d ed. 10 vols. fol., 2 vols. Opera ἀνέκδοτα, 1701). His Life by his son, J. H., is given in vol. 8. See Herzog, Real-Encyklop. 2, 765; Wetzer u.Welte, Kirchen-Lex. 2, 646; Mosheim, Church Hist. cent. 17, pt. 2, ch. 2; Gass, Prot. Theologie, 2, 253; Hagenbach, Hist. of Doctrines, vol. 2; Dornea , Geschichte der Protestant. Theologie, p. 452 sq.; Fairbairn, Typology; Fairbairn, Hermeneutical Manual.

## Coccius[[@Headword:Coccius]]

             (or Coccyus, i.e., Kochlin), Huldetic, a German theologian, was born at Freiburg in 1525. He studied at Basle, and became preacher in 1564, professor of exegesis of the New Test. in 1569, and doctor of theology. He died in 1585, leaving, Index et Prafatio in Opera D. Gregorii Pontificis (Basle, 1551): Jo. Lud. Opera (ibid. 1555). See Hoefer, Nouv. Biog. Generale, s.v.

## Coccius, Jodocus (1)[[@Headword:Coccius, Jodocus (1)]]

             a canon of Julich, who was born of Lutheran parentage, and died about 1618, is the author of Thesaurus Catholicus (Cologne, 1599, fol.; 1619, 2 volumes). See Hartzheim, Bibl. Colon. p. 210; Rass, Convertiten, 8:500; Streber, in Wetzer u, Welte's Kirchen-Lexikon, s.v. (B.P.)

## Coccius, Jodocus (or Jos) (2)[[@Headword:Coccius, Jodocus (or Jos) (2)]]

             a German Jesuit, born in 1581 at Trier, was for some time professor of theology and first chancellor of the theological academy at Molsheim, in Alsatia, and died October 25, 1622, at Ruffach. He wrote, among other works, Parallelon Biblicum (Molsheim, 1618): — Theses Theologicae (ibid. 1619): De Arcano-Scripturae Sensu (ibid. 1620): — De Antichristo (ibid. 1621): — S. Misses Sacrijicium ab Haereticorum Injuriis Vindicatum (ibid. 1622). See Streber, in Wetzer u. Welte's Kirchen- Lexikon, s.v.; Hoefer, Nouv. Biog. Generate, s.v.

## Coccopani, Giovanni[[@Headword:Coccopani, Giovanni]]

             an Italian painter and architect, was born at Florence in 1582, and executed a number of pictures for the churches of Lombardy. In 1622 he was invited to Vienna, where he was employed by the emperor in the wars as state engineer. He was appointed professor of mathematics at Florence on the death of Castelli, and was afterwards invited to Rome to fill the chair in the academy of that city, but he refused to quit Florence. He died there in 1649. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cocha[[@Headword:Cocha]]

             of Ros-bennachair (County Clare), an Irish saint, is commemorated June 29. In the Life of St. Ciaran, of Saighir, there is an account of the many services St. Ciaran did to St. Cocha, and of their lasting friendship. She was St. Ciaran's nurse, and through him her monastery at Rosbanagher was founded in the 6th century (Todd and Reeves, Mart. Doneg. pages 183, 379; Lanigan, Ecol. Hist. of Ireland, 1:405).

## Cochelet, Anastase[[@Headword:Cochelet, Anastase]]

             a French Carmelite, was born at Mezires in 1551. He was a noted preacher, and for a time had to retire to Antwerp. He returned in 1617, and died at Rheims in 1624, leaving a number of works against the Reformers, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Cochin, Charles Nicolas (1)[[@Headword:Cochin, Charles Nicolas (1)]]

             a French designer and engraver, was born in Paris in 1688, and studied painting until he was nineteen, when he devoted himself to engraving. The following are some of his principal plates: The Meeting of Jacob and Esau; Jacob and Laban; Jacob Pursued by Laban; Rebekah with the Servant of Abr'ham; The Trinity and the Assumption; The Lame Man Cured. He died in 1754. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cochin, Charles Nicolas (2)[[@Headword:Cochin, Charles Nicolas (2)]]

             son of the foregoing, an eminent French designer and engraver, was born in Paris in 1715, and was instructed by his father. He wrote several books relating to the arts, which were highly valued. He died April 29, 1790. The  following are some of his plates: The Infant Jesus Holding a Cross; The Virgin; The Crucifixion. See Chalmers, Biog. Diet. s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.; Biog. Universelle, s.v.

## Cochin, Jacques Denis[[@Headword:Cochin, Jacques Denis]]

             a French theologian and philanthropist, was born in Paris, January 1, 1726. He was made pastor of St. Jacques-du-Haut-Pas in 1756, and became famous by his zeal and charity. In 1780 he conceived the idea of founding a hospital for the poor in the faubourg St. Jacques, himself subscribing 37,000 Francs for that purpose, and, with the liberality of others, the building was finished in July 1782. Abbe Cochin died June 3, 1783, at Paris, leaving several devotional works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Cochin, Jean Denis Marie[[@Headword:Cochin, Jean Denis Marie]]

             a French philanthropist, was born in 1789. He occupied several civil offices, but is best known as the founder of the asylum homes of Paris, and by his efforts to improve and extend public primary instruction. He died in 1841, leaving some works on these benevolent subjects. See Hoefer, Nouv. Biog. Generale, s.v.

## Cochin, Nicolas (or Natalis)[[@Headword:Cochin, Nicolas (or Natalis)]]

             a French designer and engraver, was born at Troyes, in Champagne, about 1619. He settled at Paris, where he engraved a great number of plates, among them, Melchizedek and Abraham; Abraham Sending away Hagar; The Children of Israel Crossing the Red Sea; St. John Preaching in the Wilderness; The Repose in Egypt; The Conversion of St. Paul; The Adoration of the Magi; Pharaoh and his Host Swallowed up in the Red Sea. He died in 1695. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cochin-China[[@Headword:Cochin-China]]

             SEE ANAM.

## Cochlaeus, Johannes[[@Headword:Cochlaeus, Johannes]]

             (proper name Dobneck), was born in 1479 at Wendelstein, near Nurnberg; became rector in Nirnberg, 1511; in 1527, dean at Frankfort; finally, canon of Breslau, in which office he died, 1552. He was one of the most violent opponents of the Reformation. He attended the Diet of Worms (1522), where he became a sort of volunteer aid to Alexander, the papal nuncio. He is charged with having sought to induce Luther to give up his safe- conduct, in order to put him in the power of the legate; but Cochlaeus afterwards denied that this was his purpose. He was also present at the Diets of Ratisbon, 1526, and of Augsburg, 1530. At the latter, with Eck, Faber, and Wimpina, he undertook to refute the Augsburg Confession. His  “refutation” was read before the Diet August 3. On the death of Eck (1543), Cochlaeus took his place as the leading champion of the and- Reformers. He wrote a tirade against Melancthon, entitled Philippicae, addressed to the emperor. In 1546 he was active at the colloquy of Ratisbon, against Bucer and Major. His numerous pamphlets are full of violence and personalities. Among them are Bockspiel Martini Luthers (Mainz, 1531); Lutherus Septiceps (Mainz, 1529); Historia Hussitarum (Mainz, 1549; De actis and scriptis Lutheri (1549, fol.); Speculum circa Missam; De emendanda Ecclesia, 1539, 8vo. — Dupin, Eccles. Hist. cent. 16, p. 456; Wetzer u. Welte, Kirchen-Lex. 2, 647; Pierer, Universal- Lexikon, 4, 270; Ranke, History of the Reformation, 3. 306; Hoefer, Nouv. Biog. Generale, 10, 955.

## Cochlear[[@Headword:Cochlear]]

             SEE SPOON.

## Cochran, Hugh[[@Headword:Cochran, Hugh]]

             a Scotch clergyman, chaplain to Sir Alexander Maxwell's family, was licensed to preach in 1715; presented to the living at Kilmaurs in 1722,  ordained in 1723, and died April 9, 1733, aged forty-eight years. See Fasti Ecdes. Scoticanae, 2:179.

## Cochran, Isaac C[[@Headword:Cochran, Isaac C]]

             a Methodist Episcopal minister, was born in Vermont about 1821. He joined the Presbyterians in early life; removed to Michigan at the age of seventeen; spent several years successfully as a school-teacher; became principal of Clarkston Academy in 1853; joined the Methodists, and in 1861 entered the Detroit Conference. During 1865 and 1866 he was supernumerary, and principal of Owosso Union School. He died in the midst of his ministerial labors at Utica, Michigan, October 25, 1867. Mr. Cochran had a cultured mind and heart. See Minutes of Annual Conferences, 1868, page 174.

## Cochran, John (1)[[@Headword:Cochran, John (1)]]

             a Scotch clergyman, took his degree at Edinburgh University in 1646; was admitted to the living at Strathblane in 1650, and ordained; took the side of the Resolutioners in 1651; submitted to episcopacy in 1662, and resigned in July, 1690. See Fasti Eccles. Scoticanae 2:372.,

## Cochran, John (2)[[@Headword:Cochran, John (2)]]

             a Scotch clergyman, was called to the living at Symington in 1712, and ordained. He died before April 25, 1722. See Fasti Eccles. Scoticanae, 2:145.

## Cochran, Joseph Gallup[[@Headword:Cochran, Joseph Gallup]]

             a Presbvterian minister, was born at Springville, N.Y., February 5, 1817. He graduated from Amherst College in 1842, and from Union Theological Seminary in 1847; was ordained June 10 of the same year, and commissioned by the Presbyterian Board as a missionary to Seir, Persia, where for eight years he labored earnestly. In 1865 he returned to the United States, and, in 1867 again sought, with renewed zeal, his foreign field ee, here, after four years more of faithful service, he died at Ooroomiiah, Persia, November 2, 1871. See The Presbyterian, February 17, 1872. (W.P.S.)

## Cochran, Samuel[[@Headword:Cochran, Samuel]]

             a Methodist Episcopal minister, was born in Halifax, Vermont, August 31, 1778. He was converted in 1800; labored some time as exhorter and local preacher, and in: 1804 entered the New York Conference, wherein he served the Church faithfully thirty-eight years. He died in the spring of 1845. Mr. Cochran was energetic, devoted, and successful in his ministry, and kind in all his social relations. See Minutes of Annual Conferences, 1846, page 31.

## Cochran, William Porter, D.D[[@Headword:Cochran, William Porter, D.D]]

             a Presbyterian minister, was born at Millerstown, Pennsylvania, November 10, 1803. He graduated from Dickinson College in 1824, and from Princeton Theological Seminary in 1827; was ordained an evangelist in 1829, became stated supply at Columbus, Missouri, the same year, at Palmyra in 1834, at Big Creek in 1841, pastor there in 1857, preached in various churches in 1861, was pastor at Millerstown in 1867, and evangelist from 1869 until his death near West Ely, Missouri, December 25, 1884. See Necrol. Report of Princeton Theol. Sem. 1885, page 14.

## Cochrane, John[[@Headword:Cochrane, John]]

             a Scotch clergyman, was licensed to preach in 1811; became assistant minister at Lilliesleaf, and afterwards minister to the Presbyterian congregation at Falstone, and then that at North Shields; was presented to the living at Hawick in 1823, and died September 12, 1832, aged forty-two years. See Fasti Eccles. Scoticanae, 1:499.

## Cochrane, Sylvester[[@Headword:Cochrane, Sylvester]]

             a Congregational minister, was born at Antrim, N.H., May 8, 1796. He graduated from Dartmouth College in 1823, and was ordained at Poultney, Vermont, in 1827, where he labored six years with great success. In 1837 he removed to Michigan, and preached in Vermontville and Howell, and for the Presbyterian Church in Northville. He died March 14, 1860, at Northville. Mr. Cochrane was an able and faithful minister, and an advocate of all moral reforms. See Cong. Quarterly, 1860, page 344.

## Cochrane, William[[@Headword:Cochrane, William]]

             a Scotch clergyman, took his degree at Edinburgh University in 1639; .was licensed to preach, and became a helper to Mr. Naine at Dysart in 1651; was elected schoolmaster of that parish, admitted to the living there in 1657, conforming to episcopacy, and was instituted in 1666. There is no further record of him. See Fasti Eccles. Scoticanae, 3:410.

## Cock[[@Headword:Cock]]

             (ἀλέκτωρ, literally wakeful). It is somewhat singular that this bird (and poultry in general) should not be distinctly noticed in the Hebrew Scriptures, especially as rearing gallinaceous fowls was an object of considerable economical importance in Egypt, and their flesh one of the principal resources for the table in every part of Southern and Western Asia. It is true, the date when the practice of obtaining them by artificial heat commenced in Egypt is sufficiently disputable, and birds of the genus Gallus, properly so called, are not indigenous in Western Asia, but belong in their original condition to lower India, Indo-China, and the great islands of Austral-Asia. Several species, apparently distinct, are still found wild in the forests and jungles of India, and two at least, Gallus Sonneratii and G. Stanleyi, are abundant in the woods of the Western Ghauts, to which our familiar fowl bear so close a resemblance that naturalists consider the former to be their original. Domestic poultry have existed in Hindoostan from the remotest antiquity; probably much earlier than the twelfth century B.C.; for in the Institutes of Menu, which Sir William Jones assigns to that age, we read of “the breed of the towncock,” and of the practice of cock- fighting (5:12; 9:222).

When the cock found its way to Western Asia and Europe we have no record. Fowl of plumage so gorgeous, of size so noble, of flesh so sapid, of habits so domestic, of increase so prolific, would doubtless early be carried along the various tracks of Oriental commerce. There is no trace of it, so far as we are aware, on the monuments of Pharaonic Egypt, but we find the cock figured in those of Assyria. In a  hunting and shooting scene depicted at Khorsabad (Botta, pl. 108-114), the scene is laid in a forest whose characteristics seem to indicate a mountain region, such as Media or Armenia. Much game is represented, including many kinds of birds, one of which seems to be the pheasant. But the most interesting, is a large bird, which appears from its form, gait, and arching tail to be our common cock; it is walking on the ground amidst the trees. So far as this is evidence, it would go to prove that the fowl, in a wild state, existed at that period in Western Asia, though now unknown on this side the Indus. The cock and hen are distinctly represented in the Xanthian sculptures, of an era probably contemporaneous with the Khorsabad palace of Nineveh. They appear also on Etruscan paintings, having probably a much higher antiquity (Mrs. Gray's Etruria, p. 28, 45).

The early Greeks and Romans figure them on their coins and gems, and speak of them as perfectly familiar objects, with no allusion to their introduction. They had even found their way into Britain at some unknown period long anterior to the Roman invasion; for Caesar tells us with surprise that the Britons did not think it right to eat the goose or the hen, though they bred both for the pleasure of keeping them (Bell. Gall. lib. 5). This is a very interesting allusion, since we are compelled to refer their introduction into that island to the agency of the Phoenicians, who traded to Cornwall for tin centuries before Rome was built. Under these circumstances, their absence from Egypt, where in modern times they have been artificially bred to so immense an extent, becomes a remarkable and unaccountable fact. They were, indeed, it may be surmised, unknown in Egypt when the Mosaic law was promulgated, and, though imported soon after, there always remained in an undetermined condition, neither clean nor unclean, but liable to be declared either by decisions swayed by prejudice, or by fanciful analogies; perhaps chiefly the latter; because poultry are devourers of unclean animals, scorpions, scolopendra, small lizards, and young serpents of every kind. But, although the rearing of common fowls was not encouraged by the Hebrew population, it is evidently drawing inferences beyond their proper bounds when it is asserted, SEE COCK-CROWING, that they were unknown in Jerusalem, where civil wars and Greek and Roman dominion had greatly affected the national manners. SEE FOWL.

In the denials of Peter, described in the four Gospels, where the cock- crowing (see below) is mentioned by our Lord, the words are plain and direct; not, we think, admitting of cavil, or of being taken to signify  anything but the real voice of the bird, the ἀλεκτοροφωνία, as it is expressed in Mar 13:35, in its literal acceptation, and not as denoting the sound of a trumpet, so called because it proclaimed a watch in the night; for to what else than a real hen and her brood does our Savior allude in Luk 13:34, where the text is proof that the image of poultry Was familiar to the disciples, and consequently that they were not rare in Judaea? To the present time in the East, and on the Continent of Europe, this bird is still often kept, as amongst the Celtes (Caesar, Bell. Gall. 4, 12), not so much for food as for the purpose of announcing the approach and dawn of day. SEE HEN.

## Cock (2)[[@Headword:Cock (2)]]

             the, as a Christian symbol.

(1.) On tombs the cock is a symbol of the resurrection — the prasco diei, or herald of the light, after the night of death.

(2.) The cock is also a symbol of vigilance. — —Martigny, Dict. des Antiquitis Chretiennes, s.v. Coq.

## Cock (3)[[@Headword:Cock (3)]]

             in Christian Art. Representations of this bird frequently occur on tombs, from the earliest period. When not associated with the figure of St. Peter, it  appears to be a symbol of the resurrection, our Lord being supposed by the early Church to have broken from the grave at the early cock-crowing. A peculiar awe seems always to have attached to that hour, at which all wandering spirits have, through the Middle Ages, been supposed to vanish from the earth. Hamlet and the ancient ballad called The Wife of Usher's Well occur to us as salient examples of a universal superstition. Prudentius's hymn Add Galli Cantumn (Cathem. 1:16) adopts the idea of the cock-crowing as a call to the general judgment. See Aringhi, 2:328, 329 (in a complete list of animal symbols).

Fighting-cocks seem to symbolize the combat with secular or sensual temptations. The practice of training them for combat has probably always existed in the East, and certainly was in favor at Athens (comp. Aristoph. Av.; 1Co 9:27). See Bottari, 3:137.

Two cocks accompany the Good Shepherd in Bottari,plate 172 (from the tympanum of an arch in the cemetery of St. Agnes).

## Cock (or Kock), Jerome[[@Headword:Cock (or Kock), Jerome]]

             a Flemish painter and engraver, was born at Antwerp in 1510. He applied himself chiefly to engraving. The following are some of his principal plates: Moses with the Tables of the Law; Daniel in the Lions' Den; Samson and Delilah; a set of eight female figures, Jael, Ruth, Abigail, Judith, Esther, Susanna, the Virgin Mary and Mary Magdalene; The Resurrection; The Last Judgment; The Temptation of St. Anthony. He died in 1570. See Hoefer, Nouv. Biog. Generale, s.v; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cock, Alexander[[@Headword:Cock, Alexander]]

             a Scotch clergyman, was licensed to preach in 1777; presented to the living al Cruden in 1778, and ordained. He died July 10, 1837; aged eighty-one years. See Fasti Eccles. Scoticanae, 3:606.

## Cock, James[[@Headword:Cock, James]]

             a Scotch clergyman, was called to the living at Keithhall and Kinkell in 1738, and died February 17, 1776, aged seventy-seven years, leaving two sons in the ministry, Alexander at Cruden, and William at Rathlen. See Fasti Eccles. Scoticanae, 3:585.

## Cock, William[[@Headword:Cock, William]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1776; was licensed to preach in 1782; presented to the living at Culsalmond in 1794, and ordained in 1795; transferred to Rathen in 1801, and died July 1, 1848, aged ninety-one years. See Fasti Eccles. Scoticanae, 3:579, 639.

## Cock-Crowing[[@Headword:Cock-Crowing]]

             (ἀλεκτοροφωνία). “The cock usually crows several times about midnight, and again about break of day. The latter time, because he then crows loudest, and his ‘shrill clarion' is most useful by summoning man to his labors, obtained the appellation of the cock-crowing emphatically, and by way ‘of ‘eminence, though sometimes the distinctions of the first and second cock-crowing are met with in Jewish and heathen writers (Bochart, 3. 119). These times, and these names for them, were, no doubt, some of the most ancient divisions of the night adopted in the East, where ‘the bird of dawning' is most probably indigenous. The latter ‘cock-crow' was retained even when artificial divisions of time were invented. “In our Lord's time the Jews had evidently adopted the Greek and Roman division of the night into four periods or watches, each consisting of three hours, the first beginning at six in the evening (Luk 12:38; Mat 14:25; Mar 6:48)” (Kitto, s.v.). This watch (the third of these divisions, comprehending the space between the two cock-crowings) seems to have been about three in the morning, and was known to the Hebrews as קְרַיאַת הִגֶּבֶר(keriath' hag-ge'ber), and was termed by the Romans galliciniuem; and it has been supposed that Jerusalem being a military station of the Romans, the custom of that nation concerning the placing and relieving of the guard was in force there.

These watches, or guards, were declared by the sound of a trumpet; and whenever one guard relieved another, it was always done by the military signal. The whole four- watches were closed by the blowing of a shrill horn. Drakenborch says, the last trumpet, which blew at three in the morning, was sounded three times, to imitate the crowing of a cock. SEE WATCH.  “It has been considered a contradiction that Mat 26:34 records our Lord to have said to Peter, ‘Before the cock crow, thou shalt deny me thrice,' whereas Mar 14:30 says, ‘before the cock crow twice.' But Matthew, giving only the general sense of the admonition (as also Luk 22:34; Joh 13:38), evidently alludes to that only which was customarily called the cock-crowing; but Mark, who wrote under Peter's inspection, more accurately recording the very words, mentions the two cock-crowings (Wetstein on Mar 14:30; Scheuchzer, Phys. Sacr. on Mar 13:35; Whitby's Note on Mat 26:34). Another objection to this part of the Evangelical history has been founded upon an assertion of the Mishna (Baba Kaml, 7, 7), ‘They do not breed cocks at Jerusalem because of the holy things,' i.e., as it is interpreted, cocks turn up the dung- hills, and set free the reptiles by which the sacrifices might be polluted which were eaten as food; and that, consequently, Peter could not hear one crow. But this is sufficiently answered above. Even the traditions themselves on this subject are not uniform; witness the story (in Erubin, p. 26, 1) of a cock which killed a child, and was stoned by order of the council. Other instances are given by Reland, which show that the cock might crow, though not in the city, and yet be heard by Peter in the stillness of the night, especially as the palace of Caiaphas (according to the modern tradition) stood on an elevated situation, at the distance of scarcely 400 yards from the city walls.” In the modern East the barndoor fowl is a common appendage to every household, and the cock-crowing is a universal signal of morning in Palestine (Thompson, Land and Book, 2, 552).

## Cockatrice[[@Headword:Cockatrice]]

             properly a fabulous serpent supposed to be hatched from a cock's egg, is the rather fanciful translation in our version of צֶפִע (tsepha, hissing, Isa 14:29) and צַפְעֹנַי (tsIphoni', Isa 11:8; Isa 59:5; Jer 8:17). The latter word also occurs in Pro 23:32, where it is translated “adder.” Aquila and the Vulg. understand the basilisk, a fabulous serpent of antiquity, identified by many moderns with the basilicus regulus, a small and exceedingly venomous viper of Africa. By others, however, the cerastes, or “horned viper” (coluber cerastes of Linn., coluber cornutus of Hasselquist), has been more definitely fixed upon as the animal intended, a very poisonous serpent of Egypt and Palestine, about a foot long, brown on the back and sides, with a white belly, about as thick as the finger, and having two knob-like projections upon the head (comp. Pliny, 11:45), which were anciently compared to horns (AElian, Anim. 1, 57; Pliny, 8:35; comp. Herod. 2:74). It buries itself in the sand, from which it is scarcely distinguishable in color, with the horns projecting out like feelers, whence it suddenly darts forth and seizes its prey (Diod. Sic. 3. 50). — (See Bochart, Hieroz. 3. 205 sq.; Hasselquist, Trav. p. 365 sq.; Belon, in Paulus's Samml. 1, 206; 2:258; Bruce, Trav. 7, pl. 40; Wilkinson, 2d ser. 2:245 sq.; Prosp. Alp. Rer. Egypt. 4, 4, p. 210, pl. 5, 6.) Others, again, refer this last to the “adder,” i.e. viper (q.v.), of Gen 49:17. SEE SERPENT.

## Cockayn, George[[@Headword:Cockayn, George]]

             an English Independent minister, was descended from an ancient family in Derbyshire. He is said have been educated at Cambridge, and in the time of the civil wars held the living of St. Paneras, Soper Lane, London. He was a celebrated preacher, and in November 1648, preached the fast-day sermon before the House of Commons., He became chaplain to one of Oliver Cromwell's lords, and in 1657 published a funeral sermon with the title Divine Astrology. He was ejected from his living in 1660, when he founded the Church at Hare Court, London, and was the first preacher there.. He had distinguished citizens in his Church, yet he suffered much persecution from the royalists; He was a man of ability and learning, took part in compiling an English-Greek Lexicon, in 1658, and diedn in 1689. See Wilson, Dissenting Churches, 3:279.

## Cockburn, Henry[[@Headword:Cockburn, Henry]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1613; and was presented to the living at Channelkirk in 1625. He was a member of the General Assembly in 1638, but was suspended by that of 1648, and deposed in 1650 for praying in public for the army in England under the duke of Hamilton. He afterwards suffered great misery and privation, but was restored to the ministry in 1659, and had an act of parliament in his favor in 1661. He was employed at Earlston for fifteen months, and returned to Channelkirk in 1662. See Fasti. Eccles. Scoticanae, 1:521, 522, 523.

## Cockburn, John, D.D[[@Headword:Cockburn, John, D.D]]

             a Scotch clergyman, nephew to the bishop of Aberdeen, where he was educated, was called to the living at Udny in 1676; transferred to the living at Old Deer in 1681; scrupled at taking the test imposed by parliament, but did so in 1682, and was transferred to Ormiston in 1683. He was the first who projected a periodical account of literature in Scotland, and secured a  license to print the monthly transactions and account of books out of the Universal Bibliotheke, which was recalled in 1688, and die was forbidden to print any more. He was deprived by the privy council in 1689, for not praying for the king and queen, and other acts of disloyalty. In 1698 he was appointed by the bishop of London as minister of the Episcopal congregation at Amsterdam, and in 1709 was promoted to the rectory of Northall, Middlesex, where he died November 20, 1729. His son Patrick was an English vicar. His publications were, Jacob's Vow (1686): Bibliotheca Universalis (1688): — Eight Sermons on Sevweral Occasions (1691): — Inquiry into the Nature, Necessity, and Evidence of'the Christian Faith (1696, 1697): — Fifteen Sermons on Various Subjects (1697): — Bourignoaniaism Detected (1698): — Right Notions of God and Religion (1708): — Answer to Queries Concerning Important Points in Religion (1717): — History and Examination of Duels (1720): — Specimen ofRemarks Concerning Affairs and Persons in Scotland (1724.). See Fasti Eccles. Scoticanae, 2:301; 3:617, 620; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cockburn, Patrick (1)[[@Headword:Cockburn, Patrick (1)]]

             a Scotch clergyman, was educated at St. Andrews; entered into holy orders when young; went to Paris and taught Oriental languages in the university there, with approbation; but embracing the Protestant faith, returned to Scotland, and was appointed, in 1562, the first Protestant: minister at Haddington. He had to supply certain kirks monthly, and was chaplain of Trinity Aisle in 1563. Complaints were made that he neither attended provincial nor general assemblies. He died in 1568. His publications were, Oratio de. Utilitate et Excellentia Verbi Dei (Paris, 1551): — De Vulgars Sacrae Scripture Phrasi (ibid. 1552): — In Orationem Domnini campia Meditatio (1555): — In Symbolum Apostolicum Comment. {Lond. 1561). See Fasti Eccles. Scoticanae, 1:311; Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.

## Cockburn, Patrick (2)[[@Headword:Cockburn, Patrick (2)]]

             an English clergyman, husband of the noted writer Catharine Cockburn, was born about 1678, and was many years vicar of LongHorseley, Northumberland. He died in 1749. He wrote, Penitential Office (1721): — Praying for Superiors, etc. (1728, 1739): — An Inquiry into the Truth and  Certainty of the Mosaic Deluge (1750). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cockburn, Robert[[@Headword:Cockburn, Robert]]

             a Scotch clergyman, was promoted to the see of Ross in 1508, and was still bishop there in 1515. He died in 1521. See Keith, Scottish Bishops, page 190.

## Cockburne, James[[@Headword:Cockburne, James]]

             a Scotch clergyman, took his degree at Edinburgh University in 1653; was licensed to preach in 1662; presented to the living of Abbey St. Bathians in 1664, and ordained; ten years later was censured for immorality, and transferred to Pencaitland in 1674. Under accusation of scandal he resigned in 1684, and died in April 1687. See Fasti Eccles. Scoticanae, 1:348, 406.

## Cockburne, John[[@Headword:Cockburne, John]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1612; was presented to the living at Humbie in 1617; instituted in 1618, and resigned before August 23, 1648, owing to age and infirmity. See Fasti Eccles. Scoticanae, 1:337.

## Cockburne, Samuel[[@Headword:Cockburne, Samuel]]

             a Scotch clergyman, took his degree at Edinburgh University in 1600; was appointed to the living at Kirkmichael, Banffshire, in 1601, having also Inveraven in charge; was. transferred to Minto in 1609, and died before August 5, 1624. See Fasti Eccles. Scoticanae, 1:506; 3:237.

## Cockburne, William[[@Headword:Cockburne, William]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1627; became chaplain to John, earl of Cassillis, and was admitted to the living at Kirkmichael in 1638. In 1651 he did not take part with either Resolutioners or Protesters, but was confined to his parish in 1662 for nonconformity, and died in August 1677, aged about seventy years. See Fasti Eccles. Scoticanae, 2:119.

## Cocke, Stephen F[[@Headword:Cocke, Stephen F]]

             a Presbyterian minister, was born in Virginia. He was a student in Union Semni nary, Virginia, and then spent part of a year in Princeton Seminary. He was ordained by the Presbytery of West Hanover in 1836 as pastor at Bethany, Virginia; stated supply at Fincastle in 1837; pastor at same place from 1839 to 1844; pastor at Little Rock, Arkansas, in 1846; stated supply at Victoria, Texas, from 1846 to 1849; home missionary at Port Lavacca from 1849 to 1852; served in some agency in Indianola from 1852 to 1856, and died in the latter year. See Gen. Cat. of Princeton Theol Sem. 1881, page 81.

## Cocker[[@Headword:Cocker]]

             an old English term, used but once in the A. V. of the Apocrypha (Sir 30:9, τίθνησον, tend as a nurse), in the sense of fondle, or treat gently.

## Cocker, Benjamin Franklin, D.D., LL.D[[@Headword:Cocker, Benjamin Franklin, D.D., LL.D]]

             a Methodist Episcopal divine, was born in Yorkshire, England, in 1821. He was brought up as a Wesleyan, converted in early life, and at eighteen became a local preacher. He was educated at King James's Grammar- school for one of the learned professions, but after spending several years in business in England, and from 1850 several more in Australia, he came to America in 1856, settled at Adrian, Mich., and the next year joined the Detroit Conference, being sent to Palmyra; the following year was stationed at Adrian, afterwards at Ypsilanti, Ann Arbor, and Adrian; and in 1869 was appointed professor of philosophy in Michigan University, a position which he retained until his death, April 8, 1883. He was a fine scholar and a brilliant writer. He was the author of, Christianity and Greek Philosophy: — Theistic Conception of the World: — Student's Hand-book of Philosophy. See Minutes of Annual Conferences, 1883, page 315.

## Cocker, Thomas[[@Headword:Cocker, Thomas]]

             an English Congregational minister, was born at Ashton-under-Lyne, April 9, 1840. He early became a member of the Congregational Church and a village preacher, and was educated for the ministry in an academy and in Lancashire Independent College, where he studied from 1860 to 1865. In the latter year he became pastor of Copeland Street Chapel, Stoke-upon- Trent, in which relation he continued during the remainder of his life. He was two years secretary to the North Staffordshire Congregational Union, Ind was also its president. He was accidentally killed, February 1, 1881. See (Lond.) Cong. Year-book, 1882, page 289.

## Cockerton, Thomas[[@Headword:Cockerton, Thomas]]

             an English Baptist minister, was born at Soham, Cambridgeshire, July 26,1839. He was converted under the preaching of Reverend C. H.Spurgeon, in whose "Pastor's College" he pursued his studies. He was settled at Thorpe-le-Soken, Essex, three or four years; was then for over two. years at Castle Dolington; afterwards removed to Daventry, but, after laboring a short time, ruptured a blood-vessel, and died in his native place,: June 4, 1868. See (Lond.) Baptist and-book, 1869, pages 137, 138. (J.C.S.)

## Cockin, John[[@Headword:Cockin, John]]

             an English Congregational minister, was born at Thornton, near Bradford, in 1783. In youth he was remarkable for his studious habits. When about eleven years old he was led to Christ by reading Doddridge's Rise and Progress of Religion in the Soul, and some years afterwards was admitted  to Church fellowship at Queen Street, Sheffield, where he was apprenticed to a bookseller. In 1804 he entered the Independent Academy, Idle, and at the close of his course settled at the Lane Chapel, Holmfirth, near Huddersfield, where he remained forty-three years, during which period he was. kept from his work only one Sunday by illness. The last twelve years of his life were spent almost in seclusion at Halifax, where he died, October 17, 1861. Both in the pulpit and on the platform Mr. Cockin was effective and popular. In conversation he excelled. He had a great ascendency over others, and possessed a strong character. He wrote and published a Life of his father, the Reverend Joseph Cockin, Sketches after Reading, and one or two controversial pamphlets on Calvinism. See (Lond.) Cong. Year- book, 1862, page 226.

## Cockin, Joseph[[@Headword:Cockin, Joseph]]

             an English Congregational minister, was born at Frizinghall, near Bradford, March 12, 1852. He conceived a desire to become a missionary in early childhood, and from that time read and studied with this end in view. He was educated at Cheshunt College by the London Missionary Society, for service in the foreign field; was ordained at Salem Chapel, Bradford, March 12, 1877, and sailed on the 29th for his station at Hope Fountain, Central Africa. He entered heartily upon his work, but his robust constitution yielded to the deadly climate, and he died February 3, 1880. See (Lond.) Cong. Year-book, 1881, page 363.

## Cocking, Samuel[[@Headword:Cocking, Samuel]]

             a Wesleyan Methodist missionary, sent out by the British Conference, died at Bangalore, a few months after landing in India, April 30, 1861. He was a pious, humble, diligent young man. See Minutes of the British Conference, 1861, page 27.

## Cocking, Thomas[[@Headword:Cocking, Thomas]]

             an English Wesleyan minister, entered the sacred work in 1819, and for more than half a century was a practical, earnest preacher, greatly beloved., He died at Alford, October 6, 1870, in his eighty-first year. Mr. Cocking wrote, A Sketch of Wesleyan Methodism, with its History in the Grantham Circuit (1836, 12mo): — Sabbath Desecration (London, 1847, 2d ed. 12mo), an excellent practical tractate. See Minutes of the British Conference, 1871, page 13.

## Cockle[[@Headword:Cockle]]

             (בָּאְשָׁה, boshah', an offensive plant, q. d. stink-weed; Sept. βάτος, i.e. bramble) occurs only in Job 31:40 : “Let thistles grow instead of wheat, and cockle instead of barley.” It is probably a mere general term signifying weed, perhaps like the darnel (ζιζάνια, “tares”) of Mat 13:30. Celsius (Hierobot. 2, 199) would identify it with the aconite, but Gesenius questions this (Jesaia, 1, 230; 2:364), as the word must not be confounded with the plur. form (בְּאֻשַׁים, beiishim'), “wild grapes” (q.v.), in Isa 5:2; Isa 5:4. SEE BOTANY.

Codex Alexandrinus, etc.

SEE ALEXANDRIAN MANUSCRIPT, etc.

## Cocks, John[[@Headword:Cocks, John]]

             an English Baptist minister, was born at Great Farrington, Devon, October 12, 1783. He was a dissipated youth; came to London in early life; met with religious companions; was converted under the ministry of Dr. Jenkins; joined the Church at Orange Street, and began to preach. In 1817 he became pastor of a Church at Calstock, but went to Crediton, Devon, in 1821, and became a successful home missionary. In 1826 he removed to Minehead; in 1833 to Highbridge, and in 1834 became pastor of the Church at Twerton, Bath. In 1841 he was called to Amersham, Bucks, where he remained till his death, December 12, 1850.

## Cocks, William Francis[[@Headword:Cocks, William Francis]]

             an English Wesleyan missionary, was born in the parish of St. Agnes; Cornwall. He was converted at fifteen; began to preach at nineteen; entered the conference at twenty-four, and was appointed to the mission work. After two years and a half spent in study at Richmond he was sent to the St. Vincent District, West Indies. He died in July, 1881, in the thirty-first year of his age. See Minutes of the British Conference, 1882, page43.

## Cocq, Florent De[[@Headword:Cocq, Florent De]]

             a Flemish theologian of the Premonstrant Order, lived in the latter half of the 17th century, and wrote, Principia Totius Theologice Mloralis: et Speculativae (1683): — Conversio Vera et Apostolica: (Liege, 1685): — De Jure et Justitia. See Hoefer, Nouv. Biog. Generale, s.v.

## Cocquault, Pierre[[@Headword:Cocquault, Pierre]]

             a French historian, a native of Reims, was canon of the Church of that place, and died in 1645, leaving, Memoires pour Servir a l'Histoire Ecclesiastique de Reims, preserved in MS. at the library of Reims: — l'Memoires pour la Revendication des Eglisesdes Pays-Bas, in MS. (ibid.): — Table Chronologique del'Histoire de Reims (ibid. 1650). See Hoefer, Nouv. Biog. Generale, s.v.

## Cocquelin, Nicolas[[@Headword:Cocquelin, Nicolas]]

             a French poet and theologian, was born at Corberie, near Lassay, district of Orne, in 1640. He was chancellor of the Church, and of the University of Paris, and sought to prevent the revocation of the edict of Nantes. He died  at Paris in 1693, leaving Interpretation des Psaumes et des Cantiques (Paris, 1686; Bordeaux, 1731; Limoges, s.v. ): — Le Manuel d'Epictete (Paris, 1688), mostly in verse: — Traite de ce qui est di aux Puissances (ibid. 1690).. See Hoefer, Nouv. Biog. Generale, s.v.

## Cocytus[[@Headword:Cocytus]]

             in Greek mythology, was the name of the muddy stream which Charon crossed in carrying the souls of the dead to the kingdom of shades. It is a tributary of the Acheron.

## Coda (or Codi), Benedetto[[@Headword:Coda (or Codi), Benedetto]]

             a Ferrarese painter, was born about 1460, and studied under Giovanni Bellini. He is said to have painted several pictures for the churches at Rimini. The principal are The Marriage of the Virgin, in the cupola Of-the cathedral, and his picture of The Rosary, in the Church of the Dominicans. He died about 1520. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Coda, Bartolommeo[[@Headword:Coda, Bartolommeo]]

             (surnamed Ariminense), an eminent Italian painter, son and pupil of the following, was born in Ferrara, and lived till 1558. His chief painting is a Virgin between Sts. Roche and Sebastian, in the Church of San Rocco at Pesaro. See Hoefer, Nouv. Biog. Generale, s.v.

## Coddaeus, Petrus[[@Headword:Coddaeus, Petrus]]

             (Pieer van der Codde), a Dutch theologian of the order of the Oratory, was born at Amsterdam in 1648. In 1683 he was made pastor at Utrecht,  and in 1688 titular archbishop of Sebaste, and apostolic vicar of the united provinces. Being accused of holding the principles of Jansenism, he went to Rome in 1700, in order to justify himself, but in 1704 his doctrine was condemned by a decree of the Inquisition, and he was deprived of the spiritual administration of the Catholics of Holland. He died at Utrecht. December 18, 1710, leaving Declarationes super Pluribus Interrogationibus, etc. (Rome, 1701). See Hoefer, Nouv. Biog. Genirale, s.v.; Jocher, Allgemeines Gelehrten, Lexikon, s.v.

## Coddeeus, Gulielmus[[@Headword:Coddeeus, Gulielmus]]

             (Willem van der Codde) a Dutch Orientalist, born at Leyden in 1575, was appointed in 1601 to the chair of Hebrew in his native city, but deprived in 1619 for refusing to subscribe to the statutes of the synod of Dort, and died about 1630, His principal works are, Notae ad Grammaticam Hebrceam (Leyden, 1612): — Hoseas Propheta cum Commentariis, etc. (ibid. 1621): — Fragmenta Comnediarum Aristophanis (ibid. 1625). See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten- Lexikon, s.v.

## Coddiani[[@Headword:Coddiani]]

             was, according to Epiphanius (Haer. 26, page 85), a nickname given to an impure sect of Gnostic heretics. He explains the word as "plattermen," deriving it from a Syriac word, codda (Aram. קוּד), a platter or dish; and says they got the name because, on account of their "pollution," no one could eat with them, and it was necessary that their food should be given to them separately.

## Codding, Ichabod[[@Headword:Codding, Ichabod]]

             a Congregational minister and lecturer, was born at Bristol, N.Y., in 1811. He early manifested the eloquence and zeal for reform which characterized his whole life, becoming a popular speaker on temperance at the age of seventeen. At twenty he entered Canandaigua Academy, and prepared for college, teaching in the English department at the same time. In 1834 he entered Middlebury College, and began a fervid attack upon slavery, which resulted in his leaving the college. For the next five years he traversed the New England States and New York, as the agent of the American Anti- slavery Society, and though persecuted and often seriously injured by mobs, never lost his self-command, nor displayed a violent or vindictive spirit. In 1842 Mr. Codding went West, and having entered the Congregational ministry, spent the remainder of his life as pastor successively at Princeton, Lockport, Joliet, Baraboo, Wis., and Bloomington, Ill., lecturing meantime in almost all parts of Illinois against slavery. He died in Baraboo, Wisconsin, June 17, 1866. See Appleton's Annual Cyclop. 1866, page 567.

## Coddington, Eli H[[@Headword:Coddington, Eli H]]

             a Methodist Episcopal minister, was born in Champaign County, Illinois, July 1, 1837. He removed with his parents to Henry County, Iowa, in his  boyhood; was converted in his nineteenth year; soon after entered the Iowa Wesleyan University, and in 1861 enlisted in the Fourteenth Iowa Infantry. He lost his left arm at the battle of Fort Donelson; was discharged, and on returning home re-entered college, but soon rejoined the army as captain of Company H, Forty-fifth Iowa Infantry. After serving his full term he again resumed his college course; graduated with credit in June 1866; was admitted into the Iowa Conference in the following September, and in 1873 closed his effective services and entered upon the superannuated relation, which he sustained to the close of his life, July 30, 1877. Mr. Coddington was intensely patriotic, studious, and devout. See Minutes of Annual Conferences, 1877, page 85.

## Codex[[@Headword:Codex]]

             For the important Biblical MSS., see each under its specific name; as SEE AMIATINE; SEE ANGELIC; SEE ARIENTEUS, etc.

## Codex Canonum Ecclesiae Universae[[@Headword:Codex Canonum Ecclesiae Universae]]

             is the name of a work published at Paris in 1610 by Christ. Justeau (Justellus), which undertook to give the canons of the first councils in a shape as conformable as possible to the collection of canons which the Council of Chalcedon (451) was supposed to have made. This codex canonum, etc., was reprinted in the Bibl. jur. can. vet. (tom. 1, p. 29), published by Justellus and Voallus. The supposition which led to the compilation of this work, that the Council of Chalcedon had made or ordered to be made such a collection of canons, is erroneous. It is true that the resolutions of the ancient Church councils were early collected and circulated among the bishops, and that at the Council of Chalcedon many of the bishops had with them collections containing the canons of the five synods of Nice, Ancyra, Neo-Caesarea, Gangra, and Antiochia, from which many passages were read. But it appeared that in the arrangement of the canons the collections widely differed, and it is not known that the council took any action with regard to the matter. Wetzer u. Welte, Kirchen-Lex. 2, 649.

## Codex Justinianeus[[@Headword:Codex Justinianeus]]

             a code composed by order of the Emperor Justinian, and intended to embrace all that was still available of former collections of imperial manuscripts and edicts, as well as of edicts then recent. The previous collections were,

1. The Codex Gregorianus, compiled by Gregorianus, who lived about the middle of the fourth century. It contained the “Constitutions” (the collective name for the “Rescripta,” or replies to particular inquiries and requests, and the ‘“Edicta,” or orders on general questions) of the emperors up to the time of Constantine;

2. The Codex Hermogenianus, compiled by Hermogenes, likewise about the middle of the fourth century, and containing the “Constitutions” of Diocletian and Maximinian;

3. The Codex Theodosianus, compiled in the first half of the fifth century by order of the Emperor Theodosius II, by a committee of sixteen jurists, and containing the Constitutions of the emperors from Constantine to Theodosius. It was promulgated by Theodosius in 438 in the Eastern empire, and in the same year by Valentinian in the Western. It was divided  into sixteen books, of which the first five and the former part of the sixth are lost. All these three codes are found in the Corpus Juris Antejustinianei, published by Hanel. In Feb. 528 the Emperor Justinianus ordered the preparation of a new code, which was to embrace all that was still of practical value of the three previous collections, and, in addition, all the constitutions issued since the publication of the Theodosian Code. This new collection was published in April, 529. After the publication of the Pandects (a compilation of the writings of former Roman jurists) and the Institutiones (an introduction to the study of the Roman law), another revision was made in 534 by Tribonianus.

This new revision (Codae repetito prcelectionis) still forms an important portion of the Corpus Juris Civilis, while the first revision (Codex vetus) is lost. In its last revision, the Codex Justinianeus consists of twelve books, each book containing a number of titles in chronological order. Up to the time of Constantine nearly all the constitutions are rescripta (rescripts); after that we meet with numerous edicta (edicts). The code of Justinian is of great importance for Church history and Church law, as a great many edicts of the Christian emperors concerned religious questions. In quoting the code of Justinian, first the number of the constitution is given, next the special code (Greg., Herm., Th., Just.) from which it is taken; and finally the title; thus, c. 45. C. Just. 1, 3, de episc. et cler., which means constitution 45 of the Justinianean code (that is, the entirely new portion of it), book 1, title 3, which treats de episcopis et clericis. Wetzer u. Welte, Kirchen-Lexikon, 2, 650.

## Codington, George Spencer[[@Headword:Codington, George Spencer]]

             a Congregational minister, was born at Seneca Falls, N.Y., April 8, 1838. After having studied at the Syracuse High School, he wrent to sea, returning in 1860, after three years' absence. In 1861 and 1862 he was a student in Michigan University, During the three years following he served in the army, and then entered the Commercial College in Indianapolis. In 1870 he graduated from the Chicago Theological Seminary, and was ordained an evangelist July 1 of that year at Lacon, Illinois, where he was acting pastor till 1871. In 1872 he removed to Dakota, there organized churches at Dell Rapids and Medway, in charge of which he remained until death, at Ann Arbor, Michigan, September 19, 1878. He was a representative in Dakota legislature in 1876. See Cong. Year-book, 1879, page 40.

## Codman John, D.D.[[@Headword:Codman John, D.D.]]

             a Congregational minister, was born in Boston Aug. 3,1782; graduated at Harvard 1802, and studied law until the death of his father, when he commenced theology, and completed his studies at Edinburgh. After preaching a year in Great Britain, he came back to America, and was ordained pastor in Dorchester, December 7, 1808. In 1834 he went to England as delegate to the Congregational Union of England and Wales. He died Dec. 23,1847. He was made D.D. by the college of New Jersey, 1822, and by Harvard, 1840. Dr. Codman published a Visit to England (1835); Sermons (1834, 8vo); and a number of occasional discourses. — Sprague, Annals, 2, 492.

## Codomann, Lorenz[[@Headword:Codomann, Lorenz]]

             a German Protestant chronologist, was born at Flotz, September 15, 1529. He was successively co-rector at Amberg, rector at Hof, pastor at Eger, and superintendent at Germersheim and at Bayreuth, where he died, April 2, 1590. His principal works are, Supputatio Praeteritorum Annorum Mundi (Leipsic, 1572): — Annales Sacrae Scripturae (Wittenberg, 1581). See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten- Lexikon, s.v.

## Codratus[[@Headword:Codratus]]

             SEE QUADRATUS.

## Codurc, Philippe[[@Headword:Codurc, Philippe]]

             a French theologian, was a native of Annonay. Having been minister at Nismes, he renounced Protestantism, and became a Catholic. He was versed in the Oriental languages. He died in 1660. His principal works are, Commentarii in Jobum, explanatory of every Heb. term from the Rabbins (Paris, 1651): Traduction des Livres de Job et Solomon, with notes (ibid. 1647, 1657). See Hoefer, Nouv. Biog. Generale, s.v.

## Coduri[[@Headword:Coduri]]

             (Abul Hosein), AHMED, a learned Mussulman doctor, of the sect of Abu Hanefi, was born at Nissabur in 367 of the Hegira. He held the office of reis of the Hanefi sect in Irak, and died in 428 of the same mera (A.D. 1037). Among his works the most celebrated is a Treatise on Dogmas of Hanefi, founder of the sect which bore his name. See D'Herbelot, Bibliotheque Orientale, s.v.

## Coe, Harvey[[@Headword:Coe, Harvey]]

             a Presbyterian minister, was born at Granville, Massachusetts, October 6, 1785. He was converted in 1804; graduated at Williams College in 1811; was licensed to preach in 1812, and settled in what was then called the Connecticut Western Reserve. He joined Portage Presbytery in 1833, and was appointed agent of the American Board of Commissioners for Foreign Missions. He died March 9, 1860. He entered the ministry with patriotic zeal, and the blessing of the Lord crowned his labors. See Wilson, Presb. Hist. Almanac, 1861, page 158.

## Coe, James R[[@Headword:Coe, James R]]

             a Protestant Episcopal clergyman, was rector, in 1854, at Bethlehem, Connecticut; in 1857, of St. James's Church, Winsted; in 1860, of St. John the Evangelist's Church, Stockport, N.Y., where he remained until 1865. He then removed to Oakfield, as principal of Carey College Seminary, arid became rector of St. Michael's Church, in connection with which he performed missionary work until his death, March 16, 1874, at the age of fifty-six years. See Prot. Episc. Almanac, 1875, page 144.

## Coe, Jonas, D.D[[@Headword:Coe, Jonas, D.D]]

             a Presbyterian minister, was born March 20, 1759. He was educated at Rutgers College, New Brunswick, N.J.; studied theology privately; was taken under the care of the New York Presbytery in 1790, and was licensed to preach in 1791. In 1792 he accepted a call to the united congregations of Troy and Lansingburg, where he labored effectually for eleven years, and afterwards at Troy alone, until his death in 1842. He was a faithful pastor and an able minister. See Sprague, Annals of the Amer. Pulpit, 3:576.

## Coe, Jonathan[[@Headword:Coe, Jonathan]]

             an Episcopal minister, was born at Winsted, Connecticut, and graduated at Wesleyan University in 1839. He pursued his theological studies under thei tuition of Rev. Dr. Jarvis, of Middletown, was ordained in 1843, and in that and the following year had charge of parishes in Bethlehem and Northfield. From 1847 to 1852 he was rector of the parish in Winsted; from 1852 to 1866, of parishes in Athens and Coxsackie, N.Y. He died April 25,1866. See Wesleyan University Alumni Record, page 33; Amer. Quar. Church Rev. July 1866, page 311. (J.C.S.)

## Coe, Noah[[@Headword:Coe, Noah]]

             a Congregational and Presbyterian minister, was born at Durham, Connecticut, May 24, 1786. He graduated at Yale College in 1808; pursued his theological studies in part at Andover in 1809 and 1810; was ordained July 3, 1811, and preached in Chester, N.Y., for two years. In 1814 he was installed over the Presbyterian Church in New Hartford, where he remained until 1835. In 1836 he commenced preaching in the Second Congregational Church in Greenwich, Conn., where he-was installed May 23, 1837. He was dismissed May 20, 1845, and was not again a settled pastor, though he preached and labored almost continuously until he was over seventy. From 1848 to 1854 he rwas engaged as a city missionary in New York city, and in Williamsburg, Long Island. He then removed to New Haven,Conn. From November, 1854, to February, 1856, he served as stated supply of the Congregational Church in Northfield, Conn., and for the succeeding year supplied the Congregational Church at New Preston Hill. He died at Hartford, May 9, 1871. He was vigilant and diligent in his parish, instructive and faithful in the pulpit. See Obituary Record of Yale College, 1871; Presbyterianism in Central N.Y. page 216.

## Coe, Philemon Elmer[[@Headword:Coe, Philemon Elmer]]

             a Protestant Episcopal minister, was born in New York City, June 20, 1815. He graduated at the College of New Jersey in 1834, spent two years thereafter in Princeton Theological Seminary, and graduated at the Union Theological Seminary in 1839. He was ordained to the ministry in the Protestant Episcopal Church, June 30, 1843; became rector at Hammondsport, N.Y., in 1844, and was home missionary at Medina and Royalton, from 1845 to 1850. His next engagements were as home missionary at Stafford, rector at Plainfield and Scotch Plains (1851-59), and at Westfield, N.J., where he died, December 20, 1873. (W.P.S.)

## Coe, Samuel Goodrich[[@Headword:Coe, Samuel Goodrich]]

             a Congregational minister, son of Rev. Noah Coe, was born at New Hartford, Oneida County, N.Y., October 22, 1819. He graduated at Yale College in 1838, and immediately entered the Yale Law School. In 1840 he established himself in the practice of the law at Berlin, Connecticut, but soon after entered the Yale Divinity School, and graduated in 1843. He was ordained over the Church at Middlebury, Vermont, July 14, 1844, and remained there until compelled to leave by failing health, in November, 1850. December 13 of the same year he was installed pastor of the First Church, Danbury, Conn. Here his strength again gave way, in 1864, and he resigned, and did not again accept a permanent pastorate. He resided four years at Ridgefield, and supplied the Church there until 1868. A period of illness followed this service, but in 1869 he so far improved in health as to preach for six months in the Second Presbyterian Church in Cleveland, Ohio. He died at New Haven, Connecticut, December 7, 1869. Mr. Coe was master of a vigorous style, and was a very impressive preacher. See Cong. Quarterly, 1870, page 302.

## Coeddi[[@Headword:Coeddi]]

             SEE CAETI.

## Coeffeteau, Guillaume[[@Headword:Coeffeteau, Guillaume]]

             a French theologian, was born at St. Calais, Sarthe, in 1589. Having completed his theological studies and been ordained priest, he became rector of Bagnolet, near Paris. He declined to be coadjutor of the bishop of Marseilles, his brother, and contented himself with a pension of two  thousand livres. In 1623 he resigned at Bagnolet, in order to retire to the college of Bayeux, where he composed the greater part of his works. He died at Paris at the Dominican house, Rue Sainte-Honore, in 1660, leaving an edition of the poem of Simon Nanquier, with notes: De Lubrico Temporis Curriculo (Paris, 1616): — Compendiosa Formandae Orationis Concionisque Ratio (ibid. 1643). His posthumous works were published by his nephew, James Hallier, under the title, Florilegium, etc. (ibid. 1667). See Hoefer, Nouv. Biog. Generale, s.v.

## Coeffeteau, Nicolas[[@Headword:Coeffeteau, Nicolas]]

             a celebrated French theologian and preacher, was born at St. Calais, a little village near Le Mains, in 1574. At the age of fourteen he entered the Dominican order, in the city of Mans. Later, being sent to Paris, he completed his studies with honor at the convent of St. Jacques, and entered upon a course of philosophy with brilliant success. Henry IV chose him, in 1602, as his ordinary preacher; his brotherhood, after having appointed him definitor of the congregation of France, elected him by acclamation prior of the convent of St. Jacques, and although he was unable to fulfil the required conditions, he was allowed, through the interposition of Henry IV, to assume the position. In 1606 he was appointed vicargeneral of the congregation of France. His writings against Peter Du Moulin, James I, king of England, and Duplessis Mornay, added to his celebrity. In 1617 he was made bishop of Dardania, inpartibus infidelium, and as suffragan of the bishop of Mentz, he went to govern this diocese, where Calvinism was rapidly gaining ground. In return for this service he was appointed, in 1621, bishop of Marseilles, but his failing health did not permit him to assume this position. Abbe deMarolles, in his Memoires, gives an account of the death of Coeffeteau, which occurred at Paris, April 21, 1623. From a large number of works we mention the following: L'Hydre Abattue par l'Herculen Chretien (Paris, 1603): — Examen du Livre de la Confession de Foi Public sous le Nom du Roy de la Grande-Bretagne (ibid. 1604): — La Defense de la Sainte-Eucharistie (ibid. 1606): — Le Montagne Sainte de la Tribulation (ibid. eod.): — Premier Essai des Questions Theologiques, etc. (ibid. 1607), which the Sorbonne prohibited him from completing: — Le Sacrifice de 'Eglise Catholique (ibid. 1608 ): — Tableau des Passions Humainaes (ibid. 1615, 1621, 1623; translated into English, under the title Picture of Human Passions, Lond. 1621): — Tableau de la Penitence de la l'Madeleine (Paris, 1620): — Tableau de l'Innocence (ibid. 1621): — La Marguerite Chretienne (ibid. 1627): — a  collection of theological works, entitled (Euvres du R.P. Cofeteau, Contenant un Nouveau Traite des Noms de l'Eucharistie, etc. (ibid. 1622): — See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Coelchus[[@Headword:Coelchus]]

             SEE COLGA.

## Coele-Syria[[@Headword:Coele-Syria]]

             (ἡ κοίλη Συρία; Vulg. Celesyria), “the hollow Syria,” was (strictly speaking) the name given by the Greeks, in the times of the Seleucidae, to the remarkable valley or hollow (κοιλία) which intervenes between Libanus and Anti-Libanus, stretching from lat. 33° 20' to 34° 40', a distance of nearly a hundred miles. As applied to this region the word is strikingly descriptive (see Dionysius, Perieg. 899-900). Thus a modern traveler observes: “We finally looked down on the vast green and red valley — green from its yet unripe corn, red from its vineyards not yet verdant — which divides the range of Lebanon and Anti-Lebanon; the former reaching its highest point in the snowy crest to the north, behind which lie the Cedars; the latter in the still more snowy crest of Hermonthe culmination of the range being thus in the one at the northern, in the other at the southern extremity of the valley which they bound. The view of this great valley is chiefly remarkable as being exactly to the eye what it is on maps — the ‘hollow' between the two mountain ranges of Syria. A screen through which the Leontes (Litany) breaks out closes the south end of the plain. There is a similar screen at the north end, but too remote to be visible” (Stanley's Palestine, p. 399). The plain gradually rises towards its center, near which, but a little on the southern declivity, stand the ruins of Baalbek or Heliopolis. In the immediate neighborhood of Baalbek rise the two streams of the Orontes (Nahr-el-Asy) and the Litany, which, flowing in opposite directions to the north-west and the south-east, give freshness and fertility to the tract enclosed between the mountain ranges. Amyce, the name of the plain through which the Orontes flowed (τὸ Α᾿μύκης πεδίον, Polyb. v. 59), is derived by Bochart from the Syriac עמיקא, Amica, which means deep, and is nearly synonymous with the Greek Caele (Geogr. Sac. I, 1, 1).

The term Coele-Syria was also used in a much wider sense. In the first place it was extended so as to include the inhabited tract to the east of the Anti-Libanus range, between it and the desert, in which stood the great city of Damascus; and then it was further carried on upon that side of Jordan, through Trachonitis and Peraea, to Idumaea and the borders of Egypt (Strab. 16, § 21; Polyb. v. 80, § 3; Josephus, Ant. 1:11, 5). Ptolemy (v. 15) and Josephus (Ant. 13:13, 2) even place Scythopolis in Coele-Syria, though it was upon the west side of Jordan; but they seem to limit its extent southwards to about lat. 31° 30', or the country of the Ammonites (Ptol. v. 15; Josephus, Ant. 1:11, 5). Ptolemy distinctly includes in it the Damascus country. In the time of David, Caele-Syria was probably included in “Syria of Damascus,” which was conquered by that monarch (2Sa 8:6), but recovered from Solomon by Rezon, the son of Eliadah (1Ki 11:24). The possession of it was an object of many struggles between the  Seleucidae and the kings of Egypt (Polyb. 1:3; 2:71; 3:1; v. 40; 16:39; 27:17).

There can be little doubt that a part at least of Coele-Syria was included in that “Valley of Lebanon” (בַּקְעִת הִלְּבָנוֹן) mentioned by Joshua (Jos 11:17; Jos 12:7), the extent of which has been too much restricted by recent geographers. The name “Valley of Lebanon” could scarcely be applied with propriety exclusively to that section of the great valley which lies at the base of Hermon, at a considerable distance from the range of Lebanon. Doubtless Baal-Gad was situated “under Mount Hermon;” but we have reason to believe that the “Valley of Lebanon” includes the whole of that valley which separates the ridge of Hermon from that of Lebanon. It seems that at a subsequent period this valley was called by Amos, apparently in contempt, “the valley of idols” (בַּקְעִת אָוֶן, Amo 1:5). SEE AVEN. The name was most appropriate. The whole sides of the valley are thickly studded with old heathen temples. Mr. Porter visited no less than fourteen of them, and he heard of several others. Some of them were of- great size and splendor, such as those of Baalbek, Mejdel, Niha, and Hibbariyeh. This appears, in fact, to have been the chosen house of idolatry (Porter's Damascus, 1:12; 2:320; Hand-book of S. and P. p. 568, 570; Robinson, Later Bib. Res. p. 438, 492, 520). The modern name of the valley confirms the above view. It is called el-Bukaa, which is strictly the same as the Hebrews Bikah (בַּקְעָה).

In the apocryphal books there is frequent mention of Coele-Syria in a somewhat vague sense, nearly as an equivalent for Syria (1Es 2:17; 1Es 2:24; 1Es 2:27; 1Es 4:48; 1Es 6:29; 1Es 7:1; 1Es 8:67; 1Ma 10:69; 2 Maccabees 3, 5, 8; 2Ma 4:4; 2Ma 8:8; 2Ma 10:11). In all these cases the word is given in the A. V. as “Celo- Syria,” i.e. Coele-Syria. In Ezr 6:3, it is called simply “Syria.” Under the emperor Diocletian, Phoenice and Coele-Syria formed one province, called Phoenicia Libanica. Under the present Turkish government the western part of Coele-Syria is in the pashalic of Saide, and the eastern in the pashalic of Damascus. SEE SYRIA.

## Coelestiani[[@Headword:Coelestiani]]

             SEE COELESTINE; SEE PELAGIUS.

## Coelestine[[@Headword:Coelestine]]

             (Pope). SEE CELESTINE.

## Coelestins [[@Headword:Coelestins ]]

             SEE CELESTINS.

## Coelestinus[[@Headword:Coelestinus]]

             a French theologian of the Capuchin order, was born about 1596 at Mont de Marsan, and died at Toulouse in 1659. His principal works are, Synopsis Prosopochronica Historice Ecclesiasticce (Toulouse, 1644) Prosopochronica S. Scriptz Paris, 1648): — Clavis David, sive Arcana Scripturce S. (Bordeaux, 1650): — Speculum sine Macula (ibid. 1651). See Hoefer, Nouv. Biog. Generale, s.v.

## Coelestius[[@Headword:Coelestius]]

             a native of Ireland (or of Bretagne?) of noble birth. According to Marius Mercator (Commonitorium, 2), he was a law student at Rome when Pelagius arrived there. Embracing the views of Pelagius, he accompanied him in 408 (or 409) to Sicily, and in 411 to Africa. By his character and talents he succeeded, even better than Pelagius, in diffusing the views which they held in common. He was accused of heresy before the bishop of Carthage, A.D. 412, and condemned. He appealed to Rome; and on his way stopped at Sicily, and there spread his opinions very successfully. Thence it is supposed that he went to Ephesus, where he was ordained presbyter. In 417 Pope Zozimus, at Rome, was so far satisfied by the explanations of Coelestius that he recommended the African bishops to restore him. In 418 he was condemned by a synod at Rome, and went to the East for safety; but about 429 he was banished from Constantinople by order of the emperor. The Council of Ephesus condemned him A.D. 431. His later years are involved in obscurity. “He wrote a Confessio Fidei Zozimo Papae oblata, and various epistles and appeals, the substance of most of which can be gathered from the excerpts given by Augustine and Jerome; but none of his writings have come down to us entire. Coelestius was a man of pure morality, and more zealous and active (perhaps more honest) than Pelagius as a controvertist. Jerome says of him (in an epistle to Ctesiphon, A.D. 415), ‘Although a scholar of Pelagius, he is yet leader and master of the whole host.'“ — Cave, Hist. Lit. Anno 407, 1:246; Murdoch's Mosheim, Church History, N. Y., 3 vols., 1, 370; Wiggers, Augustinism and Pelagianism, Emerson's transl., p. 40 sq.; Schaff, History of the Christian Church, 3. § 147. SEE PELAGIUS.

## Coelicolae[[@Headword:Coelicolae]]

             (“worshippers of heaven”), the name of an African sect in the 4th century, who appear to have blended together some parts of Judaism and Paganism with Christianity. An edict of Honorius (A. D. 408) forbids their assemblages and demands their disbandment. As they are counted in this  edict among the heretics, and as they were not subject to the jurisdiction of the Jewish patriarch, but had their own chiefs, called majores, and as they had a kind of baptism, they are by some regarded as a Christian sect. By others they are regarded as an offshoot of the Essenes. See Schmid, Historia Caelicolarum (Helmst 1704). — Gieseler, Church History, 1, § 73; Bingham, Orig. Eccl. 16:6, 2.

## Coellacus[[@Headword:Coellacus]]

             SEE CEOLLACH.

## Coelln[[@Headword:Coelln]]

             SEE COLLN.

## Coello, Alonso Sanchez[[@Headword:Coello, Alonso Sanchez]]

             an eminent Portuguese painter, was born in 1515, and resided chiefly in Spain. He painted a number of works for the churches of Madrid. His master-piece is in San Geronimo, representing The Martyrdom of St. Sebastian, with the figures of Christ and the Virgino He died in 1590. See Spooner, Biog. Hist. of the Fine Arts, s.v; Hoefer, Nouv. Biog. Generale, s.v.

## Coello, Gaspar[[@Headword:Coello, Gaspar]]

             a Portuguese missionary of the Jesuit order, was born at Oporto in 1531. He preached the Gospel upon the coast of Malabar for eighteen years and went to Japan in 1571, where he became noted for the zeal with which he labored for the conversion of the idolaters. In 1581 he became vice- provincial of the mission, and died at Conzuca, in Japan, May 7, 1590. His  letters have been published in the Relations d'Japon (1575, 1582, 1588).See Biog. Universelle, s.v. ; Hoefer, Nouv. Biog. Generale, s.v.

## Coemaca (or Coemoca)[[@Headword:Coemaca (or Coemoca)]]

             SEE CAEMHOG.

## Coeman[[@Headword:Coeman]]

             SEE CAEMIHAN.

## Coemeteria[[@Headword:Coemeteria]]

             SEE CEMETERIES.

## Coemgen[[@Headword:Coemgen]]

             (Caoimhghen, or Kevin), abbot of Glendalough, commemorated June 3, was born possibly in A.D. 498. In Celtic his name signifies "fair begotten," and he belongs to the second order of Irish saints. He was early made a priest. Having fled to Glendalough, through fear of being elected abbot, he founded a monastery there in A.D. 549. He died in A.D. 618 (Lanigan, Ecclesiastical History of Ireland, 2:43 sq.; Butler, Lives of the Saints, 6:69, 70.

## Coemptio[[@Headword:Coemptio]]

             (mutual purchase) was one of the methods of contracting marriages among the ancient Romans, in which the parties solemnly bound themselves to each other by giving and receiving a piece of money. SEE MARRIAGE.

## Coen, John[[@Headword:Coen, John]]

             a Methodist Episcopal minister, was born January 19, 1827. He joined the Church in 1846, was licensed to preach in 1848, and in 1850 was received into the Pittsburgh Conference, wherein he labored with acceptability and success until his death, February 14, 1861. Mr. Coen was pleasant and companionable, consistent and uniform in his daily life; clear, logical, and convincing as a preacher, and abundantly successful as a pastor. See Minutes of Annual Conferences. 1861, page 34.

## Coena[[@Headword:Coena]]

             SEE ETHELGERT.

## Coena Domini[[@Headword:Coena Domini]]

             the Lord's Supper. SEE LORDS SUPPER.

## Coena Domini (2)[[@Headword:Coena Domini (2)]]

             SEE MAUNDY-THURSDAY.

## Coena Domini Bull Of[[@Headword:Coena Domini Bull Of]]

             SEE BULL; and SEE IN COENA DOMINI.

## Coena Pura[[@Headword:Coena Pura]]

             SEE GOOD-FRIDAY.

## Coenae[[@Headword:Coenae]]

             SEE AGAPAE.

## Coenburga (or Quoenburga)[[@Headword:Coenburga (or Quoenburga)]]

             is the name of two early English saints:

1. A daughter of Heriburg, being abbess of Watton, York, and a nun in that house, was cured of an infirmity by Johnlbishop of York, about A.D. 686 (Bede, H.E. 5:3).

2. An abbess, associated with the abbess Cueriburga and others in a proposal for mutual intercessory prayer (Haddan and Stubbs, Councils, 3:342). SEE CUENBURH.

## Coenferth[[@Headword:Coenferth]]

             one of two presbyters from the diocese of Worcester, attesting an act of the Council of Clovesho, October 12, 803 (Haddan and Stubbs, Councils, 3:546).

## Coengils[[@Headword:Coengils]]

             SEE CENGILLE.

## Coengilsus[[@Headword:Coengilsus]]

             SEE CENGILLUS.

## Coenobites[[@Headword:Coenobites]]

             monks who formed a community living in a fixed habitation (coenobium) under a chief (abbot or father). Their name is derived from κοινός, common, and βίος, life; and they are opposed to hermits, who live in solitude. Pachomius is admitted to be the institutor of the coenobite Life, as being the first that gave a rule to any community. — Bingham, Orig. Ecc 7:2; Coleman, Ancient Christianity, ch. 7, § 5. SEE MONACHISM.

## Coenobium[[@Headword:Coenobium]]

             (κοινόβιον, from κοινός, common, and βίος, life is equivalent to monastery in the later sense of that word. Cassian says "monasterium" may be the dwelling of a single monk, "coenobium" must be of several; the former word expresses only the place, the latter the manner of living (Coll. 18:10). The neglect of this distinction has led to much inaccuracy in attempting to fix the date of the first "coenobia or communities of monks iunder one roof and under one government. Thus Helvot. ascribes their origin to Antony, the famous anchorite of the Thebaid in the 3d century  (Ordres Relig. Diss. Prelim. § 5). But the counter opinion, which ascribes it to Pachomiuis of Tabenna a century later, is more probable; for it seems to. have been the want of some fixed rule to control the irregularities arising from the vast number of eremitae, with their cells either entirely isolated from olne another or merely grouped together casually, which gave the first occasion to "coenobia." In fact, the growth of coenobitism seems to have been very gradual. Large numbers of ascetics were collected near the Mons Nitrius SEE CELLITE, and doubtless elsewhere also, long before Pa'chomius had founded his coenobium. But the interval is considerable between this very imperfect organization of monks thus herding lawlessly together and the symmetrical arrangement of the Benedictine system. Very probably the earliest ccenobia were of women; for, though the word "virgins," in the account of Antony having his sister in the charge of devout women, is by no means conclusive, the female eremites would naturally be the first to feel the need of combination for mutual help and security. The origin of the caenobitic life is traced back to the time before the Christian aera. Something similar is seen in the pages of Plato (Legg. 780:1), and the Pythagoreans are described by Aulus Gellius as living together and' hlaving a community of goods (Noctes Atticae, 1:9).

Opinions have been divided among the admirers of asceticism as to the comparative merits of the solitary life and the coenobitic. Cassian (Coll. 19:3) looks up to the life of perfect solitude as the pinnacle of holiness, for which the coenobitic life is only a preparatory discipline. Theophylact (St. Narc., 4:20) interprets "those who bear fruit an hundred-fold" in the parable as virgins and eremites. Basil (Reg. c. 1), On the contrary, and the sagacious Benedict (Reg. c. 1), prefer the life of the coenobite as safer, more edifying, less alloyed by the taint of selfishness. Even Jerome (EBpp. ad Rustic. p. ad Rutc 125; Ad Heliod. 14), his monastic fervor notwithstanding, prefers life in the community to life in utter solitude, though at first he seems to have been a zealous upholder of the contrary opinion. Doubtless experience had impressed on him the perils of solitude. Legislators found it expedient to curb the rage for eremitism. Justinian ordered monks to stay within the "coenobia." Similarly Charlemagne discouraged hermits, while protecting coenobitic monks, and the seventh council of Toledo censured roving and solitary monks. Even in the East the same distrust prevailed of persons undertaking more than they could bear. Thus the council in Trullo enjoined a sojourn of some time in a ccenobium as the preliminary to life in the desert. Benedict aptly illutstrates the  difference, from his point of view, between these two forms of asceticism. The solitary, he says, leaves the line of battle to fight in single combat. SEE MONASTICISM.

"Coenobium" is used sometimes in mediaeval writers for the "basilica," or church of the monastery. "Cloister" and "convent" are frequently used for "coenobium." SEE ASCETICISM; SEE BENEDICTINE RULE; SEE MONASTARY.

## Coenred[[@Headword:Coenred]]

             king of the Mercians, succeeded his uncle, Ethelred, on the resignation of the latter in 704. In 709 he followed the example of his uncle, resigned his crown, and went to Rome in company with Offa, king of the East-Saxons, where he remained for the rest of his life. In Rome, Constantine being pope then, Coenred was shorn and made a monk "ad limina apostolorum," continuing to his last hours in prayers, fastings, and alms-deeds (Bede, H.E. 5:19). Coenred was the fifth of the Anglo-Saxon kings who abdicated on religious grounds, following Ethelred.

## Coens, Henricus[[@Headword:Coens, Henricus]]

             a minister of the Reformed (Dutch) Church, sailed from Holland October 7, 1725. He served at.Aquackanonck (now Passaic), N.J., Second River (now Belleville), Pompton (now Pompton Plains); at Ponds from 1730, and died Feb. 14,1735. He wrote to Holland a detailed account of the troubles between the churches of Second River and Aquackanonck. See Corwin, Manual of the Ref. Church in America, 3d ed. page 213.

## Coenuald[[@Headword:Coenuald]]

             (Coenwald, or Kenwald), a monk, was sent by archbishop Theodore to Rome, bearing written charges against Wilfred before pope Agatho. Malmesbury represents him as supporting the charges in harsh and bitter terms.

## Coenwalch[[@Headword:Coenwalch]]

             (or Coenuuath) was the eleventh bishop of London. His episcopate falls between 789, when Eadgar was bishop, and 796, when Eadbald, his successor, died. His name is attached to a questionable or spurious charter of Offa, dated 793.

## Coetivy, Alain De[[@Headword:Coetivy, Alain De]]

             a French prelate; was born in Brittany, November 8, 1407. He was successively bishop of Dol, of Carnouailles, and of Avignon, and wnas regarded as one of the most, virtuous ecclesiastics of his time. He was made cardinal in 1448, performed many important missions, and died at Rome, July 22, 1474. See Hoefer, Nouv. Biog. Generale, s.v.

## Coetlogon, Francis De[[@Headword:Coetlogon, Francis De]]

             coadjutor of the bishop of Quimper in 1666, afterwards titillary bishop in 1668, was born in Brittany, France, June 3, 1631. He founded in his diocesena large seminary, as well as a house of retreat, and participated in the labors of the assembly of bishops in July, 1699 — the assembly which condemned the Maximes des Saints of Fonelon. He died at Quimper, November 6, 1706, leaving Reflexions, Sentences, et Maximes tirees des OEuvres de Saint Francois-de-Sales (Paris, 1698). See Hoefer, Nouv. Biog. Generale, s.v.

## Coetlosquet, Jean Giles De[[@Headword:Coetlosquet, Jean Giles De]]

             a French prelate, was born at Saint-Pol-de-Leon, Sept. 15, 1700. He was chancellor of Bourges, and became bishop of Limoges in 1789; was preceptor of the duke of Berry, then of Louis XVI and his brothers, which functions, according to custom, admitted him into the French Academy n 1761. He died in Paris, March 21, 1784. See Hoefer, Nouv. Biog. Generale, s.v.

## Coetus[[@Headword:Coetus]]

             (a coming together, or assembly) is the same of an ecclesiastical association or assembly in he Reformed (Dutch) Church in America. It was organized in 1747, being designed to supply the want of a classis or synod in this country, and was composed of ministers and elders who were in favor of the independence of the Church. Its powers were too limited to enable it to accomplish all that was hoped from its organization. For a full account, SEE REFORMED CHURCH IN AMERICA. A similar body also existed in the SEE GERMAN REFORMED CHURCH IN AMERICA (q.v.). (W.J.R.T.)

## Coeur, Pierre Louis[[@Headword:Coeur, Pierre Louis]]

             a French prelate, was born at Tarare (Rhone), March 14, 1805. In 1820 he became a Carthusian monk, and spent several years in the study of theology. In 1824 he was made professor at the seminary of L'Argentiere, and afterwards in the seminary of Saint-Irene, where he wrote an Essai sur l'Indifference en Matiere Religieuse. He became subdeacon in 1825, deacon in 1826, and priest in 1829. In 1827 he went to Paris to attend the Sorbonne and the College de France. He next devoted himself to preaching for several years, with marked-success, and obtained a membership in the academy at Clermont-Ferrand. In 1834 he was canon of Nantes, in 1838 of Bordeaux; in 1839 he was appointed vicar-general of Arras, and in 1841 titulary canon of the metropolis. He afterwards taught sacred eloquence with great success. He was appointed to the episcopal see of Troyes Oct. 16,1848, and consecrated February 25, 1849. He died October 16, 1860. He was a collaborator on the Revue Religieuse et Edifiante. See Hoefer, Nouv. Biog. Generale, s.v.

## Coffee[[@Headword:Coffee]]

             (drunk in the East). SEE CUP.

## Coffen[[@Headword:Coffen]]

             an early Welsh saint, was patron of Llangofen, in Monmouthshire, and of St. Goven Chapel, in Pembrokeshire (Rees, Welsh Saints, page 307).

## Coffer[[@Headword:Coffer]]

             (אִרְגָּז, argaz'; Sept. θέμα, Vulg. capsella), the receptacle (apparently a customary appendage to a cart, from the use of the article in every occurrence) which the Philistines placed beside the ark when they sent it home, and in which they deposited the golden mice and emerods that formed their trespass-offering (1Sa 6:8; 1Sa 6:11; 1Sa 6:15). The root seems to signify to be shaken about; and Gesenius and Lee agree in regarding it  as the same, or nearly the same thing, as the Arabian rijaza, which Jauhari describes as “a kind of wallet, into which stones are put: it is hung to one of the two sides of the haudaj [a litter borne by a camel or mule] when it inclines towards the other.” Dr. Lee, however, thinks that the Hebrew word denotes the wallet itself; whereas Gesenius is of opinion that it means a coffer or small box, to which, from its analogous use, the same name was applied. See ARK.

## Coffin[[@Headword:Coffin]]

             (אָרון, aron', a box for gathering articles; Sept. σορός) is used with reference to the burial of Joseph (Gen 50:26): “They embalmed him, and he was put in a coffin in Egypt.” This was undoubtedly a mummy- chest, such as are now found in the tombs of the same country, and frequently exhibited in modern museums, SEE MUMMY, — a mode of burial peculiarly favorable to the removal of that patriarch's remains to Palestine (Genesis 1; Gen 26:25, where the term “bones” is evidently used in this general sense). SEE BURIAL; SEE SEPULCHRE.

The same word is spoken in the original of a “money-chest” (2Ki 12:10-11), SEE TREASURY, but most frequently of the sacred “ark,” in which were deposited the tables of the law. SEE ARK. It has been thought by some that the iron “bedstead” of Og (Deu 3:11) was rather his coffin. SEE GIANT.

Numerous coffins of earthenware were disinterred by Loftus at Wurka and by Layard at Niffer, varying in length from three to six feet, and closed by an oval lid; the corpse having been swathed in linen and then smeared with bitumen, except the features (Layard, Nin. and Bab. p. 474 sq.).

## Coffin (2)[[@Headword:Coffin (2)]]

             (prob. from Saxon Cofa = a cave). “The slight wooden case in which bodies are now interred appears to be of comparatively recent origin; in earlier ages the graves were sometimes lined with slabs of stone, but usually a stone coffin formed of a single block was used, and the body  placed in it, either enveloped in grave-clothes, or clad in some particular dress: ecclesiastics were generally buried in the habit of the order to which they belonged, the dignitaries of the Church frequently in their official robes and accompanied with the ensigns of their office, and sovereigns in their robes of state. Numerous stone coffins exist in this country which appear to be as old as the eleventh and twelfth centuries; they are formed of a single block of stone hollowed out to receive the body, with a small circular cavity at one end to fit the head. and they are usually rather wider at this end than at the other; there are generally one or more small holes in the bottom to drain off moisture: these coffins were never buried. deeply in the ground; very frequently they were placed close to the surface, so that the lid was visible, and when within a church formed part of the paving; sometimes, in churches, they were placed entirely above the ground.”

## Coffin (3)[[@Headword:Coffin (3)]]

             The following additional particulars are from Walcott, Sac. Archaeol. s.v.: "The early Christians adopted the custom of the heathens in using coffins. Stone coffirs were ordered for the interment of monks, by abbot Warin, of St. Alban's, 1183-95; they had hitherto been buried under the green turf. In the 10th and following two centuries a low coped coffin of stone, with a hollow for the body, and a circular cavity for the head, was in use; one palm deep in St. Anselm's time. The boat shape is the most ancient, the ridge being next in point of age. St. Richard of Chichester, in the 13th century, was buried in a wooden coffin. Those of the Templars, in the Temple Church, London, are of lead, decorated with ornaments of elaborate design in low relief. An old legend represents St. Cuthbert, in his stone coffin, floating down the Tweed."

## Coffin Charles, D.D.[[@Headword:Coffin Charles, D.D.]]

             a Presbyterian minister, was born at Newburyport, Mass., Aug. 15, 1775, and graduated with distinction at Harvard in 1793. Having completed his theological studies, and taught for some time in Phillips Academy, he was licensed in 1799. He now visited the Southern states for his health, and, after spending some time in Virginia, was appointed vice-president of Greenville College, Tenn., in 1803. Returning to New England in 1804, he was ordained as an evangelist, and removed with his family to Greenville in 1805. In connection with his college duties, he had charge of the Harmony Church, and supplied for many years the churches in Hawkins County, at Rogersville, and at Jonesborough. In 1810 he was elected president of Greenville College, and served till 1827, when he was called to the presidency of the East Tennessee University, Knoxville. He resigned in 1833, and returned to Greenville, where he died June 3, 1853.— Sprague, Annals, 4:246.

## Coffin, Charles (1)[[@Headword:Coffin, Charles (1)]]

             a French hymnist, was born October 4, 1676, at Buzanvc. He studied at Beauvais and at Plessis. In 1718 he succeeded the celebrated historian, M. Rollin, as rector of the Paris University, which position he held until his death. in 1749. At the instance of Monsieur de Vintimille, archbishop of Paris, he composed the hymns for the new Paris breviary. To grace of rhythm they join the most touching simplicity and tenderness. His works were published in 2 volumes, Paris, 1755. Several of his hymns were also translated into English by Mason Neale and John Chandler. A number of these translations are also found in Lyra Messianica, pages 16, 36, 41, 160, 164, 169, 181, 264, 372. See Miller, Singers and Songs of the Church, page 142; Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Coffin, Charles (2), D.D[[@Headword:Coffin, Charles (2), D.D]]

             a Presbyterian minister, was born at Newburyport, Massachusetts, August 15, 1775; graduated at Harvard College in 1793; studied theology privately, and was licensed by Essex Middle Association, May 14, 1799. He spent several years raising the endowment for Greenville College, Tennessee, of which he became vice-president, and in 1810 president. In 1827 he became president of East Tennessee University at Knoxville and remained there until 1833. He died June 3,1853. See Sprague, Annals of the Amer. Pulpit, 4:246.

## Coffin, Charles B[[@Headword:Coffin, Charles B]]

             a Protestant Episcopal clergyman, was inducted into the ministerial office in 1868. In 1870 he was assistant minister of St. Luke's Church, New York city, which relation he sustained until 1873. In the following year he became rector of Trinity Church, Haverstraw, N.Y. He died July 9, 1875, aged forty-six years. See Prot. Episc. Almanac, 1876, page 149.

## Coffin, Nehemiah Cogswell[[@Headword:Coffin, Nehemiah Cogswell]]

             a Presbyterian minister, was born in New Hampshire in 1816. He graduated from Dartmouth College in 1836; studied theology for one year (1839) in Andover Theological Seminary, and graduated from Lane Theological Seminary in 1841. He was ordained September 10, 1843; was stated supply at Fearing, Ohio, from 1842 to 1845; at Bethel and Bremen,  in 1845 and 1846; at Hebron, from 1846 to 1851; teacher at Granville Female College, in 1851 and 1852; stated supply at Piqua, from 1852 to 1860; was without charge at Sandusky, in 1860 and 1861, and at Marblehead .from 1861 until his death there, January 9, 1868. See Trien. Cat. of Andover Theol. Sem. 1870, page 140.

## Coffin, Stephen[[@Headword:Coffin, Stephen]]

             a Free-will Baptist minister, was born at Alton, N.H., March 8, 1792, the youngest of fourteen children. He was converted at the age of twenty-one, and in 1839 became a member of the Church in Wolfborough. In the winter of 1841 he was ordained, and afterwards labored as an evangelist, spending most of the autumns and winters in preaching to destitute churches, and holding protracted meetings for nearly a year in Wisconsin and Illinois. He died in Dover, N.H., March 4, 1867. See Free-will Baptist Register, 1868, page 88. (J.C.S.)

## Coffing, Jackston Green[[@Headword:Coffing, Jackston Green]]

             a Congregational minister, was born at Redstone, Pennsylvania, September 21, 1824. He graduated at Marietta College in 1853; was a student at Union Theological Seminary from 1853 to 1856; then a resident licentiate in 1856 and 1857; was ordained November 9, 1856; was a foreign missionary at Aintab, Western Asia, from 1857 to 1861; also at Hajin and Adana, in 1861 and 1862, and was assassinated at Alexandretta, March 26, 1862. See Gen. Cat. of Union Theol. Sem. 1876, page 77.

## Cogan Thomas, M.D.[[@Headword:Cogan Thomas, M.D.]]

             an English Unitarian writer, was born at Rowell, Northamptonshire, in 1736. He officiated for some time as a Presbyterian minister at Amsterdam, but finally studied medicine, and practiced in London. He died in 1818. He published

(1) A Treatise on the Passions (Bath, 1802, 8vo; and 2d part, Bath, 1807-10):—

(2) Theological Disquisitions on Natural Religion and Jewish Morals (Lond. 1812, 8vo): —

(3) Characteristic Excellencies of Christianity (Lond. 1813, 8vo): —

(4) Letters to Wilberforce, on the Doctrine of Hereditary Depravity (Lond. 1815, 8vo): —

(5) Ethical Questions (Lond. 1817, 8vo). — Darling, Cyclopaedia Bibliographica, 1:714.

## Coggeshall, Freeborn[[@Headword:Coggeshall, Freeborn]]

             a Protestant Episcopal clergyman, was born at Newport, R.I., December 31, 1845. When he was a child his parents removed to Providence, and he fitted for college in the high-school of that city. He graduated with.the highest honors of his class at Brown University in 1867. He immediately entered the General Theological Seminary in New York, where he was a student for three years, with the exception of six months, which were spent in travel in the old world. He was ordained a deacon June 12, 1871, and commenced a mission at Elmwood, near Providence. He was ordained presbyter December 22 of the same year, and for about a year was assistant rector of the "House of Prayer” in Newark, N.J. He was assistant rector of the Church of the Advent in Boston, from the fall of 1872 until June, 1874, when he resigned his office and went abroad, intending to spend three or  four years in theological and literary study, at the University of Oxford. While engaged in his studies he performed ministerial duties in Oxford and the neighboring villages. Two years were devoted to most congenial work, and he had made his arrangements to return to his native country, when he died at Oxford, October 6, 1876. See Brown University Necrology, 1877. (J.C.S.)

## Coggeshall, Samuel D., D.D[[@Headword:Coggeshall, Samuel D., D.D]]

             a Methodist Episcopal minister, was born at Lynn, Massachusetts, February 18, 1811. He was converted in early life, and immediately began to preach; was admitted in 1832 into the New England Conference, in which and (after 1840) in the Providence (now the New England Southern) Conference he occupied important positions until his death, October 30, 1885. By private studies he acquired a good degree of scholarship, and was well known as a writer, especially on historical subjects, in the periodicals of his denomination. See Minutes of Annual Conferences, 1886, page 90.

## Coggeshalle, Ralph De[[@Headword:Coggeshalle, Ralph De]]

             a learned English Cistercian and historian, is chiefly known by his Chronicle of the Holy Land, which is valuable because he was an eye- witness of the facts related. He was at Jerusalem, and was wounded there during the siege of that city by Saladin. He died about 1228. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Coggin, David[[@Headword:Coggin, David]]

             a Congregational minister, was born in Massachusetts in 1817; graduated from Dartmouth College in 1836, and from Andover Theological Seminary in 1841; was ordained May 11, 1842; was pastor at Westhampton, Mass., and remained there until his death, April 28, 1852. See Trien. Cat. of Andover Theol. Sem. 1870, page 145.

## Coggin, Jacob[[@Headword:Coggin, Jacob]]

             a Congregational minister, was born at Woburn, Massachusetts, September 5, 1782. He graduated from Harvard College in 1803; studied theology with his pastor, Reverend Jonas Chickering, and was ordained in Tewksbury, October 22, 1806. Here he was sole pastor for more than forty years. Twice he represented Tewksbury in the legislature; was chosen, in 1852, a presidential elector, and in 1853 was a delegate to the convention for revising the constitution of the state. Governor Clifford appointed him one of the inspectors of the state's alms-house, upon the establishment of that institution, and he was chaplain of it till his decease, December 12, 1854. See Necrology of Harvard College, page 41. (J.C.S.)

## Coghill, Donald R.M[[@Headword:Coghill, Donald R.M]]

             an English Wesleyan minister, was born in Glasgow, Scotland, where he was converted at: the age of fifteen, and was educated at the university there. He was received by the conference in 1834, and sent to Hexham, next to Aberdeen, and finally to Wigton. In 1840 bodily affliction  compelled him to give up the active work. He died April 9, 1842. See Minutes of the British Conference, 1842.

## Cogitation[[@Headword:Cogitation]]

             (Chald. רִעְיוֹן, rayon', thought, Dan 7:28), an earnest action of the mind, elsewhere translated simply “thought.”

## Cogitosus[[@Headword:Cogitosus]]

             a monk of Kildare, is commemorated on April 18, in the Mart. Tallaght, where he is called "the wise." There is great diversity in the dates of his life, as given by different writers, but Lanigan and Petrie prove incontestably that Cogitosus must have written previously to A.D. 831, when Kildare was first plundered, and must have flourished at latest in the beginning of the 9th century (Lanigan, Eccles. Hist. of Ireland, 1:379 sq.).

## Cogler, Nerignandus[[@Headword:Cogler, Nerignandus]]

             a German poet of the Benedictine order, who lived in the early part of the 17th century, wrote Stillce Poeticae et Praofanae (Augsburg, 1730). See Hoefer, Nouv. Biog. Generale, s.v.

## Cognac, Councils Of[[@Headword:Cognac, Councils Of]]

             (Concilium Copriniacense or Campaniacum), were French provincial synods as follows:

I. Held on the Monday after the octave of Easter, 1238, by Gerard de Malemort, archbishop of Bordeaux, together with his suffragans. Thirty- eight canons, or articles of regulation, were published, among which we finrd some that show what great abuses had then crept into the monastic system.

9. Orders that each bishop shall take care that sentences of excommunication pronounced by a brother bishop be enforced. within his own diocese.

12 and 13. Forbid priests and monks to act as advocates in any cause, save that of their own churches or of the poor.

18. Fines those who continue forty days in a state of excommunication.

19. Directs that not only those persons who maltreat a clergyman shall be excluded from holding any ecclesiastical office or preferment, but their descendants also to the third generation.

20. Forbids abbots to give money to their monks in lieu of board, lodging, and clothing; also to take any entrance-fee from new-comers. Orders that, if the revenues of the house are too small for the maintenance of a large number of monks, the number shall be reduced.

22. Forbids monks to leave their walls without leave, and to eat abroad.

25. Orders that if either monk or canon shall be found to possess any property, he shall be deprived of church burial.

29. Forbids them to eat their meals with lay persons.

30. Forbids their living alone in priories, etc. See Labbe, Concil. 11:556.

II. Held in 1255, by the same archbishop, in which thirty-nine canons were published. The first seventeen are but a repetition of those of the Council of Cognac in 1238.

19. Relates to fasting and abstinence.

20. Prohibits, under pain of excommunication, to eat flesh in Lent, especially on the first Sunday.

21. Contains a list of festivals to be observed throughout the year.

22. Declares that there are but ten prefaces.

23. Forbids the laity to enter the choir during service.

24. Directs that women about the time of their confinement shall confess and communicate.

26. Excommunicates those who attend fairs and markets on Sundays or festival days.

38. Forbids the married clergy to exercise any ecclesiastical jurisdiction.

39. Forbids to bury any corpse within the church, except that of the founder, the patron, or the chaplain. See Labbe, Concil. 11:746.

III. Held in 1260, by-Pierre de Roncevaux, archbishop of Bordeaux. Nineteen statutes were made.

1. Forbids night-service or vigils either in the church or church-yard, on account of the disorders committed by the people who attended.

2. Forbids an ancient custom of dancing within the church on the day of the festival of the Holy Innnocents, and choosing a mock bishop.

5. Forbids a priest to marry parties belonging to another parish without the license of the chaplain or prior belonging to that parish.

7. Forbids, under anathema, cock-fighting, then much practiced in schools.

15 and 16. Forbid extra-parochial burial without the curate's permission. One object of this canon was to prevent the ecclesiastical burial of excommunicated persons. See Labbe, Concil. 11:799.

IV. Held in 1262, by. the archbishop of Bordeaux. Seven statutes were published.

1. Lays under an interdict those places in which ecclesiastical persons or property were forcibly detained.

5. Enjoins the clergy to say the office within churches with closed doors in places under interdict, and forbids any of the parishioners attending.

Another council was held by the same archbishop in the following year; the place is uncertain. Seven articles were agreed upon, of which the second declares that a person under sentence of excommunication for twelve months shall be looked upon as a heretic. See Labbe, Concil. 11:820-822.

## Cognatius[[@Headword:Cognatius]]

             SEE CAGNAZZO.

## Cognatus (or Cousin), Johannes[[@Headword:Cognatus (or Cousin), Johannes]]

             A Flemish historian and theologian, lived in the early part of the 17th century; was canon of the cathedral of Tournay, and wrote, De Fundamentis Religionis (Douay, 1597): — De Prosperitate ex Exitio - Salomonis (ibid. 1599): — Histoire de Tournai (in French, ibid. 1619, 2 volumes): — Historia Sanctorum (ibid. 1621). See Hoefer, Nouv. Biog. Generale, s.v.

## Cogshall, Israel[[@Headword:Cogshall, Israel]]

             a Methodist Episcopal minister, was born near Schenectady, N.Y., September 22, 1820. He was converted at the age of nineteen; soon afterwards received license to exhort; removed to Michigan, where he was  licensed to preach, and, after spending some time teaching school and preaching, was admitted into the Michigan Conference in 1843. At the opening of the Rebellion, he was appointed chaplain of the 19th regiment of Michigan Volunteers; on his return from the army served two years as agent of Albion College, and then again entered the regular itinerant ranks, in which he remained faithful until his death, April 7, 1879. Mr. Cogshall was thoroughly devoted to all the interests of the Church. He was a man of decided opinions and strong convictions, kind, sympathetic, active, studious, and successful. See Minutes of Annual Conferences, 1879, page 65.

## Cogswell William, D.D.[[@Headword:Cogswell William, D.D.]]

             a Congregational minister, was born in Atkinson, N. H., June 5,1787, and graduated at Dartmouth in 1811. He was ordained pastor in Dedham April 20,1815, and resigned in 1829 to accept the situation of general agent of the American Education Society, of which, in 1832, he was chosen secretary and director. In April, 1841, he resigned, and was elected professor of history and national education in Dartmouth. In January, 1844, he went to Gilmanton as president of the theological seminary. He died April, 1850. Dr. Cogswell published A Catechism on the Doctrines and Duties of Religion (1818) — Assistant to Family Religion (1826): — Theological Classbook (1831): — Harbinger of the Millennium (1833): — Letters to Young Men preparing for the Ministry (1837); and several occasional sermons. He was editor of the Amer. Quart. Register, of the N. H. Repository, of the 1st vol. of the New England Hist. and Genealog. Register and some other works. — Sprague, Annals, 2:605.

## Cogswell, James, D.D[[@Headword:Cogswell, James, D.D]]

             a Congregational minister, was born at Saybrook, Connecticut, January 6, 1720. He graduated at Yale College in 1742, and was ordained in 1744 over the Church in Canterbury, where he labored twenty-seven years. His next charge was Scotland, from 1772 to 1804. He died at the house of his son, Dr. Mason Fitch Cogswell, in Hartford, January 2, 1807. He was “learned, social, benevolent, submissive." He published six Sermons. See Cong. Quarterly, 1859, page 353.

## Cogswell, Jonathan, D.D[[@Headword:Cogswell, Jonathan, D.D]]

             a Presbyterian minister, was born at Rowley, Massachusetts, September 2,1782. He was converted when seventeen years of age, was educated at Harvard College, ordained in 1810, and stationed at Saco, where he labored with great success for eighteen years. In 1829 he was called to New Britain, Conn., where he labored faithfully for five years. In 1834 he was elected professor of ecclesiastical history in the theological seminary at East Windsor. He retired from public life on account of failing health, in 1844, and resided at New Brunswick, N.J., until his death, August 1, 1864. See Wilson, Presb. Hist. Almanac, 1865, page 85.

## Cohabitation[[@Headword:Cohabitation]]

             The delicacy of this subject did not prevent its being a subject of Mosaic legislation. SEE CHILDBIRTH. The following are some of the most important Scriptural notices respecting it. SEE MARRIAGE; SEE CONCUBINE.

1. Every concubitus, even conjugal and legitimate subjected both parties to a state of ceremonial impurity until evening (Lev 15:18; Joseph. Apion. 2:24; comp. Strabo, 16:745), a regulation which certainly served  not merely to restrain polygamy, but was also useful in a sanitary point of view. A similar statute originally prevailed among the Babylonians (Herod, 1:198; see Wesseling, in loc.). SEE UNCLEANNESS.

2. Whoever corrupted a maiden, either by deceit or force, was compelled to marry her, and pay her father a fine (properly 50 shekels, Deu 22:28 sq.); the latter must still be paid even when the father refused to permit the marriage (Exo 22:17; comp. Philo, Opp. 2:311; Mishna, Chetub 3). If the man used violence he forfeited the right of divorcing the woman ever after (the Egyptian law was still more severe on this point, Diod. Sic. 1:78). SEE TRESPASS.

3. In the case of seduction or rape occurring to a betrothed female in an inhabited spot, she must cry for help, or be considered as assenting to the debauchment, and thus subjected to the same punishment of stoning as the male party; but if she was in a lonely field, where her screams for assistance could be of no avail, she was presumed to have been forced, and the ravisher alone was stoned (Deu 22:23 sq.; comp. Joseph. Ant. 4:8, 23; Philo, 2:312); yet even in these cases the later interpreters of the law understood a repudiation by a bill of divorce as allowable (comp. Mat 1:19; see Paulus, Comment. 1:123). A priest's daughter thus playing the courtesan was (stoned and) burnt (Lev 21:9). (See generally Michaelis, Mos. Recht. 2:315 sq.; 4:298 sq.; v. 303 sq.) SEE FORNICATION.

## Cohana Forseh[[@Headword:Cohana Forseh]]

             in Lamaism, is an idol of the Tartars and Kalmucks, which seems to bear a resemblance to Siva, of India — at least, he is the destroyer. In one of his eight hands he holds a human head by the hair and a skeleton head in another; out of the fire which surrounds him there is a skull visible. A  broad chain of similar ornaments hangs below the breast and thigh. His three eyes see the present, the future, and the past; his eight hands are armed with all sorts of instruments of torture for his victims. At his feet there is a woman, whose head he seems to be about to cutoff. He lives entirely in flames, and in these he kills every one who approaches him; therefore Cohana Forseh is the most terrific idol in the entire Tartar circle of deities.

## Cohen, Moses[[@Headword:Cohen, Moses]]

             a French rabbi of the 3d century, was born at Lunel,. in Languedoc. He combated the principles of. the famous Maimonides, and gained the esteem of his co-religionists by various works which have not been published. See Hoefer, Nouv. Biog. Generale, s.v.

## Coheri, Abraham Ben-Sabata[[@Headword:Coheri, Abraham Ben-Sabata]]

             a Jewish schalar, was born at Zante in 1670. He died in 1729. He composed a Paraphrase of the Psalms in Hebrew verse, published at Venice in 1719. See Hoefer, Nouv. Biog. Generale, s.v.; Furst, Bibl. Jud. s.v. Zanti.

## Cohon, Anthyme Denis[[@Headword:Cohon, Anthyme Denis]]

             a French prelate, was born at Craon, in Anjou, in 1594. He was sent to his uncle, canon of the cathedral of Mans, to commence his studies, and thus had no difficulty in gaining admittance to the college of Angers. He hesitated for a time between oratory and law, but finally chose the former. On the resignation of his uncle he became canon of Mans, and later bishop of Nismes. His conduct during the pestilence of 1640 was worthy of much praise. In 1641 he assisted at the assembly of Nantes. On the death of cardinal Richelieu, who had been his patron and protector, he attached himself to cardinal Mazarin. But the Protestants and even the Catholics became his enemies, and Mazarin was obliged to remove him, and he accordingly sent him to the see of Dol. Cohon soon after abdicated in favor of Robert Cupif. After spending two years at the priory of St. Lonan, Cohon returned to the court, and rendered valuable service to Mazarin. At the consecration of Louis XIV he occupied the pulpit of the church at Rheims, and pronounced a discourse. Having already received the abbey of Flaran, after the consecration the young king also gave to him the abbey of Le Tronchet. His recall to the bishopric of Nismes only surrounded him  again with trouble and difficulties, and he died there November 7, 1670, leaving, Lettre a. M. le Cardinal de Lyon, found in MS. in the national library: — Lettre Contenant la Cabale Secrete avec Mazarin (Paris, 1649): — A qui Aime la Verite (anonymous): — Ordonnances Synodales du Diocese de Nismes (1670). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Cohort[[@Headword:Cohort]]

             (cohors), a military term used by the Romans to denote a company generally composed of 600 foot soldiers; a legion consisted of ten cohorts, every cohort being composed of three maniples, and every maniple of 200 men; a legion, consequently, contained in all 6000 men. Others allow but 500 men to a cohort, which would make 5000 in a legion. It is probable that cohorts among the Romans, as companies among the moderns, often varied as to their number. SEE ARMY. Besides the regular legionary cohorts, there were certain others separate and distinct from any legion, as the Cohortes Urbanoe and Praetorioe. Such appears to have been the “Italian band” mentioned in Act 10:1, which was in attendance on the Roman governor, who at that time was residing at Caesarea. Of the same description also was the “Augustan band” or cohort (Act 27:1), which most probably derived its name from Sebaste, the capital of Samaria. The  commanding officer of an ordinary cohort was called Tribunus Cohortis if it was composed of Roman citizens, or Prefectus Cohortis if composed of auxiliary troops. SEE BAND.

## Coifi[[@Headword:Coifi]]

             was the chief of the heathen priests of Edwin, king of Northumbria, in A.D. 627. He advised his master to accept Christianity at the preaching of Paulinus, and he himself desecrated the temple at Goodmanham, where he had so often officiated (Bede, H.E. 2:13).

## Coimbra, Bernardo de[[@Headword:Coimbra, Bernardo de]]

             a Portuguese Benedictine of the convent of Alcobaca, an encyclopaedist of the middle ages, of whom little is known. His book, still in MS., contains, De Coelo et Terra, de Luce, Aquis, Sole, Luna et Stellis, de Picibus et Avibus; de Paradiso de Formatione Primi Hominis; de Adam, Eva et Serpente, de Sex Diebus et Septimana,; de Adam, Eva et Filiis Eorum; de Enos, Enoch et Noe; de Arca et Diluvio; de Corvo et Columba; de Iride; de Vinea Noe et Inebriatione Ejus; and in the fourth part, de Corporali et Spirituali Fornicationi; de Lapsu Cujusdam Virginis; de Violatore Virginis, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Coimbra, Manoel de (1)[[@Headword:Coimbra, Manoel de (1)]]

             a Portuguese theologian born at Obidos, Brazil, was an indefatigable translator, and died in the 17th century, at the age of eighty years, leaving a large number of works, among which we cite, Banquete da Alma (1687): — Practica dos Exeracicios Spirituaes de Santo Ignacioa (Lisbon, 1687): — Astro Vespertino, de S. Lucar Theresa de Jesus (1689): — Relagam do Sumptuoso Apparato na Canonisa ao de Cinco Santos S. Laurennco Justiniano, S. Joao Capistrano, S. Joao de Sahagun, S. Joao de Deos e S. Paschoal Baylon (ibid. 1691).

## Coimbra, Manoel de (2)[[@Headword:Coimbra, Manoel de (2)]]

             a Portuguese theologian, was born in the 17th century, in Coimbra, and belonged to a noble family. He entered the order of St. Francis, and became guardian of the convent of San Francisco de Covilhao in 1695; and  occupied the same position at Coimbra about 1706. He became definitor of his order in the chapter of. 1709, and died in 1727, leaving Epitome Historial da Vida e Virtudes e Portentos do Invicto e Glorioso Padre S. Jodo Capistrano, etc. (Lisbon, 1692).

## Coimpte, Nicolas De[[@Headword:Coimpte, Nicolas De]]

             a French monk, who died at Paris in 1689, is the author of several geographical works, and a History of the Jews.

## Coin[[@Headword:Coin]]

             Before the Babylonian exile (see Deyling, Observ. 3. 222 sq., also in Ugolini Thesaur. 28) the Hebrews had and knew no regularly stamped money, but generally made use of a currency in traffic consisting of uncoined shekels (or talents) of silver, which they weighed out to one another (Gen 23:16; Exo 22:17; 2Sa 18:12; 1Ki 20:39; Jer 32:9 sq.; comp. Pliny, 33:13), just as among other nations in most ancient times uncoined metal served for money (AElian, Var. Hist. 12:10; Strabo, 3. 155), and even to this day the Chinese make their commercial transactions by means of silver bars (Rosenmüller, Morgenl. 1:98; see Sperling, De nummis non cusis, in Ugolini Thesaur. 28). Among the earliest Hebrews, but not afterwards (Crusius, De origin ib. pecunioe a pecore ante nummum sign. Petropol. 1748), an ox or other animal (comp. Pliny; 33:3) was traded instead of cash (see Michaelis, De siclo ante ex'l. Babyl. in the Comment. Soc. Gott. 2:1752, § 1). Yet already in the time of Abraham there circulated in hither Asia, as it seems, silver ingots (קְשַׁיטָה, Gen 33:19; Jos 24:32; see Gesenius, Thes. Heb. p. 1241; Bertheau, p. 24; Tuch, Gen. p. 399, 472) of a determined weight, which was probably indicated by marks (Gen 23:16; Gen 43:21) stamped upon them (so the Targum of Jonathan explains the former passage by פרקמטיא, i.e. πραγματεία). SEE KESITAH. Even under the regularly organized Hebrew state small silverpieces (comp, ἀργύρια, silverling) may have passed in exchange (as among their Phoenician neighbors; but see Herod. 1:94; Philostr. Her. 10:1), although destitute of national authority (see 1Sa 9:8; comp. Exo 30:13; Lev 27:3 sq.; Deu 14:26), the bars being weighed only in payment of large sums (comp. 2Ki 12:4), although modern Oriental merchants weigh out even regularly coined money (Volney, Voyage, 2:315). SEE MERCHANT. For transportation and preservation, money, as at this day in the East, was deposited in bags (2Ki 5:23; 2Ki 12:10; see Harmor, Observ. 3. 262). See, generally, Bertheau, Gesch. d. Isr. p. 14 sq.) SEE BAG.

After the exile Persian money was most current, especially the daric (q.v.), then Graeco-Syrian of the Seleucidae (q.v.), till the time (B.C. 143) of prince Simon (q.v.) the Maccabee, who secured from the Syrian monarchs the right of a native coinage (1Ma 15:6), and issued shekels (q.v.), both' whole and half of which several (some eight) are still extant. The following coin has on one side, in Samaritan, the name of Simon, and some emblems, upon which it is very difficult to pronounce, and on the other “The Deliverance of Jerusalem,” with the palm-tree and two vases. There are other coins, bearing on one side the inscription, in Samaritan, “Simon,” on the other, “Deliverance of Jerusalem,” which are supposed to have been struck by Simon Barcochab, not by Simon Maccabaeus.

There are marks on these coins of their having been struck twice, once by the Roman authorities, and again by the Jews; there are also examples of Greek and Roman coins of these double types applied one upon the other. A leaf and vase appear to be the general symbols of the coins struck in Judaea during the dominion of the high-priests, and the coins themselves are for the most part indifferently executed. Those of Alexander Jannaeus are all of bronze, as are also the coins of Antigonus; these last bear the symbol of a cornucopia, the type invariably found upon the coins of this prince. From the inscriptions on the above coins, it is supposed that Antigonus wished to declare that it was in the capacity of descendant of Mattathias that he was high-priest. The coins of the Judaean kings, from Herod the First, are all of bronze, with the exception of a silver one assigned to Herod the Third, which is supposed to be unique. Of Agrippa the Second there are many coins, struck after the destruction of Jerusalem, which present on their reverses portraits of the reigning emperors. The dates on these coins denote the year of the prince's reign. (See each of the kings in their order.) Eventually, however, these Maccabaean shekels passed out of circulation on account of foreign traffic (being especially supplanted by Tyrian mintage, according to Bertheau, p. 45 sq.). SEE MONEY-CHANGERS.

In the time of Christ Greek currency had mostly prevailed (computed, probably, at a depreciated rate), of which the following pieces are mentioned: the drachma (q.v.), which was the unit of value; the didrachma  (q.v.), or double drachm (δίδραχμον, Mat 17:24); and the stater (q.v.), or tetradrachm. The smallest coin was the lepton (λεπτόν, scale, “mite,” Mar 12:42; Luk 12:59), which was the seventh part of a gold piece (χαλκοῦς), or half the Roman quadrans or “farthing.” See MITE. Under the Roman rule the imperial currency naturally obtained in Palestine (see Mat 22:17-21), so that thenceforth the Roman becomes the standard (so in the Mishna, Baba Mezia, 4) of Jewish valuation (see Strong's Harm. and Expos. of the Gospels, Append. 1). Single coins of this currency named in the N.T. are the following:

(a) The denarius (q.v.), in Greek denarium (δηνάριον, Talm. דַּינָר, A. V. incorrectly “penny”), the usual unit of popular estimation, corresponding about to the modern shilling;

(b) The assarius (from as [i.e. aes, brass], which was strictly the basis of the Roman monetary system, like the modern penny), in Greek assarium (ασσάριον, Talmudic usually אַיסָּר), of copper (Mat 10:29; Luk 12:6), originally one tenth, then one sixteenth the denarius; it bore the effigy of the emperor during whose reign it was struck. SEE PENNY. (Comp. Kype, Observ. 1:57 sq.; Barth, Das rom. As und seine Theile, Lips. 1834.)

(c) The quadrans (or quarter), in Greek kodrantes (κοδράντης, Mat 5:26; Mar 12:42), which was one quarter the as, a copper coin. SEE FARTHING. The Attic drachma passed as equivalent to the Roman denarius. There are also occasional references to other and smaller coins (see the Mishna, Maaser Sheni. 2:9; 4:8; Kiddushin, 1:1; 2:1), e.g. the obolus (מְעָא, mea') = 4 assaria; the pondiun (פּוֹנְדַיּוֹן) = 2 assaria; besides certain antique values, e.g. the zuz (זוּז) = shekel, or .25 the stater; the perutah' (פְּרוּטָה) = piece of money in general, etc. (see Buxtorf, Lex. Talm. col. 175, 1235, 1754, 1812; Waserus, De nummis Hebraeor. 1. 2, c. 23). Coins were punctured and hung as nowadays around children's necks for ornament (Mishna, Chelim, 12:7). (See Otho, Lex. Rabb. p. 431 sq.; Klemm, De nummis Hebraeor. Tubing. 1730; Eisenschmidt, De ponderib. et nensuris vett. Romans Gresc. et Heb. ed. 2, Argent. 1737; Wurnm, De ponderum, nummorum et mensura. rationib. ap. Romans et Graec. Stuttg. 1821.) SEE MONEY.

The intrinsic worth of money in the various periods of the Hebraeo-Jewish antiquity is very difficult to estimate from the occasional intimations of  mercantile value (see Michaelis, De pretiis rer. ap. Hebr. ante exil. in the Comment. Soc. Gott. 3. 145 sq.), especially as the measure and quality of articles thus estimated is also uncertain (see Bockh, Metrolog. Untersuch. p. 420 sq.). SEE METROLOGY.

Examples somewhat indicative of this point, however, are the following: in times of plenty, 1 ephah of wheat sold for 1 shekel, and 2 ephahs of barley for 1 shekel (2Ki 7:3; comp. Polyb. 1:15); an Egyptian horse in Solomon's time was worth 150 shekels (1Ki 10:29); 30 shekels were generally given for a slave (Exo 21:32; comp. Gen 37:28); for 10 shekels a chaplain could be hired in the times of the Judges (Jdg 17:10). But in flush times prices were often much higher, e.g. a choice vine-stock was held at 1 shekel (Isa 7:23); a threshing-floor, with the oxen, cost David 50 shekels (2Sa 24:24); a single vineyard brought Solomon in 1000 shekels yearly (Son 8:11). Other less definite values may be collected as to fancy matters (Jdg 17:4; 1Sa 9:8; Neh 5:15). In later times a learned slave might be bought (according to Greek and Roman money) for 1 (Alexandrian) talent (Joseph. Ant. 12:4, 9); a farm-laborer's daily wages was 1 denarius (Mat 20:2); and the charge for more than a single day's tending of an invalid in a caravanserai was 2 denarii (Luk 10:35). (For other instances of expense, see Josephus, Ant. 14:2, 2; War, 1:33, 5; Life, 13:44.) The comparative cheapness of living among the Israelites (as among the ancients generally, see Bockh, Staatshaush. 1:65) is evident, owing, however, rather to the greater rarity of the precious metals as a circulating medium than to anything else. SEE NUMISMATICS.

## Coinchenn (or Conchenn)[[@Headword:Coinchenn (or Conchenn)]]

             was the name of two Irish virgin saints in the 7th and 8th centuries:

1. COINCHENN OF CAEL-ACHADH is commemorated August 20. Her monastery was probably at Killeigh, King's County, and she died about A.D. 743, according to the Irish annals (Colgan, Acta Sanctorua, page 607).

2. COINCHENN, THE DEVOUT, flourished, according to Colgan, in Ulster, in the beginning of the 7th century. She became abbess of Cill- Sleibhe, and died in 654. She is commemorated on March 13 (Lanigan, Eccl. Hist. of Irelandi, 1:38 sq.; O'Donovan, Four Masters, 1:168 n., 267).

## Coiner, Erasmus T[[@Headword:Coiner, Erasmus T]]

             a Methodist Episcopal minister, was born in Ross County, Ohio, February 2, 1832. He removed, at the age of sixteen, with his parents to Des Moines County, Iowa.; experienced religion in 1852; entered Mount Pleasant Collegiate Institute the same year; graduated at Iowa Wesleyan University in 1857; received license to exhort the same year, and entered the Iowa Conference. In 1861 he enlisted in the Fourth Iowa Cavalry, and was made first lieutenant of company D, in which capacity he proved himself a good soldier and officer, as well as an exemplary Christian. He died at Jacksonport, Arkansas, June 28, 1863. See Minutes of Annual Conferences, 1863, page 156.

## Coiningen[[@Headword:Coiningen]]

             in the Irish martyrologies, is called the pupil of St. Mac. Tail, bishop of Cill-Cuilinn, who died about A.D. 548. and is said to have. been denounced by the clergy of Leinster on her account. She is identified with "St. Cuach of Cill-Fionmaighe" in the County Wicklow, and is commemorated April 29.

## Coinsi Gautier Dre[[@Headword:Coinsi Gautier Dre]]

             a French ecclesiastic and poet, was born at Amiens in 1177. He was successively prior of the abbey of Vic-sur-Aisne, and of that of St. Medard of Soissons. He died in 1236, leaving in manuscript a French translation in verse of the Miracles de Notre Dame, written originally in Latin by Hugh Farsi, Heranan, Guibert of Nogent, etc. Several copies of this MS. are found in the imperial library of Paris. Some of the accounts of Coinsi were published by Legrand d'Aussi in his Recueil des Fabliaux. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle s.v.

## Cointa[[@Headword:Cointa]]

             SEE QUINTA.

## Coinualch[[@Headword:Coinualch]]

             (Coinwalch, or Cenwalh), king of Wessex, succeeded his father Cynegils in 648, being still a heathen.. In 645. having been .driven from his countr y by Penda, king of Mercia, he took refuge with Anna, king of the East Angles, at whose court he was converted to Christianity, and baptized by Felix, the bishop of the East-Angles. After three years of exile he returned and introduced Christianity into his dominions. The West-Saxon kingdom was greatly developed during his reign. He is the traditional founder of the see and cathedral of Winchester (Bede, H.E. 3:7; 4:12). He died in 672.

## Coislin Manuscript[[@Headword:Coislin Manuscript]]

             (so called from the library of Coislin, bishop of Metz, which originally contained most of the leaves), a name applied to two very different Greek uncial MSS.

1. CODEX COISLINIANUS, the great copy of the Sept. Octateuch, first made known by Montfaucon (Biblioth. Coislin. 1715), and illustrated by a fac- simile in Silvestre's Paleogr. Univ. No. 65. It contains 227 leaves in two columns, 13 inches by 9: the fine massive letters of the sixth or seventh century are much like those of the Alexandrian MS. In the margin, prima manu, Wetstein found Act 9:24-25, and so inserted this as Cod. F in his list of MSS. of the Acts. In 1842 Tischendorf observed nineteen other passages of the N.T., which he published in his Monumenta Sacra Inedita  (p. 400 sq.), with a fac-simile. These texts are Mat 5:48; Mat 12:48; Mat 27:25; Luk 1:42; Luk 2:24; Luk 23:21; Joh 5:35; Joh 6:53; Joh 6:55; Act 4:33-34; Act 10:13; Act 10:15; Act 22:22; 1Co 7:39; 1Co 11:29; 2Co 3:13; 2Co 9:7; 2Co 11:33; Gal 4:21-22; Col 2:16-17; Heb 10:26. These portions of the MS. are designated as Fa of the Gospels, etc. — Scrivener, Introd. to N.T. p. 105.

2. FRAGMENTA COISLINIANA, a relic of only fifteen leaves, written stichometrically, with a subscription referring to a comparison with the the copy at Caesarea, which had been written by Pamphilus himself. The letters are large and square. When somewhat faded, the whole (except the subscriptions, which were written in vermillion) was gone over again, most coarsely, by a corrector, who added the accents and breathings, but reblackened the letters in such a manner as thoroughly to destroy their elegance. Fourteen of these leaves were published by Montfau on (ut sup.), who ascribed the MS. to the fifth or sixth century. These sheets were used at Matthew Athos in 1218 as part of the covers of another book, which at length fell into Europeap hands, and was saved; the rest of the MS. had probably perished previously, or been destroyed in a similar manner. After the fire of St. Germain des Prex, where the fragments were preserved, twelve leaves only were found, which are now in the Imperial Library at Paris, and contain 1Co 10:22-29; 1Co 11:9-16; 1Ti 3:7-13; Tit 1:1 to Tit 3:15; Tit 1:15 to Tit 2:5; Tit 3:13-15; Heb 2:11-16; Heb 3:13-18; Heb 4:12-15. Two other leaves, however, were transferred to the Imperial Library at St. Petersburg, and contain Gal 1:4-10; Gal 2:9-14. Tischendorf has lately recovered another sheet from Matthew Athos, containing Col 3:4-11. These fragments are known as H of the Pauline Epistles. — Tregelles, in Home's Introd. new ed. 4:194. SEE MANUSCRIPTS, BIBLICAL.

## Coislin, Henri Charles De Cambout[[@Headword:Coislin, Henri Charles De Cambout]]

             duke of, a French prelate, nephew of the following, was born at Paris, September 15, 1664. He became successively princebishop of Metz, first almoner of the king, and member of the French Academy. Like his uncle, he displayed remarkable charity towards his diocesans; but he had a controversy with Rome, particularly on the bull Unigenitus. He bequeathed to the abbey of St. Germain. the celebrated library inherited by him from chancellor Seguier. Montfaucon gave a catalogue of the Greek manuscripts of the large collection, to a, great extent destroyed by a fire in 1793, the remains of which have been collected in the national library. Coislin died in, 1732, having published a Choix des Statuts Synodum of his predecessors in 1699: — Rituel (1713). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Coislin, Pierre de Cambout De[[@Headword:Coislin, Pierre de Cambout De]]

             a French prelate, was born at Paris in 1636. He became bishop of Orleans, first almoner of tie king, then grand almoner of France, and cardinal. He was held in high veneration for his benevolence, and the wise manner in which he accomplished the duties of his office, and for the aid which he rendered the Calvinists in allaying the persecution directed against them by the government after the revocation of the edict of Nantes. He died February 5, 1706. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Coit, Gurdon Saltonstall, D.D[[@Headword:Coit, Gurdon Saltonstall, D.D]]

             a Protestant Episcopal minister, was born in Connecticut in 1809. He graduated at Yale College in 1828; studied theology in Andover Theological Seminary one year; was ordained deacon Aug. 8,1830, and presbyter at St. John's Church, Bridgeport, Connecticut, in 1863; was rector of Christ Church, West Haven, in 1864 and 1865; of St. Michael's Church, Naugatuck, in 1866. After this time he preached occasionally, and died at Southport, November 10, 1869. See Trien. Cat. of Andover Theol. Sem. 1870, page 97.

## Coit, J. Townsend[[@Headword:Coit, J. Townsend]]

             a Presbyterian minister, was born at Buffalo, N.Y., May 8, 1824. He graduated at Yale College in 1844; during his college course was converted; entered the theological seminary at Andover, Mass., in 1845; after completing his studies, sailed for Europe in 1849, and remained there two years. In 1851 he was licensed by the Niagara Presbytery; in 1854, accepted a call from the Church at .Albion, N.Y., where he labored for five years; in 1860, accepted a call. from the Church of St. Peter's in Rochester, and died January 23, 1863. See Wilson, Presb. Hist. Almanac, 1864, page 105.

## Coit, John Calkins[[@Headword:Coit, John Calkins]]

             a Presbyterian minister, was born at New London, Connecticut, in 1799. For a time he studied and practiced law, and was president of a bank in Cheraw, S.C. He was finally ordained and installed pastor of an old-school Presbyterian Church in Cheraw. His ecclesiastical and political sentiments were of a very decided character. During the last few years of his life he was without pastoral charge, and, for the improvement of his health, resided in Wisconsin, North Carolina, and South Carolina successively. He died in Cheraw, February 6, 1863. See Obituary Record of Yale College, 1864.

## Coit, John Summerfield[[@Headword:Coit, John Summerfield]]

             a Methodist Episcopal minister, was born in New Jersey in 1828. He received a careful religious training; was apprenticed to a carpenter in Newark at. the age of seventeen; experienced religion about this time; served the Church as class-leader, exhorter, and local preacher; spent a year and a half in hard study at Pennington Seminary; and in 1853 was  admitted into the New Jersey Conference. In 1867 he was transferred to the Des Moines Conference, and in it served zealously until his death January 7, 1868. Mr. Coit was emphatically a good man, and an humble, devoted, and useful preacher. He was ever ready and a courageous. His preaching was sound, practical, and earnest. See Minutes of Annual Conferences, 1868, page 283.

## Coit, Joseph[[@Headword:Coit, Joseph]]

             a Congregational minister, was born at New London, Connecticut, April 4, 1673. He graduated at Harvard College in 1697, and was settled for several years on the Quinebaug, being ordained in 1705 and dismissed in 1748. His territory included what is now Plainfield and Canterbury. He died July 1, 1750, universally lamented. See Cong. Quarterly, 1860, page 289.

## Coit, Joseph Howland, D.D[[@Headword:Coit, Joseph Howland, D.D]]

             a Protestant Episcopal clergyman, was born in New York City, November 3, 1802. He graduated from Columbia College in 1820; studied two years thereafter in Princeton Theological Seminary; was ordained deacon in 1825; spent nearly the whole of his ministerial life, after 1832, as rector of Trinity Church, Plattsburgh, N.Y., and died there, October 1, 1866. See Prot. Episc. Almanac, 1867, page 101; Gen. Cat. of Princeton Theol. Sern. 1882, page 39.

## Coit, Thomas Winthrop, D.D., LL.D[[@Headword:Coit, Thomas Winthrop, D.D., LL.D]]

             a Protestant Episcopal divine, was born at New London, Connecticut, June 28, 1803. He graduated from Yale College in 1821; became rector of St. Peter's, Salem, Massachusetts, in 1827; of Christ Church, Cambridge, in 1829; of Trinity Church, New Rochelle, N.Y., in 1839; afterwards of St. Paul's Church, Troy; president of Transylvania University, Lexington, Kentucky; professor of Trinity College, Hartford, in 1849; in Berkeley Divinity School, Middletown, Connecticut, in 1872, and remained in that position until his death, June 21, 1885. He was the author of, Theological Commonplace Book (1832, 1857): — Remarks on Norton's Statement of Reasons, etc. (1833): — Bible in Paragraphs (1834; an abridgment of Townsend's Chronological Bible, which he also edited in full, 1837): —  Puritanism (1844), besides frequent contributions to the journals of his denomination.

## Cok, James[[@Headword:Cok, James]]

             a Scotch clergyman, was admitted the first Protestant minister at Ladykirk in 1585, and was before the assembly in 1597 "for tryal of the ministers of  Orkney." There is no further record of him. See Fasti Eccles. Scoticanae, 3:412.

## Cok, Thomas[[@Headword:Cok, Thomas]]

             a Scotch clergyman, took his degree at Edinburgh University in 1612; was admitted to the living of Cross and Burnessa before July, 1624, the first minister after the parish was formed; transferred to Ladykirk in 1635, and died Jan. 28,1646, aged about fifty-four years. See Fasti Eccles. Scoticanae, 3:409, 412.

## Cokburne, James[[@Headword:Cokburne, James]]

             a Scotch clergyman, was presented by the king to the parsonage and vicarage of Ayr in 1573, with the gift of the emolument of Kilmoir; in 1576; had a presentation to the living at Muckhart in 1585, and was deposed for non-residence in 1591. See Fasti Eccles. Scoticanae, 2:776.

## Coke Thomas, LL.D.[[@Headword:Coke Thomas, LL.D.]]

             first bishop of the Methodist Episcopal Church, was born at Brecon, Wales, Sept. 9, 1747; became a gentleman commoner of Jesus College, Oxford, in his 17th year, and after his graduation had charge of South Petherton parish, Somersetshire. While there he came under the influence of Methodism, and the increased fidelity and earnestness of his ministry excited so much opposition that he abandoned the place and joined Wesley, whom he equaled, if he did not surpass, in itinerant ministerial labors. In 1784 Wesley consecrated him a bishop for the Methodists in America, and  in the same year he presided at the organization of the Methodist Episcopal Church at Baltimore, Md., and consecrated Francis Asbury a bishop. If we except some local consecrations in the Moravian settlements, Coke was the first Protestant bishop of the Western hemisphere.

For many years he visited Ireland annually, and presided in its Conferences; he was repeatedly president of the English Conference; he traversed England, Scotland, Wales, and America throughout his long life. He was especially the “foreign minister” of Methodism. His stature was small, his voice feminine, but his soul was as vast as ever dwelt in a human frame. Though he became the first bishop of Methodism in the United States, he found not in a diocese coextensive with the new republic room for his energies. He was continually contriving new measures for the extension of the Gospel. His plans, had he been a man of ordinary, abilities, would have entitled him to the name of fanatic; but he was one of those rare spirits whose greatest conceptions and schemes are the legitimate products of their energies. He crossed the Atlantic eighteen times at his own expense. To the end of his life he had charge of the Methodist missions throughout the. world. He founded the negro missions of the West Indies, which have exerted an important influence on the history of those islands. They included 17,000 members at the time of his death. He not only visited his missions, but spent almost the whole of his patrimonial fortune in their support, preached for them, and begged for them from door to door. The missionary spirit was with him “as a burning fire shut up in his bones;” and during his life it was not deemed necessary to organize a missionary society among the Wesleyans, for he embodied that great interest in his own person.

When a veteran of almost seventy years, he presented himself before the Wesleyan Conference as a missionary for the East Indies. The Conference objected on account of the expense, but Coke offered to pay the charges of the outfit himself to the amount of $30,000, and so prevailed over all objections, and embarked with a small band of laborers. He died on the voyage, May 3, 1814, and was buried in the sea; but the undertaking succeeded, and the Wesleyan East India missions are the result. It has been justly asserted that, except Wesley, no man was ever connected with the Methodist body who contributed more to extend the blessings of Christianity. His colleague in the episcopacy of the American Church would not allow of even this exception; “a minister of Christ,” said Asbury, when the news of his death arrived — “a minister of Christ, in zeal, in labors, and in services, the greatest man of the last century.” Wesley used to say that Coke was a right hand to him.

Withal he was a voluminous  writer, publishing A Sermon on Education, 1773; An Address to the Inhabitants of Bristol, 1782; his ordination sermon at Baltimore, 1784; and many other sermons on the Divinity of Christ, The Witness of the Spirit, and three funeral discourses on the deaths of Wesley, Rev. Mr. Richardson, and Hester Ann Rogers; four sermons on the Christian Ministry; A Discourse on the Seventh Chapter of the Epistle to the Hebrews. He also issued An Address to the Societies in England on the Settlement of the Chapels, 1795; An Address to the Weepers, on a pamphlet of William Hammet, of South Carolina; Letters to the Societies, in reply to Rev. Melville Home, 1810; Life of Wesley, prepared jointly with Henry Moore; History of the West Indies, in 3 vols. 1808; numerous reports and addresses on the missionary cause; Commentary on the Holy Scriptures, 6 vols. 4to, completed in 1807; and, subsequently, Recent Occurrences of Europe considered in Relation to such Prophecies as are now fulfilling or remain yet to be fulfilled; and the Cottagers' Bible, with reflections at the end of the chapters for family reading. See London Review, Oct. 1860, art. 3; Drew, Life of Coke (New York, 1837); Etheridge, Life of Coke (Lond. 1860); Sprague, Annals, 7:130; Benson, Life of Coke (N. Y. 8vo); Stevens, History of Methodism, vols. 2 and in passim, and Hist. of the Methodist Episcopal Church, 4 vols. passim.

## Coker, George W[[@Headword:Coker, George W]]

             a Baptist minister, was born in Macon County, Tennessee, June 11, 1818. He united with the Church in 1837, and soon after was licensed to preach. In March 1841, he moved to Wayne County, south-east Missouri, where he was ordained in April 1843. He next took up his residence in Bollinger County, where he lived about twenty years, and during that time had the pastoral care of several churches, itinerating much in that region, and acting as missionary of the Cape Girardeau Association. He moved to Carlyle, Illinois, in 1864, where he gathered a church, of which he was pastor, and subsequently had charge of one or two other churches. He died May 25, 1874. See Borum, Sketches of Tennessee Ministers, 150-152. (J.C.S.)

## Col-hezeh[[@Headword:Col-hezeh]]

             (Heb. Kol-chozeh', כָּל אּ חֹזֶה, every seer; Sept. Χολεζέ, Χαλαζά), a descendant of Judah, being the son of Hazaiah, and father of one Baruch (Neh 11:5), B.C. ante 536. He had also a son named Shallun, who repaired part of the walls of Jerusalem after the Captivity (Neh 3:15).

## Cola[[@Headword:Cola]]

             (Χωλά, v. r. Κωλά and Κειλά), a place named only in the Apocrypha (Jdt 15:4) in connection with Chobai (q.v.), as one of the cities to which Ozias sent orders to expel the enemies of the Jews after the death of Holofernes. Simonis (Onom. N.T. p. 170) suggests Abel-mecholah. Reland, however (Paloest. p. 729), thinks it may be the CULON SEE CULON (q.v.) inserted by the Sept. among the cities of Judah (Jos 15:60).

## Cola, Gennaro Di[[@Headword:Cola, Gennaro Di]]

             an old Neapolitan painter, was born in 1320, and studied under Maestro Simone. The principal works of this artist are the altar-piece in Santa Maria, Naples, representing the Virgin and Dead Christ, with angels holding the instruments of the passion; A Magdalene in the chapel of the same church; — The Nativity and The Annunciation, in the tribune of San Giovanni. He died in 1370. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Colachus[[@Headword:Colachus]]

             SEE CELLACH.

## Colan, Wilson[[@Headword:Colan, Wilson]]

             a Free-will Baptist minister, was born at Newmarket, N.H., in 1775. In early life he removed to Berwick, Maine, and in 1800 removed to Waterville, where he became a Christian, and united with the Church. Subsequently he was ordained. In 1812 he removed to Fairfield, a few miles from Waterville, where he had purchased a farm. He preached on the Sabbath, and attended the meetings of his denomination, quarterly and yearly. Thus he spent fifteen years, and then devoted himself wholly to ministerial work, travelling among the poor churches, seldom receiving anything for his services, but rather contributing from his own resources to help his needy brethren. He died at Fairfield, August 1, 1846. See Free-will Baptist Register, 1848, pages 79, 80. (J.C.S.)

## Colangelo, Francesco[[@Headword:Colangelo, Francesco]]

             an Italian theologian and scholar, was born at Naples, November 25,1769. In 1783 he entered the congregation of the Oratory of Italy, in which he occupied high positions, and in 1820 was raised to the episcopal see of Castellamare. In 1825 he was appointed president of the Council of Public Instruction in the kingdom of Naples. He died January 15, 1836, leaving, Opuscoli Scientifici di Filalete: — Raccolta di Opere Appartenenti Alla Storia Letteraria: — Il Galileo Proposto Alla Gioventui. — Vita del Pontano: — Vita di Antonio Beccadelli, detto il Panarmita: — Vita di Gio. Battista della Porta: — Vita de San Nazzaro: — La Irreligiosa Liberta di Pensare: —Apologia della Religione Cristiana: — Istoria de Filosofi e Matematici Napolitani: — Omelia di S. Gio. Crisostomo Intitolata che Cristo sia Dio, translated from the Greek, with notes. See Hoefer, Nouv. Biog. Generale, s.v.

## Colarbasians[[@Headword:Colarbasians]]

             SEE COLARBASUS.

## Colarbasus[[@Headword:Colarbasus]]

             the name of a Gnostic mentioned by Hippolytus (Elenchos, 4:13; 6:5, 55), Epiphanius (Hoer. 35), Theodoretus (Hoeret. fabul, 1:12), Tertullian (adv. Valentin. 4, and in the appendix to the Praescripts, c. 50), and Augustine (de Hoer. c. 15), and whose system, according to these writers, was akin  to that of Valentinus, and still more to that of Marcus, representing likewise the emanation of aeons according to the order of the letters of the alphabet and of numbers. According to these writers, in the system of Colarbasus, the first emanation (the “Ogdoas” of Valentinus) did not signify eight different substances, but only eight different relations and effects of the one God, which, according to their different signification, received different names. In the system ascribed to Colarbasus, the aeons were not successively begotten, but all simultaneously brought into existence.

To the λόγος and the ζωή place was assigned in this system after the ἄνθρω — ος and the ἐκκλησία, an order differing from that in the system of Valentinus. Dr. Volkmar, in an essay entitled Die Koiarbasus- Gnosis (in Niedner's Zeitschriftfii Hist. Theol. 1855), undertook to show that all the accounts of Colarbasus in the writers above mentioned can be traced to the description by Irenaeus (1, 12, 3 sq.) of the system of the Gnostic Marcus and some modified systems; that the word Colarbasus with Irenaeus (1, 14, 1) is nothing but the mystical designation of the personified number Four (בֹּל עִרְבִּע) of the highest aeons, the holy τετρακτύς; and that all the subsequent accounts arose from an erroneous confusion of the two statements. This view of Volkmar has been adopted by most of the recent writers on Gnosticism. — Herzog, Real-Encyklop. 8:19 (of which our article is a free translation); Wetzer u. Welte, Kirchen- Lex. 2:691.

## Colas, Jean Francois[[@Headword:Colas, Jean Francois]]

             (also called de Guyenne), a French scholar, was born at Orleans in 1702. He entered the Jesuit order, but withdrew on account of his health, and became successively canon of Saint-Pierre-Empont and of the royal church of Saint-Aignan. Hedied November 3, 1772, leaving, Oraison Funebre de Louis d'Orleans (Orleans, 1752): — Discours sur la Pucelle d'Orleans  (ibid. 1760): — Le Manuel du Cultivateur dans le Vignoble d'Orleans (ibid. 1770). See Hoefer, Nouv. Biog. Generale, s.v.

## Colb, Andrew[[@Headword:Colb, Andrew]]

             a Scotch clergyman, was the first Protestant minister to the parish of Redgorton, appointed in 1574, having Luncarty in charge; was presented to the vicarage in 1577, and continued in 1591. See Fasti Eccles. Scoticanae, 2:655.

## Colbenschlag (or Colbenius), Stephen[[@Headword:Colbenschlag (or Colbenius), Stephen]]

             a German engraver, was born at Salzburg in 1591. He visited Italy early, and afterwards Rome, where he resided chiefly, and engraved several plates after the Italian masters, among which are, The Descent from the Cross; The Adoration of the Shepherds. He died in 1683. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Colberg, Ehregott Daniel[[@Headword:Colberg, Ehregott Daniel]]

             a Lutheran theologian of Germany, was born at Colberg, in Pomerania, Jan. 26,1659. He studied at the different universities, was for a time professor of ethics and history at Greifswald, afterwards pastor and member of consistory at Wismar, where he died, October 30, 1698. He wrote, De Tolerantia Diversarum Religionum in Politia: — De Origine et Progressu Haeresium et Errorum in Ecclesia; De Sapienta Veterum Hebraeorum: — Platonisch-hermetisches Christenthum. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:501. (B.P.)

## Colberg, Johann[[@Headword:Colberg, Johann]]

             father of the preceding, died doctor and professor of theology at Greifswald, September 19, 1687, leaving, De Syncretismo: — De Libris Symbolicis: — De Verbo Dei. See Witte, Diarium Biographicum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Colbert Charles-Joachim[[@Headword:Colbert Charles-Joachim]]

             a relative of the great Colbert, was born at Paris, June 11, 1667, became vicar of Rouen, and general agent of the French clergy. In 1797 he was made bishop of Montpellier, and devoted himself a great deal to induce the Reformed to apostatize. It was under his episcopate that the noted catechism called Catechisme de Montpellier was drawn up by father Poujet. Colbert, in several pastorals and mandements, opposed the bull Unigenitas (q.v.). Some of his writings (3 vols. 4to, 1740) were condemned at Rome. He died April 8,1738. — Hoefer, Nouvelle Biog. Generale, 11:114.

## Colbert De Seignelay[[@Headword:Colbert De Seignelay]]

             a French prelate anid statesman, was born in 1736 at Castle Hill, in Scotland, the original seat of the Colbert family. Being sent while young to France, he embraced the ecclesiastical calling, shortly after obtained the abbeys of Val-Richer and Soreze, and became vicar-general of Toulouse at the age of twenty-six. He was appointed, in 1781, bishop of Rode, and held various important positions in the ecclesiastical affairs of his time. Colbert joined great knowledge with sincere piety and pure morals. He died about 1808. See Hoefer, Nouv. Biog. Generale, s.v.

## Colbert Manuscript[[@Headword:Colbert Manuscript]]

             (CODEX COLBERTINUS), the latest critical designation of a beautiful cursive Greek MS. of the N.T., now deposited in the Royal or Imperial Library at Paris, of which it is No. 14 (Colbert. 2844); usually designated as 33 of the Gospels, 13 of the Acts and catholic Epistles, and 17 of the Pauline Epistles. It is very important in Biblical criticism, being styled by Eichhorn “the queen among the MSS. in cursive letters” (Einleit. ins N.T. v. 217). It contains all the Greek Test. except the Apocalypse, and includes a portion of the Sept. version of the Prophets. The order of the books is now much confused, but from the writing they appear once to have been arranged as usual. The edges of nearly all the leaves are torn, or cut away, or have otherwise decayed. The MS. has been much injured by exposure to dampness, and the ink has set off on the opposite page, especially in the Acts, so that it is very difficult to read (Tregelles, Account of the Printed Text of the Greek N.T., p. 162). In this way, however, by reading backward the parts thus transferred, many passages have been recovered of which the original writing has become totally effaced, or even the material containing it has perished.

It is written on vellum, in folio form, with 42 long lines in each page, in a fine round hand (which undergoes a gradual change in the course of the work), the accents sometimes neglected. Larroque first collated it, but very negligently, and his readings, as communicated by Allix, were inserted in Mill's edition of the New Testament, whence they were transferred to Wetstein's. Griesbach re-examined it in part; then Begtrup to some extent; and Scholz fully, but it would seem cursorily; Tregelles carefully collated it in 1850. “Its text was published by Sabatier” (Davidson, Treatise on Biblical Criticism, 2:246). It evidently belongs to the eleventh century, and remarkably confirms the readings of the oldest codices, especially those known as B, D, and L, leaning chiefly to the Alexandrian recension. — Scrivener, Introduction to the Criticism of the N. Test., p. 145; Tregelles, in Horne's Introduction, new ed. 4:209. SEE MANUSCRIPTS, BIBLICAL.

## Colbert William[[@Headword:Colbert William]]

             a pioneer of the Methodist Episcopal Church in Western New York, was a native of Maryland. He was admitted on trial into the Philadelphia Annual Conference in 1790. In 1792 we find him at the General Conference in the city of Baltimore; he then became connected with the circuits of Tioga and the lake country (a perfect wilderness at the time), and here he labored faithfully and uncomplainingly, notwithstanding the difficulties of all kinds which he had to encounter, until 1811, when he located. In 1826 he was readmitted as a supernumerary, which relation he retained until his death in 1833. — Minutes of Conferences, 2:281; Peck, Early Methodism, p. 39, 121, 272.

## Colbert, Jacques Nicolas[[@Headword:Colbert, Jacques Nicolas]]

             Roman Catholic archbishop of Rouen, of the same family, was born at Paris in 1654, was made archbishop at an early age, and was noted in his administration for his tolerance of the Reformed. He was one of the first  members of the Academy of Inscriptions and Belles-Lettres. He died Dec. 10, 1707. — Hoefer, Nouvelle Biographie Generale, 11:112.

## Colbert, Michel[[@Headword:Colbert, Michel]]

             a French ascetic theologian, was born about 1633. He entered the order of Prsemonstrants, and became abbot-general in 1670. He died at Paris, March 29, 1702, leaving Lettres d'un Abbe a ses Religieux (Paris): —  Lettres de Consolation, addressed to his sister on the loss of her husband. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Colburn, Hanford[[@Headword:Colburn, Hanford]]

             a Methodist Episcopal minister, was received into the Oneida Conference at its organization in 1832, ordained deacon, and sent to Danby Station, which then had only three members, without church, parsonage, or salary, but before a year closed he had a great revival. Subsequently he served Newark, Owego, and Binghamton. He was then made financial agent of Cazenovia Seminary, and in 1840 elected to the principalship of that institution. Being driven by sickness in his family to enter the mercantile business, he located at Elmira; also practiced medicine, which he had studied in his youth, at Albion. At the time of his death, in 1881, he was a member of the Central New York Conference. Mr. Colburn was a wise counsellor, a faithful friend, and a man of God. See Minutes of Annual Conferences, 1881, page 330.

## Colburn, Jonas[[@Headword:Colburn, Jonas]]

             a Congregational minister, was born at Dracut, Massachusetts, October 25, 1789. He studied at Phillips Academy, Andover, graduated at Middlebury College in 1817, and at Andover Theological Seminary in 1820; travelled a year in western New York as a missionary, and then returned, and preached for a short time in several villages in New England, when he was ordained, in 1824, over the Church in Leverett, Massachusetts. His other charges were Stoneham, Massachusetts, and Wells, Maine, whence he was dismissed in 1844; and did not again take a settled charge, but preached in various villages according to opportunity.. He died in Chicopee,  Massachusetts, November 19, 1862. See Cong. Quarterly, 1862, page 191.

## Colburn, Moses McLellan[[@Headword:Colburn, Moses McLellan]]

             a Congregational minister, was born at Fair Haven, Vermont, September 17, 1819. He studied at Burr Seminary, Manchester, and graduated from the University of Vermont in 1844; then taught in Montpelier two years, and graduated from Andover Theological Seminary in 1850. The next year he was ordained pastor of Pacific Church, New Bedford, Massachusetts; in 1852 was installed at South Dedham (now Norwood), where he remained until 1866; in that year became acting pastor at Waukegan, Illinois; and after a four years' service assumed the same relation to the Church at St. Joseph, Mich., where he remained until his death, January 26, 1876. Mr. Colburn was a conscientious student and an instructive preacher. See Cong, Quarterly, 1877, pages 413, 431,

## Colburn, Samuel S[[@Headword:Colburn, Samuel S]]

             a minister in the Methodist Episcopal Church South, was born in Greene County, Tenn., May 1,1807. He removed to Lafayette County, Missouri, in 1831, was converted in 1832, licensed to preach in 1833, and in 1835 entered the Missouri Conference, laboring therein continuously until 1859, when he became superannuated; but still continued to preach, as health permitted, until his death, August 26, 1875. Mr. Colburn was a man of thorough consecration, untiring energy, and living piety. See Minutes of Annual Conferences of the M.E. Church South, 1875, page 235; Simpson, Cyclop. of Methodism, s.v.

## Colburn, Samuel W[[@Headword:Colburn, Samuel W]]

             a Congregational minister, was born in Lebanon, N.H., about 1785. He graduated from Dartmouth College in 1808, was ordained at West Taunton, Massachusetts, August 29, 1809, and remained there until December 9, 1812. For some months he performed missionary labor in the state of Rhode Island. His health having been restored, he became pastor of the Third Church in East Abington, Massachusetts, October 13, 1813, and remained until February 5, 1830. His subsequent pastorates, which were not of long duration, were at Newark, N.J., West Attleboro, and Sandwich, Mass., and Little Campton, R.I. He died in New York city,  December 19, 1854. See Memorials of R.I. Congregational Ministers. (J.C.S.)

## Colburn, Zerah[[@Headword:Colburn, Zerah]]

             for several years an itinerant minister of the Methodist Church, was born at Cabot, Vermont, September 1, 1804. He was remarkably precocious, and so noted, as a child, for talent in computation that his father exhibited him in different cities in America and in Europe. Zerah spent three years in the Westminster school in London. On the death of his father in London, in 1824, he returned to the United States, and became a member of the Congregational Church in Burlington, Vermont, but not long afterwards joined the Methodists. Mr. Colburn is said to have displayed no uncommon ability as a preacher, and to have lost his peculiar mathematical power. He died at Norwich, Vermont, March 2, 1839. (J.C.S.)

## Colby, Gardner[[@Headword:Colby, Gardner]]

             a distinguished Baptist layman and philanthropist, was born at Bowdoinham, Maine, September 3, 1810. When but twenty years of age he opened a store in Boston, and steadily rose in mercantile success, carrying on for many years the manufacture of woollen goods, in connection with Hon. J. Wiley Edmunds, and during the late civil war becoming a large government contractor for the army. In 1870 he was interested in the building of the Wisconsin Central Railroad, and in securing the government appropriation of lands along its line. Early in his business life he formed the habit of cheerful giving; for years was a trustee and treasurer of the Newton Theological Institution; and gave liberally to Brown University, of which he was a trustee for nearly a quarter of a century. The cause of missions, both home and foreign, found in him an efficient helper. In 1867 the name of Waterville College was changed to that of Colby University, in testimony of the appreciation of the corporation of a gift of $50,000 made to the institution by Mr. Colby. He died at his residence in Newton Centre, April 2, 1879. See The Boston Advertiser, May 3, 1879; The Watchman, April 10, 1879; Cathcart, Baptist Encyclop. s.v. (J.C.S.)

## Colby, John[[@Headword:Colby, John]]

             a Baptist minister, was born in Sandwich, N.H., December 9, 1787, but at fifteen years of age moved to what is now Sutton, Vermont. He made a profession of his faith by baptism December 8, 1805, about four years after  was licensed to preach, was ordained November 30, 1809, and spent nearly the whole of 1811 in New Hampshire as an itinerant. His work was greatly blessed, revivals of religion everywhere following his labors, especially in Montville, Maine, where many were converted. Mr. Colby continued his itinerant work for the next year or two, visiting many sections of New England, and preaching with great zeal and unction. On his way south for the benefit of his health, he died at Norfolk, Virginia, December 23, 1818. See Barrett, Memoirs of Eminent Ministers, pages 55-63. (J.C.S.)

## Colclazer, Thomas[[@Headword:Colclazer, Thomas]]

             a Methodist Episcopal minister, was born in Georgetown, D.C., April 5, 1811. He was converted, in Ohio in 1830, and in 1851 entered the North Indiana Conference, in which he labored with zeal and fidelity until his death, September 26, 1865. Mr. Colclazer was a plain, earnest man, a good preacher, and a faithful Christian. See Minutes of Annual Conferences, 1866, page 69.

## Colcu[[@Headword:Colcu]]

             SEE COLGA.

## Colczawa, Charles[[@Headword:Colczawa, Charles]]

             a Bohemian scholar of the Jesuit order, who lived in the early half of the 18th century, wrote, Exercitationes Dr amatice (Prague, 1703, 3 volumes): — Progymnasmata in Triplici Genere Chriarum (ibid. 1708). See Hoefer, Nouv. Biog. Generale, s.v.

## Colden[[@Headword:Colden]]

             is the family name of several Scotch clergymen, of whom we notice the following:

1. ALEXANDER, took his degree at the University of Edinburgh in 1675; became minister to the Presbyterian congregation at Enniscorthy, Ireland; was called to the living at Bonkle, Scotland, in 1690; was a member of the General Assembly the same year, and also in 1692; was transferred to Dunse in 1693, and promoted to Oxnam in 1700. He scrupled to take the oath of abjuration, but did so in 1719. He died June 29, 1738, aged eighty- three years. Mr. Colden wrote the preface to Boston's Crook in the Lot,  and was a true friend of that author, and a minister of true piety, learning, wisdom, and diligence. See Fasti Eccles. Scoticanae, 1:404-408, 510, 511.

2. GEORGE, took his degree at the University of St. Andrews in 1627, was presented to the living at Kinross in 1641, and died while attending a meeting of the synod at St. Andrews, April 5, 1665, aged sixty years. See Fasti Eccles. Scoticanae 2:596.

3. JAMES, son of the minister at Oxnam, was licensed to preach in 1722; presented to the living at Whitsome in 1723, and ordained; and died September 20, 1754, aged fifty-eight years. See Fasti Eccles. Scoticanae, 1:451.

4. JOHN, second Protestant minister at Borthwick in 1586; was transferred to Newlands, but was refused in 1592; resigned in 1594, and was admitted to Kinross. He, with two others, was appointed to sharply rebuke the earl and countess of Morton for entertaining in their house the earl of Huntly and others. He was a member of the assembly in 1602, and was one of forty-two who signed a protest to parliament in 1606 against the introduction of episcopacy. He opposed the archbishop taking the moderator's chair at the synod in 1607, for which he was censured and restricted to his parish. He died before October 6, 1640. His son George succeeded to the benefice. See Fasti Eccles. Scoticance, 1:252, 266; 2:596.

5. ROBERT, took his degree at the University of St. Andrews in 1626; was first a minister in Ireland, but was driven off by the cruelty of the rebels, and a collection was made for him in the kirk at Dunfermline in March, 1643. He was appointed minister at Bonkle, Scotland, in 1650, and died after March 29, 1664. See Fasti Eccles. Scoticanae, 1:408.

6. THOMAS, took his degree at the University of St. Andrews in 1657, was appointed to the living at Dalmeny in 1664, transferred to Carsphairn in 1669, and continued in March, 1672. See Fasti Eccles. Scoticanae, 1:181, 705.

## Colding, Paul Janus[[@Headword:Colding, Paul Janus]]

             a Danish scholar, who lived in the early half of the 17th century, and preached at Winding, in the isle of Zealand, wrote Etymologicum Latinum, cum Interpretatione Donica (Rostock, 1622). See Hoefer, Nouv. Biog. Generale, s.v.

## Cole, Albert (1)[[@Headword:Cole, Albert (1)]]

             a Congregational minister, was born at Saco, Maine, February 19, 1809. He graduated from Bowdoin College in 1834; studied at the Theological Institute of Connecticut, and completed his course at Bangor, Maine, in 1837; was ordained at Blue Hills, October 24, the same year, and, after a successful pastorate, was dismissed August 23, 1843. He died at his native place, March 23,1845. See Hist. Cat. of Theological Institute of Connecticut, page 15. (J.C.S.)

## Cole, Albert (2)[[@Headword:Cole, Albert (2)]]

             a Congregational minister, was born at Cornish, Maine, July 15, 1818. He studied at Limerick Academy, and graduated from Bangor Theological Seminary in 1846; was ordained pastor of the Church in Winslow March 24, 1847, and dismissed December 31, 1850. About three years he was acting pastor in Sanford, and held the same position in Limerick from 1853 until December 1855, when he was installed pastor. Although he resigned this parish in March 1857, he was hiot dismissed until March 1860. He was acting pastor in Cornish from 1858 until his death, January 29, 1881. See Cong. Year-book, 1882, page 25.

## Cole, Baxter[[@Headword:Cole, Baxter]]

             an English Independent minister, studied under Dr. Marryat in London. He was first a teacher at Peckham, then morning preacher at Ropemaker's Walk, Moorfields. In 1765 he removed to Wymondham, Norfolk; but in 1766 returned to London, and devoted himself to literary pursuits, for which his learning, piety, diligence, and sound judgment qualified him. He was actively employed in publishing Dr. Lardner's works; in 1793 in editing the Protestant Dissenters' Magazine, and several other publications. Hea died in Essex (his native place), October 13, 1794, aged about seventy years. See Wilson, Dissenting Churches, 2:554.

## Cole, Benjamin (1)[[@Headword:Cole, Benjamin (1)]]

             a Baptist minister, was born in Maine about 1760, and was licensed by the Lewiston Conference (so called), and ordained an evangelist in 1801. In 1802 he was chosen pastor of the Church in Lewiston, and continued in this relation nearly forty years, with the exception of a few short intervals, when he was engaged in missionary labors in destitute sections of the state  of Maine. He died in September 1839. See Millett, History of Baptists in Maine, page 440. (J.C.S.)

## Cole, Benjamin (2)[[@Headword:Cole, Benjamin (2)]]

             a Canadian Methodist minister, was born in Quebec in 1825. He was converted in 1849, entered the Wesleyan ministry in 1855, retired in 1870, and died at Abbotsford, August 2, 1870. He was generous, cheerful, social, an enthusiastic musician, a true friend, and deeply pious. See Carroll, Case and his Contemporaries (Toronto), 1867, 5:250.

## Cole, Charles[[@Headword:Cole, Charles]]

             an English Baptist minister, was born at Wellow, Somerset, May 20, 1733. He was brought up in the Church of England, converted in 1753 under a Baptist minister, baptized in 1756; began to preach in May 1758, at Whitchurch, and for fifty-four years continued to minister there and in some villages around; his church increasing fourfold. He died December 3, 1813. Mr. Cole published some hymns in 1789 with the title A Threefold Alphabet of New Hymns. See Gadsby, Hymn-writers, page 39.

## Cole, Clifford[[@Headword:Cole, Clifford]]

             a Free-will Baptist minister, was born at Stark, N.H., February 19, 1813. He was converted at the age of fifteen, and united with the Methodist Episcopal Church, of which his parents were members, but subsequently joined a Free-will Baptist Church. He was licensed to preach in 1842; ordained January 13, 1845, and became pastor of the Stark and Milan Church, where, for twenty years, he continued to be loved and respected in. the community and blessed in his labors. He died June 10, 1882. See Morning Star, July 12, 1882. (J.C.S.)

## Cole, Erastus[[@Headword:Cole, Erastus]]

             a Presbyterian minister, was born at Colesville, N.Y., August 13, 1796. He was educated in Oneida Academy, and began his ministerial labors in Colesville. In 1839 he removed to Litchfield, Ohio, where he was pastor for two years; then to Huron, in 1841, where he remained for six years. He died October 18, 1862. Mr. Cole was regarded by his associates as an able, evangelical, and earnest preacher of the Gospel. See Wilson, Presb. Hist. Almanac, 1863, page 290.

## Cole, George (1)[[@Headword:Cole, George (1)]]

             an English Baptist minister, was born at Bodiest, Northamptonshire, Jan. 13, 1798. He was converted at the age of fifteen, joined the Wesleyans, and became a local preacher. In 1823 he united with a Baptist church in Kimbolton. He studied under his pastor, and in 1826 was ordained in Lynn, Norfolk; in 1828 became pastor in Kenilworth, in 1831 in Leamington, and in 1838 removed to Evesham, Worcestershire. In 1842 he accepted a call to the Church Street Church, Blackfriars, London. His next pastorate was in Exeter, and his last in Naunton, Gloucestershire, where he died, December 31, 1857. See (Lond.) Baptist Hand-book, 1858, page 48. (J.C.S.)

## Cole, George (2)[[@Headword:Cole, George (2)]]

             a Baptist educator and editor, was born at Sterling, Connecticut, June 22, 1808, and graduated from Brown University in 1834. From that year to 1837 he was professor of mathematics in Granville College (now Denison University), Ohio. In 1838 he became editor of what is now The Journal and Messenger at Cincinnati, which office he held for nine years. For several years he was engaged in secular business, being, for a part of the time, one of the editors of the Cincinnati Gazette. In 1856 he returned to his old position as editor of The Journal and Messenger, and remained in this position until 1864. He died in Dayton, Kentucky, July 14, 1868. See Cathcart, Baptist Encyclop. page 245. (J.C.S.).

## Cole, George Washington[[@Headword:Cole, George Washington]]

             a Protestant Episcopal minister, was born at Saco, Maine, January 5, 1805, and graduated from Bowdoin College in 1830. After teaching in Germantown, Pennsylvania, for a year, he pursued a course of theological study in the General Theological Seminary of New York. For two years thereafter he was a professor in Bristol College, Pennsylvania; was next rector of a parish in Westchester for a year; of a parish in Tecumseh, Michigan, four years; and had entered upon his ministerial duties in Kalamazoo when he died, in 1840. See Hist. of Bowdoin College, page 408. (J.C.S.)

## Cole, Henry, D.D.[[@Headword:Cole, Henry, D.D.]]

             an English Romanist divine, and opponent of the Reformation, was born at Godshill, Isle of Wight, and was educated at Winchester School and New College, Oxford, where he became fellow in 1523. In 1540 he became rector of Chelmsford; in 1542, warden of New College. On the accession of Edward VI, Dr. Cole inclined to the Reformation, but afterwards returned to his original views, and after Queen Mary's accession he became a zealous Romanist. ‘When Cranmer was burnt, Cole preached a violent sermon at the execution. In 1557 he was made “vicar-general of spiritualities” under Cardinal Pole. He was prominent in “all the proceedings against Protestants in those dreadful times.” In the first year of Elizabeth he was fined 1000 marks “for contempt of the queen's majesty,” and in May, 1560, he was sent to the Tower, where he did not remain long. He died in London in 1579. Among his writings are, Disputation with Cranmer and Ridley, 1554; Funeral Sermon at the burning of Cranmer (both in Fox's Arts and Monuments); Letters to Bishop Jewell, Lond. 1560, 8vo. — Strype, Annals; Burnet, History of the Reformation; Hook, Ecclesiastes Biography, 4:126.

## Cole, Isaac D[[@Headword:Cole, Isaac D]]

             a minister of' the Reformed (Dutch) Church, was born at Spring Valley, N.Y., January 25, 1799. His early life was passed in the Collegiate Church of New York city, under the instructions of Drs. J.H. Livingston, J.N. Abeel, and G. Kuypers; and from 1807 to the date of his conversion, in 1818, under the ministry of Christian Bork. Owing to repeated attacks of blindness, brought on by excessive study, his attempts to enter college were defeated. In 1826 he became a successful teacher in New York city. The difficulty with his eyes having passed away, he graduated from New Brunswick Seminary in 1829; was licensed by the Classis of New York, August 4 of that year; and ordained by the Classis of Paramus, May 24, 1831. He was assistant pastor at Tappan from November, 1829, to May 24, 1831; colleague at Tappan until December 12, 1832; Second Church, Totowa, till December 16, 1833; Tappan again, to February 9, 1864; and afterwards remained without a charge,. but occasionally supplied the Presbyterian Church at New Hempstead, N.Y., till August 30, 1878, when he died. He was a plain, strong, clear, honest, earnest, loving man and preacher. See Corwin, Manual of the Ref. Church in America (3d ed.), page 213.

## Cole, James[[@Headword:Cole, James]]

             an English Baptist minister, was born in 1776, converted in early life, and became pastor of an Independent Church in Bury St. Edmunds. In 1801 he was baptized by immersion, and became, in 1806, the pastor of the Baptist :Church in the same place in which he began his ministerial work. Here he remained until 1817, and then removed to Otley, where, for more than sixteen years, he labored with much acceptance and success. He died May 26, 1837. See (Lond.) Baptist Hand-book, 1838, page 22. (J.C.S.)

## Cole, Joseph[[@Headword:Cole, Joseph]]

             an English Wesleyan minister, commenced his ministry in 1780; retired in 1815, residing at Carmarthen, and died January 8, 1826, aged seventy- eight. He had peculiar tact in rebuking sin with effect, yet without giving offence. See Minutes of the British Conference, 1826.

## Cole, Leroy[[@Headword:Cole, Leroy]]

             a Methodist Episcopal minister, was born in Essex County, Virginia, June 5, 1749. He was converted in 1777; the same year was licensed to preach, and admitted into the travelling connection. He began his ministry in North Carolina; preached regularly until long after the Revolution; served the Church some years as a local preacher, and spent his latter life as a superannuate of the Kentucky Conference, dying triumphantly, February 6, 1830. See Minutes of Annual Conferences, 1831, page 115.

## Cole, Nathaniel[[@Headword:Cole, Nathaniel]]

             a Baptist minister, was born at Swansea, Massachusetts, July 14, 1780. In his youth he removed to Otsego County, N.Y., where he was employed partly as a mechanic, and partly in teaching. In 1806 he settled as a merchant in Southfield, Madison County, where he was also a magistrate, and then county judge. In 1812 he represented the town in the New York Assembly. In 1816 he was baptized by Rev. Nathaniel Moore, and united with the Church in Fenner. With but limited preparation for the Christian ministry, he was ordained April 8, 1818, continued to preach for nine years, and died July 4, 1827. Mr. Cole was a peacemaker, yet firm, bold, decided, quick, ready, and communicative. See Haynes, Bapt. Cyclop. 1:181. (J.C.S.).

## Cole, Robert W[[@Headword:Cole, Robert W]]

             a minister in the Methodist Episcopal Church South, was born in East Tennessee in 1818. He received an early religious education; became eminently pious in youth, and at the age of eighteen entered the Tennessee Conference. In 1841 he was transferred to the Memphis Conference; spent 1843 and 1844 very usefully as a local preacher; re-entered the effective ranks in 1845, and was appointed to the Belmont Circuit, where he died, October 8, 1846. Mr. Cole was extremely modest and retiring, and never appeared to be conscious .of his intellectual powers. He was sound in judgment and doctrine, and eminently equipped with all the Christian graces. See Minutes of Annual Conferences of the M.E. Church South, 1846, page 78.

## Cole, Samuel (1)[[@Headword:Cole, Samuel (1)]]

             a Congregational minister, was born at Mexico, N.Y., January 18, 1807. He received his preparatory education at Oneida Institute and at Oberlin, and graduated from Oberlin Theological Seminary in 1838. In 1839 he was ordained an evangelist at Oberlin, and labored as such for some years. He was acting pastor at West Tisbury, Massachusetts, from 1851 to 1855; at Weymouth, Ohio, from 1855 to 1861; West Gloucester, Mass., from 1861 to 1867; at Saybrook, Ohio, from 1867 to 1871; at Randolph, from 1872 to 1876. From thence he removed to Kingsville, where he remained without charge until his death, March 15, 1877. (W.P.S.)

## Cole, Samuel (2)[[@Headword:Cole, Samuel (2)]]

             a Baptist minister, was born in Massachusetts in 1823. He graduated from Waterville College in 1850, and from the theological seminary in Rochester in 1852. He had a vigorous intellect, and took high rank as a scholar. His ordination took place in Belfast, Maine, July 27, 1853. During his short pastorate he gave himself to work with an intensity of devotion rarely excelled. "Humble, studious, and spiritual, success attended his efforts, and a brilliant future opened before him." Prostrated by disease brought on by overwork, he went to his father's house in Beverly Massachusetts, and died there, November 11, 1854. See Watchman and Reflector, December 21, 1854. (J.C.S.)

## Cole, Thomas[[@Headword:Cole, Thomas]]

             an English Nonconformist, was educated at Westminster School, and at Christ Church, Oxford. In 1656 he became principal of St. Mary's Hall, where he was tutor to John Locke. In 1660 he was ejected from Oxford by the king's commissioners for nonconformity, and opened an academy at Nettle. head, Oxfordshire. Thence he removed to London, where he became pastor of a large congregation, and one of the lecturers at Pinner's  Hall. He was a strong opponent of the Neonomian (q.v.) doctrine. He died in September, 1697. Among his writings are, A Discourse on Regeneration, Faith, and Repentance, Lond. 1689, 8vo; A Discourse of the Christian Religion; Imputed Righteousness for Justification incomprehensible by human Reason. — Calamy, Nonconfornmist's Memorial, 1:196.

## Cole, Thomas (1)[[@Headword:Cole, Thomas (1)]]

             an English divine was born in 1726. He was educated at Queen's College, Cambridge where he took the degree of LL.B. in 1751. At the time of his death, June 6, 1796, he was vicar of Dulverton. He was the author of The Arbour, or, The Rurai Philosopher (1756, 4to): — Discourses on Luxury, Infidelity, and Enthusiasm (1760, 12mo): — The Life of Hubert, a narrative, descriptive, and didactic poem (1795, 8vo). See The (Lond.) Annual Register, 1796, page 62.

## Cole, Thomas (2)[[@Headword:Cole, Thomas (2)]]

             a celebrated painter, was born at Bolton-le-Moors, Lancashire, England, February 1, 1801. His parents, who had previously lived in America, returned in 1819, and settled in Philadelphia, where young Cole aapplied himself to wood-engraving. and music. In 1820 he began portrait-painting in Steubenville, and afterwards took up historical painting. In 1825 he removed to New York city, and laid the foundation of his fame by painting scenes among the Catskills. His finest pictures are the four called The Voyage of Life, which have been engraved. He died at Catskill, N.Y., February 11, 1847. A Memoir of him has been written by Reverend L.L. Noble (N.Y. 1855).

## Cole, Thomas (3)[[@Headword:Cole, Thomas (3)]]

             a Presbyterian minister, was born in Delaware. He spent over two years (1824, 1825) in Princeton Theological Seminary, and was then ordained by the Presbytery of Gallipolis, Ohio. He was in 1830 and 1831 stated supply  for a church in New Richmond; labored as missionary in Ohio in 1832 and 1833; was pastor in Augusta, Kentucky, in 1836, for a Congregational Church; agent for the American Bible Society, St. Louis, Missouri, from 1855 until his death, July 18, 1870. See Gen. Cat. of Princeton Theol. Sem. 1881, page 49.

## Cole, William[[@Headword:Cole, William]]

             an English clergyman and an eminent antiquary, was born at Little Abington, Cambridgeshire, August 3, 1714. He was educated at SaffronWaldeni, Eton, and. Clare Hall, Cambridge, where he was admitted to one of Freeman's scholarships in April, 1734. During 1736 and 1737 he travelled in Flanders and Portugal. In 1739 he was made commissioner of peace in the county of Cambridge. He was ordained deacon in 1744, and was for some time curate to Dr. Oakes, rector of Wethersfield, in Suffolk. He was admitted to priest's orders in 1745, and elected a fellow of the Society of Antiquaries in 1747. He went to France in 1768, after having been rector for some years of Bletchley, in Buckinghamshire, which place he resigned March 20, 1767. He then removed to Waterbeche, and from thence to Milton, near Cambridge, where he died, December 16, 1782. Among his works are Grose's Antiquities: — Bentham's Ely: — Life of Cardinal Pole: — Collection of Poems, and some Sermons, which he left to Cambridge University. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cole, William J[[@Headword:Cole, William J]]

             a Methodist Episcopal minister, was born about 1843. He began preaching at the age of eighteen, under the direction of the Canadian Wesleyan Conference; removed to Charleston, S.C., in 1865; immediately connected himself with the South Carolina Mission Conference, and in its active ranks died, July 13, 1867. Mr. Cole possessed uncommon mental power, a remarkable winsomeness of manner, a prepossessing personal appearance, and an energy and perseverance that knew no hinderance. See Minutes of Annual Conferences, 1868, page 1.

## Cole. Jirah D., D.D[[@Headword:Cole. Jirah D., D.D]]

             a Baptist minister, was born at Catskill, N.Y., January 14, 1802. He was converted under the ministry of Dr. Howard Malcom, then a youthful pastor in Hudson; was baptized in Catskill, March 4, 1821. He pursued his literary and theological studies at Hamilton, graduating in 1826. After supplying the Church in Greenville for a short time, he was ordained, September 12, 1827, and was pastor in Ogden until November 21, 1831; for three years at Fredonia; then supplied the Second Church, Rochester, several months; supplied the Church at Parma Corners for a time, and for  two years and a half preached at Fabius. After this he became the soliciting agent of the Missionary Union, one year in New York and another in Ohio, Indiana, Illinois, and Missouri. The two following years he was pastor in Ithaca, N.Y.; then agent of the American Baptist Home Society for Maine, New Hampshire, and Vermont; for five years (1843-48) pastor at Whitesborough, N.Y., and meanwhile acted as corresponding secretary. o the New York Baptist Convention. From 1848 to 1850 he was pastor at Nunda. In 1850 he received an appointment to the north-western agency of the Missionary Union, and had his headquarters at Chicago. This position he held for seven and a half years; then became pastor in Delavan, Illinois, and in 1860 in Barry. His other pastorates were ini Galva, Cordova, Atlanta, Lockport, and Rosetta, Illinois, and Valparaiso, Indiana. He died in Chicago, March 27, 1883. During this long period of service he performed a large amount of work as an author and compiler. He was one of the editorial committee appointed to prepare the memorial volume of the first half century of Madison University, and was also the author of a History of the Rock Island Association. As the appointed historian of the Baptists of Illinois, he left, at his decease, a work in MSS., which is represented as being one of great value. See the Chicago Standard, April 5, 1883; Cathcart, Bapt. Encyclop. page 246. (J.C.S.)

## Colebrooke, Thomas[[@Headword:Colebrooke, Thomas]]

             a famous Sanscrit scholar, was born in London, England, in 1765. In 1782 he went to India, where he devoted himself to the study of Sanscrit. After an absence of thirty years he returned to London, and died there in 1837.  He was one of the first scholars who made Europe acquainted with the religion, legislation, history, and science of the Hinduts. His essays, published in the Transactions of the Asiatic Society at Calcutta and London, were reprinted in 1837, under the title, of Miscellaneous Essays. His paper on the philosophy of the Hindius was translated into French by Pauthier. See Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Colefax, Wiliam[[@Headword:Colefax, Wiliam]]

             an English Congregational minister, was born near Nantwich in 1792. He was left an orphan in early childhood; converted in his twentieth year; received his ministerial training at Idle Academy, and was ordained pastor in 1821 at Hexham. In 1833 he removed to Pudsey, Yorkshire, where he continued till 1846, when he resigned the ministry. He died March 6, 1872. See (Lond.) Cong. Year-book, 1873, page 321.

## Coleman, Andrew (1)[[@Headword:Coleman, Andrew (1)]]

             an extraordinary young Irish Methodist preacher, was born in Coleraine, County Antrim. At the age of seventeen he had mastered the usual studies of a college curriculum. He was converted under the ministry of Thomas Barber, a Wesleyan evangelist; in 1785 was recommended to the Dublinl Conference, and sent to the Sligo Circuit. After a few months' exhausting labor he returned to Coleraine, and died, June 18, 1786, aged eighteen years. Coleman's was a lovely character — humble, modest, affectionate, and thoroughly consecrated. He had a brilliant mind and a wonderful memory. See Etheridge, Life of Dr. Adam Clarke, page 51; Clarke, Miscellaneous Works (edited by Everett), 12:348; Everett, Wesleyan Centenary Takings, 1:229.

## Coleman, Andrew (2)[[@Headword:Coleman, Andrew (2)]]

             a Methodist Episcopal minister, was born in West Virginia, April 5, 1790. He entered the Pittsburgh Conference in 1825; in 1842 was transferred to the Rock River Conference; in 1844 became a member of the Iowa Conference, and in 1856 of the Upper Iowa Conference. The following were his appointments: Dubuque, Rock Island, Burlington, Burlington District, De Moines District, Pittsburgh Circuit, Iowa City District, Pioneer Circuit, Lisbon, De Witt, Cedar Rapids, Rockdale, La Motte, Iowa City Circuit, De Witt Circuit. In 1872 he became superannuated, and resided at  Oskaloosa, Iowa, where he died, May 4, 1881. Mr. Coleman was an eminently godly man, of catholic spirit and ardent zeal. See Minutes of Annual Conferences, 1881, page 321.

## Coleman, Henry[[@Headword:Coleman, Henry]]

             an English Congregational minister, was born at Harrold, Bedfordshire, March 11, 1809. He was educated at Newport-Pagnell College, and settled at Wickhambrook, in Suffolk, in 1838. Here he labored with eminent success until the beginning of 1864, when he removed to Halesworth, and thence, in 1868, to Penryn, Cornwall, where he continued ten years. He retired finally from active service in August 1879, and died at Southampton, August 11, 1882. See (Lond.) Cong. Year-book, 1883, page 271.

## Coleman, Isaiah B[[@Headword:Coleman, Isaiah B]]

             a Free-will Baptist minister,. was born March 7, 1809. He was licensed to preach May 10, 1834; ordained in March 1835, and served as pastor of the Church in West Stephentown, N.Y., about forty years. He assisted in the organization of several churches of his denomination, and was ever ready toa respond to calls upon his services as a minister of the Gospel. He died March 14, 1883. See The Morning Star, April 4, 1883. (J.C.S.)

## Coleman, James[[@Headword:Coleman, James]]

             a Methodist Episcopal minister, was born in Black River Township, N.J., October 30, 1766, of Presbyterialn parents, who removed west of the Alleghanies in 1777, and settled on the Monongahela river. About the close of the Revolution he was converted, licensed to exhort, and in 1791 entered the itinerant ranks, and was appointed to Ohio, Circuit. Subsequently he served several years as a missionary in Upper Canada, where he endured dreadful privations, and exhibited wonderful zeal and fidelity. His latter years were spent as a superannuate in the New York Conference. He died at his residence in Ridgefield, Comnecticut, February 5, 1842. Mr. Coleman was a man of very limited intellectual culture, but of many Christian graces. His great faith, singleness of heart, and marvellous unction in prayer made him powerful in the extension of Christ's kingdom. See Minutes of Annual Conferences, 1842, page 309.

## Coleman, James A[[@Headword:Coleman, James A]]

             a Methodist Episcopal minister, was born at Baltimore, Maryland. He was converted at the age of fourteen, licensed to exhort two years later, two later to preach, and at the age of nineteen was employed as junior preacher on Castle Fin Circuit, Baltimore Conference. In 1851 he became a member of the conference, was sent as junior preacher to Shrewsbury Circuit, and afterwards in turn to Westminster, Liberty, and Hampstead, Maryland; was appointed to Alleghany Circuit in 1855; afterwards served Bedford Circuit, Cassville, and Birmingham Circuit, Pennsylvania; became chaplain in the United States navy on board a receiving-ship in the harbor of Brooklyn, N.Y., and thirteen months later removed to Philadelphia, Pennsylvania, where he remained a superannuate, until his death, March 30, 1879. Mr. Coleman was affable, earnest, affectionate, and pre-eminently successful. See Minutes of Annual Conferences, 1880, page 23.

## Coleman, John[[@Headword:Coleman, John]]

             a Protestant Episcopal minister, was a native of Bath Parish, Dinwiddie County,Virginia. He was educated and prepared for the ministry principally by the Reverend Devereux Jarratt; but the war of the Revolution prevented his obtaining orders in England. In 1780 he became a Methodist local preacher, but left that Church in 1784. In 1787 he was admitted to holy orders, and became minister of St. John's and St. James's parishes, in Baltimore County, Maryland. For four years (1799-1803) he was rector of St. Thomas's Parish, in the same county, and then returned to that of St. James. He died in Baltimore County, January 21, 1816, aged fifty-eight years. Mr. Jarratt committed to Mr. Coleman the publication of his Autobiography. For seventeen years the latter was a member of the Standing Committee, and five times was a delegate to the General Convention. In 1804 he was named as a candidate for the suffragan episcopate of Maryland, but failing health prevented his election. See Sprague, Annals of the Amer. Pulpit, 5:220.

## Coleman, Lyman, D.D[[@Headword:Coleman, Lyman, D.D]]

             an eminent Presbyterian or Congregational divine and educator, was born at Middlefield, Massachusetts, June 14, 1796. He graduated at Yale College in 1817, and for three succeeding years was principal of the Latin Grammar School in Hartford, Connecticut; next a tutor in Yale College for four years,. during which time he studied theology. From 1828 to 1835 he  was pastor of the Congregational Church at Belchertown, Mass. After this he taught, first at the Burr and Burton Seminary in Vermont, next for seven years as principal of the English department of Phillips Academy, Andover. He then made a visit to Germany, and spent seven months in study with Neander, the eminent historian, which resulted in the preparation of his learned work, Primitive Christianity. On his return he was made professor of German in Princeton College. He continued there and at Amherst and Philadelphia — the next fourteen years, having also a connection with various other institutions. In 1856 he revisited Europe, and extended his travels to the Holy Land, the Desert, and Egypt. In 1861 he succeeded Dr. Cattell in the chair of ancient languages in Lafayette College, but after 1862 devoted himself solely to Latin. For many years he continued his lectures to the students on Biblical and physical geography. He was also professor of Hebrew, conducting classes in that study for fifteen years. He died at Easton, Pennsylvania, May 16, 1882. Eminent in solid abilities, in accurate scholarship, in stores of accumulated learning, — in extended usefulness, Dr. Coleman was no less eminent in the graces of the Spirit. His principal published works are, The Antiquities of the Christian Church: — The Apostolical and Primitive Church: Historical Geography of the Bible: — Ancient Christianity Exemplified: — Historical Text-book and Atlas of Biblical Geography: — A Manual on Prelacy and Ritualism; all of which have been republished in England. See The Presbyterian, March 25, 1882; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Kellogg, Commemorative Sermon (Easton, 1882). (W.P.S.)

## Coleman, Reuben[[@Headword:Coleman, Reuben]]

             a Methodist Episcopal minister, entered the travelling ministry in connection with the Texas Conference, in 1870, and labored faithfully until his decease, December 3, 1875. Mr. Coleman was a man of commanding presence, irreproachable character, and of earnestness and effectiveness in the ministry. See Minutes of Annual Conferences, 1876, page 8.

## Coleman, Seymour[[@Headword:Coleman, Seymour]]

             a Methodist Episcopal minister, was born in Litchfield County, Connecticut, December 23, 1794, of devout Huguenot parents. About 1812 he removed with them to Fulton County, N.Y., where he engaged in school-teaching from the age of eighteen to thirtyone, meanwhile zealously continuing his study of books and men. He was also, during this time,  admitted to the bar of Fulton County; but soon after gave up his profession, began preaching, and in 1828 entered the New York Conference. In 1832, on the formation of the Troy Conference, he became a member of it. His appointments extended through all the districts of that large conference. He died at his post, January 23, 1877. Mr. Coleman was endowed with a forcible intellect, and natural heroism. His religious experience was rich, and his daily life unsullied. See Minutes of Annual Conferences, 1877, page 67.

## Coleman, Thomas (1)[[@Headword:Coleman, Thomas (1)]]

             a Puritan divine, was born at Oxford, England, in 1598. He was vicar of Blyton, and subsequently rector of St. Peter's, Cornhill, London, and died in 1647. He published sermons and theological treatises (1643-46). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Coleman, Thomas (2)[[@Headword:Coleman, Thomas (2)]]

             an English Congregatiaoal minister, was born at Kettering in 1798, and was studiously and religiously inclined from childhood. He was refused admission to Hoxton Academy on account of the loss of one of his eyes, yet he persevered in the work of self-improvement. In 1822 he became pastor of the Independent Church at Wollaston, Northamptonshire, and in 1831 at Ashley and Wilbarston. Failure of health in 1867 compelled him to resign. Subsequently he became totally blind, yet, from the tenacity of his memory and his disciplined habits of thought, he continued to preach almost to the end of his life, frequently conducting the whole service himself. He died at Market Harborough, December 30, 1872. Mr. Coleman is spoken of as being "a strenuous student." His historical acquirements, especially, were very considerable. He published, Memorials of the Independent Churches in Northamptonshire: — The Two Thousand Confessors of 1662: — The English Confessors after the Reformation to the Days ofthe Commonwealth; also other works, chiefly expository, as well as contributing many articles to denominational periodicals. See (Lond.) Cong. Year-book 1874, page 318.

## Coleman, Thomas Clarke[[@Headword:Coleman, Thomas Clarke]]

             a minister of the Methodist Episcopal Church South, was born in Jefferson County, Georgia, February 8, 1794. He was left an orphan when but a few months old; was converted about 1810 licensed to exhort in 1826, to  preach in 1832, and in 1835 entered the Georgia Conference. For about twenty years he labored on circuits, and in mission fields in Georgia and Florida. Failure of health then obliged him to retire from all stated services, and he spent the following years in great bodily suffering. He died July 25, 1875. Mr. Coleman had scarcely any. early educational advantages. His wife taught him to read. His mental habits were fixed before he entered the ministry, and he never acquired the capacity for sermonizing; yet he was a preacher of rare success through the power of his exhortations and prayers. He was all aflame with zeal and. devotion. His life was exemplary, full of pathos, sympathy, and deep devotion. See Minutes of Annual Conferences of the M.E. Church South, 1875, page 173.

## Coleman, William (1)[[@Headword:Coleman, William (1)]]

             an English Baptist minister, was born in 1776. His first settlement in the ministry was at Lessness Heath, Kent, where he was ordained in 1809. Here he remained from 1809 to 1823, and then removed to Colnbrook, Bucks, where he was pastor from 1823 to 1845. In 1846 he accepted a call to the Church at Bexley Heath, Kent, where he died, October 4, 1848. See (Lond.) Baptist Hand-book, 1849, page 41. (J.C.S.)

## Coleman, William (2)[[@Headword:Coleman, William (2)]]

             a Canadian Methodist minister, was a Cornishman. He was converted at nineteen; emigrated to Canada in 1831; was a lay evangelist for six years; entered the ministry in 1837, retired in 1872, and died at his home at Scarborough, Ontario, May 27, 1879, aged seventy-one years. Mr. Coleman was a man of thorough consecration and of strong and constant piety. See Minutes of the Toronto Conference, 1879, page 15.

## Coleman, William A[[@Headword:Coleman, William A]]

             a Baptist minister, was born of Episcopal parentage, near St. John, New Brunswick, November 1816. He united with the Baptist Church at Portland, December 25, 1840; was ordained at North Esk in 1845; labored in several fields, baptized one thousand and fifty persons, and died at Sackville, March 7, 1877. He was characterized by executive ability, judgment, dignity, calmness, and humility. See Minutes of Baptist Convention of N.S., etc., 1877; Bill, Fifty Years with the Baptists, page 537.

## Colendal, Heinrich[[@Headword:Colendal, Heinrich]]

             a German theologian of the Jesuit order, was born at Cologne, April 15, 1672. He was successively missionary, professor of theology at Osnabruck, royal chaplain at Dresden, preacher and rector at Cologne. He died January 23, 1729. His principal works are, Confabulatio Catholicum inter et Lutheranum (Cologne, 1710): — Osnabrugensis Rusticus Edoctus (ibid. eod.): — Nullitas Sacerdotii Lutheranorum (ibid. 1713). See Hoefer, Nouv. Biog. Generale, s.v.

## Colenso, John William, D.D[[@Headword:Colenso, John William, D.D]]

             an Anglican prelate, was born at St. Austell, Cornwall, January 24, 1814. He took all but the highest mathematical honors at Cambridge in 1836; was successively a master at Harrow (1838), a resident fellow and private tutor at St. John's College, Cambridge (1842); rector of Forncett St. Mary, near Norwich (1846), and was consecrated bishop of Natal on the creation of that see in 1853. Great excitement was caused by his publication of St. Paul's Epistle to the Romans, newly Translated (1861), in which he denied the doctrine of eternal punishment. But a still greater agitation was caused by his Pentateuch and Book of Joshua Critically Examined (in seven parts, 1862-79), in which he questioned the authenticity of the Pentateuch. This called forth innumerable replies and criticisms, and even severe Church discipline. The bishop of Capetown, who, by the various letters patent, was metropolitan of the Church of England in South Africa, summoned the bishop qf Natal to his tribunal on a charge of heresy, and deposed him from office. The judicial committee of the privy council set aside, on constitutional grounds, the sentence of deposition. The trustees of the Colonial Church Bishoprics' Fund nevertheless withheld bishop Colenso's salary, and he sued for it before lord Romilly, master of the rolls. That judge declared that heresy would be a justification for withholding the salary, and that, if the charge were preferred, it would be his duty to try it  in accordance with the law of the Church of England. But the charge was not preferred, and, of course, the Capetown deposition could not be held a justification. Thus the bishop of Natal continued to enjoy his salary and the property of his see, and with a good conscience, for it was the opinion of his friends that a charge of heresy could not have been maintained against him under the standards of the Church of England. He died at Natal, June 20, 1883. Besides a series of mathematics for schools, and some minor works, bishop Colensot published, Lectures on the Pentateuch and the Moabite Stone (1873): — the New Bible Commentary —Critically Examined (1871-74). He also translated the New Test. and part of the Old Test. into the Zulu language, and published a Zulu grammar with dictionary. (B.P.)

## Coleoni, Celestini[[@Headword:Coleoni, Celestini]]

             an Italian historian and theologian of the Capuchin order, a native of Bergamo, lived in the early half of the 17th century. His principal works are, Istoria Quadripartita di Bergamo (Bergamo and Brescia, 1617, 1619, 3 volumes): — Vita S. Patritii, etc. (Brescia, 1617): — De Matrimonio Gratae Virginis (ibid. 1719): — Vita Firmi et Rustici. (ibid. 1618). See Hoefer, Nouv. Biog. Generale, s.v.

## Coler, Jakob[[@Headword:Coler, Jakob]]

             a Lutheran theologian of Germany, was born at Gratz, in Voightland, in 1537. He studied at Frankfort-on-the-Oder, was in 1564-pastor at Lauban, in Upper Lusatia, and in 1573 at Neukirch, where he held a colloquy with L. Crentzheim and M. Flacius, concerning original sin. In 1575 he was made doctor of theology and professor of Hebrew at Frankfort; in 1577 he was called to Berlin as member of consistory; became in 1600 superintendent of the Guistrow district in the duchy of Mecklenburg, and died March 7, 1612. He assisted Hutter in the edition of his famous Hebrew Bible, and wrote, De Immortalitate Animae: — De Exorcismo: — De Libero Arbitrio. See Koller, Wolaviographia; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Coler, Johann Christoph[[@Headword:Coler, Johann Christoph]]

             a German Protestant theologian and bibliographer, was born September 7,1691, at Alten-Gonttern, near Langensalza. He studied at Wittenberg, and was made adjunct to the philosophical faculty in 1716. In 1720 he became pastor at Brucken, but four years later went to Weimar, as teacher at the gymnasium. In 1725 he was appointed pastor of St. James's, in 1731 court preacher, and died at Weimar, March 7, 1736. His principal works are some academical dissertations: De Ephraemo et Joanne Damasceno (Wittenberg, 1714): — Historia Gothofr. Arnoldi (ibid. 1718): — Acta Litteraria Academiae Wittebergsensis (ibid. 1719): — Bibliotheke Theologische (Leips. 1724-36): — Anthologia, seu Epistolae Varii Argumenti (ibid. 1725): — Acta Historico-ecclesiastica, an ecclesiastical  gazette, written in German (Weimar, 1734). See Hoefer, Nouv. Biog. Generale, s.v.

## Coler, Johann Jakob[[@Headword:Coler, Johann Jakob]]

             a German theologian, was born at Zurich inn the 16th century. He was one of the pupils of Theodore Beza, and wrote An Anima Rationalis sit ex Traduce (Zurich, 1586). The success of this little treatise was very great, and Rodolphe Goclenius printed it a second time in his collection of writings upon the origin and nature of the soul, De Hominis Perfectione (Marburg, 1694). We are also indebted to Coler for Praefatio in Epistolas Hutteni, with a collection of letters from Hutten (Nuremberg, 1604). See Hoefer, Nouv. Biog. GeCnerale, s.v.

## Coleridge, John[[@Headword:Coleridge, John]]

             an English clergyman, father of the poet, was vicar of Ottery St. Mary, in Devonshire, and died about 1781. He published A Critical Latin Grammar." — Miscellaneous Dissertations Arising from the 17th and 18th Chapters of the Book of Judges (1768). He is said to have been a man of learning and research. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Coleridge, Samuel Taylor[[@Headword:Coleridge, Samuel Taylor]]

             was born at Ottery St. Mary, in Devonshire, of which parish his father was the vicar, on the 21st of October, 1772. An orphan at the age of nine, he was sent to Christ's Hospital, where Charles Lamb was among his contemporaries. Here he made very great progress in classical knowledge, and at an early age plunged deeply into metaphysics. Speaking of himself in the Biographia Literaria (vol. 1, p. 15), he says: “At a very premature age, even before my fifteenth year, I had bewildered myself in metaphysics and in theological controversy. Nothing else pleased me. History and particular facts lost all interest in my mind. Poetry itself, yea, novels and romances, became insipid to me.” In 1791 he entered Jesus College, Cambridge, but in the second year of his residence he suddenly left the University in a fit of despondency, occasioned, it is said, by unrequited love; and after wandering for a while about the streets of London in extreme pecuniary distress, terminated this adventure by enlisting in the 15th Dragoons, under the assumed name of Comberbatch.

One of the officers, questioning him in a friendly manner, and eliciting his real history, communicated Coleridge's situation to his friends, who forthwith effected his discharge. Coleridge now betook himself to Bristol, where he joined with three other young and clever men, like himself of ardent poetic temperaments, and imbued with strong but vague ideas of universal brotherhood — Southey, George Burnet from Oxford, and Lovell, a young Quaker. They formed a scheme for emigrating to the banks of the Susquehanna in North America, to form a social colony, where selfishness was to be proscribed. But money was needed to establish this “pantisocracy,” as they termed it, and Coleridge had not enough to furnish him with daily subsistence. Joseph Cottle, a benevolent bookseller at Bristol, finding that he had written enough poems to make up a small volume, offered him thirty guineas for them. The volume was published in 1794, and other literary schemes were projected. In 1795 Coleridge married Miss Sarah Fricker, of Bristol, a sister of the wife of his friend Charles Lloyd. In 1796 he published a volume of poems, the greater number of which had been written at earlier periods,  interspersed with some by Charles Lamb; and in 1797 a second edition appeared, with the addition of some poems by Charles Lloyd.

Coleridge was at this period of his life a Unitarian. He says of himself, “I was at that time, and long after, though a Trinitarian (i.e. ad normam Platonis) in philosophy, yet a zealous Unitarian in religion; more accurately, I was a psilanthropist, one of those who believe our Lord to have been the real son of Joseph, and who lay the main stress on the resurrection rather than the crucifixion” (Biog. Lit. 1:168). In 1798 Coleridge visited Germany, and went through a course of German literature. On his return to England he went to live at the Lakes, where Southey and Wordsworth had then settled, the one at Keswick, and the other at Grasmere. The appellation of “Lake-poets” was given to these three writers after the publication of the Lyrical Ballads. Coleridge now became connected with the Morning Post, and wrote both on politics and literature. From about 1808 to about 1814 he contributed to the Courier. In 1809 he edited the Friend, first published as a periodical at the Lakes. He left the Lakes in 1810, and did not afterwards return to them; his wife and children remained in the house of Southey, and wholly dependent on him. On Coleridge's first arrival in London he resided with Mr. Basil Montagu, and in 1816 he became the guest of Mr. Gillman at Highgate, in whose house he died. The many friendships which Coleridge attracted to himself through Life, the sincerity and constancy of which were abundantly shown, place in a striking light the amiability of his character; his neglect of his family and extreme carelessness respecting the obligations, both personal and pecuniary, which devolved upon him, as strikingly illustrate its weakness.

 It was not before the commencement of his residence in London that he formed any very extensive acquaintance with the writings of the later German metaphysicians, by the adoption of whose method and terminology, rather than by any development of a system, in his subsequent publications, he came to be accounted the representative of German metaphysics in England. He published successively, between the years 1817 and 1825, the Lay Sermons, the Biographia Literaria, the bound volume of the Friend, the Constitution of the Church and State according to the Idea of each, and the Aids to Reflection. During most of his life Coleridge was poor and dependent, from careless improvidence. He suffered also from chronic ill health, combined with, and to a certain extent caused by, a habit of using opium. He died July 25, 1834. — English Cyclopaedia.  Of Coleridge as a poet we do not here speak. As a metaphysical theologian, his influence upon his own age, and especially upon its younger men of genius, was greater than that of any other Englishman. His mental attributes were of a high order, strangely blended, and thoroughly cultivated.

To a subtlety which would have distinguished him in the age of scholasticism, he added a great compass of thought. The devotional and expository writings of the best English divines, such as Hooker, Taylor, Baxter, Leighton, and Wesley, were congenial food for his mystical and religious nature. With his enlarged knowledge he abandoned Unitarianism. and formed for himself a half-complete theology, partly orthodox, partly mystical, and partly (though unconsciously) pantheistic. “It was one of his most cherished schemes — his favorite vision in cloudland — to compose a work of colossal proportions which should embrace the whole range of mental philosophy taken in its widest meaning, including, of course, theology and religion. He really only wrote a few disconnected fragments of his mighty task. But these fragments have proved of immense suggestiveness to younger intellects,” and Coleridgeans may be found now among every class of English divines, from the Broad Church to the highest Puseyites. The condition of the English mind at the time of Coleridge's appearance is to be noted, as accounting for the wonderful influence he gained. “The received philosophy was sensationalism in intelligence and thought, and utilitarianism in morals; and the received theology contented itself with dealing forth, when didactic, the dry husks of a powerless moralism, and, when argumentative, with insisting upon the external evidences of Christianity. Grotius and Paley (whose Moral Philosophy was a text-book at Cambridge) were the oracles on the subject of the Christian evidences.

Arianism and Unitarianism, always found alongside of sensationalism and materialism, had crept like a fog-blight over half the face of British Christianity. In such a state of things, it is easy to understand how the appearance of a teacher like Coleridge would be welcomed. He was the declared enemy of the sensational and utilitarian philosophers. He was reputed to have mastered the German philosophy, to have abstracted from it what was sound and true, and to have attained to a clear vision, from the utmost height of human thought, of the ultimate unity, the perfect and vital harmony, of philosophy and theology, of the revelation of reason and the revelation of God. He professed himself a devout and orthodox Christian believer. Most of all, he impressed and attracted the young men of his time by his noble ideal of thought and purpose, his reverent spirit, his far-seeing, practical wisdom, his critical and  intuitive sagacity, his union of deep learning, fine taste, and recluse habits, with philosophic breadth of view and wide human sympathies.

“One main point, perhaps the main point, of Coleridge's Philosophy was the Kantian distinction between the reason and the understanding. Upon this distinction Coleridge grafted his peculiar, and, as we think, unchristian doctrine of the Logos. Many who have not followed Coleridge in the theological doctrine have agreed with him in reference to the metaphysical distinction, according to which the understanding is the logical faculty in man, the reason is the intuitive faculty, which stands face to face with spiritual and essential truth; and the immediate object of which is, as Mr. Morell says, ‘the good, the beautiful, and the true.' The intuitive faculty in man has thus assigned to it an entirely separate sphere, and that the very highest. It dwells in a region apart, elevated above that of the logical understanding, and is quite independent of it. Being thus independent of the understanding, it is independent, so far as the morally good and right is concerned, of revelation also (which must be presented to it through the understanding), except in so far as it may, by its own light and authority, approve and warrant that which revelation brings before it. For reason, understood as above defined, must, whether in matters of taste, criticism, or morals, he the supreme judge, and be a law unto itself.

Thus the scintillations of genius and the light of piety are but different manifestations of the same faculty. How well this accords with Coleridge's supplementary doctrine, that reason is the light in man of the divine Logos, and how naturally it is developed into Maurice's doctrine of the identification of the Word or Son of God, with all men, will be readily seen. How nearly related it is to the modern Pantheism is no less obvious. Coleridge, in a passage of his Table Talk, with which many passages in his writings fully accord, speaks of ‘that higher state, to which Aristotle could never raise himself, but which was natural to Plato, and has been to others' [himself, for instance], ‘in which the understanding is distinctly contemplated, and, as it were, looked down upon from the throne of actual ideas, or living, inborn, essential truths.' He speaks of the spirit's ascending into ‘the empyreon of ideas.' He identifies the reason with the divine-Logos, making him, in this sense, to be the ‘light which lighteth every man that cometh into the world.' He denies, as many have learned from him to deny, the possibility of a revelation ab extra. He speaks of the Trinity as an ‘idea,' and analyzes this ‘idea' in such a way as to resolve the Tri-unity into what is really no better than a refined, Platonized Sabellianism — only not Sabellianism,  because not allowed to be conceived under any conditions of time and space. Such are some of the results of Coleridge's peculiar philosophy as applied to solve, or as used to measure and define, the mysteries of being, human and divine” (see Curry, in Methodist Quarterly, Jan. 1854, art. 2; and Rigg, in Methodist Quarterly, April, 1856, art. 1; July, 1856, art. 1). His views of Inspiration, as given in the Confessions of an Inquiring Spirit, are almost as low as those of the Rationalists. His theory of the atonement seems to exclude almost entirely the idea of substitution, in order to avoid what he calls the “commercial” theory.

The only uniform edition of Coleridge's works is that of Professor Shedd (N. Y. Harpers, 1853, 7 vols. 12mo). Prefixed to it will be found Marsh's admirable Preliminary Essay to the Aids to Reflection, and also an able and genial Introductory Essay by Professor Shedd. The work needs nothing but an index to be complete. Of Gillman's Life of Coleridge (Lond. 1838), two volumes were promised, but only one has appeared. In 1866 appeared Dr. J. H. Green's Spiritual Philosophy, founded on the Teaching of S. T. Coleridge, edited by J. Simon (Lond. 2 vols. 8vo). Critical essays on Coleridge abound in the leading reviews: among those that examine his philosophical theology and its results are papers in the Christian Spectator, 6:617; Princeton Review, 20:144; Bibliotheca Sacra, 4:117; Theological Journal (Lord's), 1:631; Am. Biblical Repository, July, 1849, art. 1; British Quarterly, Jan. 1854, art. 4.

## Coleridge, William Hart[[@Headword:Coleridge, William Hart]]

             a bishop of the Church of England, was appointed to the see of Barbadoes at its erection in 1824, and resigned the bishopric in 1841. Upon the establishment of St. Augustine's College, Canterbury, he was chosen its first warden, possessing eminent talent for the education of missionaries. He died at Ottery St. Mary, Devonshire, December 21, 1849, in the sixtieth year of his age. His scholarship was unquestionable. See Amer. Quar. Church Rev. 1850, page 160.

## Coles, Elisha[[@Headword:Coles, Elisha]]

             a native of Northamptonshire, was made steward of Magdalen College, Oxford, during the Commonwealth, when the famous Independent, Dr. Goodwin, was head of that college. After the Restoration be obtained a clerkship in the East India House, which he is supposed to have held until his death in 1688. His name is preserved by his well-known treatise entitled A practical Treatise on God's Sovereignty, originally published in 1673, 4to, and many times reprinted. It is thoroughly Calvinistic.

## Coles, George[[@Headword:Coles, George]]

             a minister of the Methodist Episcopal Church, and for many years a journalist. He was born in England, June 2, 1792; converted at twelve; became a local preacher in 1814; emigrated to America in 1818, and immediately entered the itinerant ministry in the New York Conference. He was an “effective preacher” for thirty-three years, and on the 1st of May,  1858, he died in New York. He was an invalid more than half of his Life, yet eminently cheerful and useful. Though his advantages of education while young were limited, he was nevertheless a very well-read man, and for twelve years was eminently successful as assistant editor of the Christian Advocate and Journal, and three years sole editor of the Sunday- school Advocate and Sunday-school books. Among his published works are The Antidote (18mo), Lectures to Children (18mo), Scripture Concordance (18mo), My youthful Days (18mo), My first seven Years in America (18mo), and Heroines of Methodism (12mo). Mr. Coles was a sincere and simple-hearted Christian gentleman, loving all, by all beloved. As a preacher, although not powerful, he was clear, instructive, persuasive, and eminently consolatory. “His journal, which was carefully kept for nearly fifty years, shows how he longed to live and labor for God.” His death was peaceful and beautiful. — Minutes of Conferences, 1858, p. 148.

## Coles, John[[@Headword:Coles, John]]

             an English Baptist minister, was born at Luton, Bedfordshire, in 1782. He was ordained November 5, 1813, pastor at Poplar, Middlesex, and remained there until 1818. His next settlement was at Workingham, Berkshire, where he remained from 1819 to 1839. Besides performing his home duties, he labored extensively in the 'neighboring villages. On completing his term of service, he retired from ministerial labor. He died in  London, January 9, 1842. See (Lond.) Baptist Hand-book, 1842, page 24. (J.C.S.)

## Coles, Joseph Benjamin[[@Headword:Coles, Joseph Benjamin]]

             an English Congregational missionary, was born in London in 1819, and was educated at Spring Hill College, Birmingham. In 1843 he sailed for India, being appointed to the city of Mysore; and in 1849 removed to Bellary, where he labored until 1886. In 1887 he was appointed senior tutor in the society's Training Seminary for Native Evangelists, where he  served until his death, January 2, 1891. As a missionary he was eminently successful. See (Lond.) Cong. Year-book, 1892.

## Coles, Thomas[[@Headword:Coles, Thomas]]

             an English Baptist minister, was born in the parish of Hawling, Gloucestershire, August 31, 1779. Soon after joining the Church of which the Rev. Benjamin Beddome was the pastor, he entered the college at Bristol, where he studied for a time, and then became a. student in Marischal College, Aberdeen, where he graduated A.M. In Scotland, he devoted himself with great zeal to the spiritual welfare of the young. He was ordained at Bourton, November 17, 1801, where he remained during his entire ministerial life, nearly thirty-nine years, "highly esteemed by his brethren, and very useful in the public denominational institutions of the county." He died September 23, 1840. See Report of English Baptist Unions, 1841, page 33. (J.C.S.)

## Colet, Dr. John[[@Headword:Colet, Dr. John]]

             was born in London in 1466; was educated at Oxford, and traveled on the Continent for seven years, where he made the acquaintance of many eminent scholars, especially of Erasmus, Bus daeus, and Linacer, and where he also learned Greek. He obtained Church preferment when very young. In 1497 he commenced lecturing at Oxford on St. Paul's Epistles, and drew crowds of students. In 1505 he was made dean of St. Paul's, in which capacity his endeavors to restore discipline brought on him, though happily without effect, a charge of heresy. He introduced divinity lectures at St. Paul's, delivered by himself and others. “These lectures raised in the nation a spirit of inquiry after the Holy Scriptures, which had then long been laid aside for the school divinity, and so might be said to prepare a way for the reformation which soon after ensued. We cannot but think that Colet was in some measure instrumental towards it, though he did not live to see it effected, for he expressed a great contempt for religious houses, exposed the abuses that prevailed in them, and the mischiefs attending the imposing celibacy on the clergy. This way of thinking, together with his free and public manner of communicating his thoughts, which were then regarded as impious and heretical, rendered him very obnoxious to the clergy, and exposed him to a persecution from the bishop of London. Latimer tells us in his sermons, not only was Colet brought into trouble, but he would certainly have gone to the stake had not God turned the king's heart.” In 1512 he founded and endowed the noble institution of St.  Paul's School for 153 scholars. He died in 1519. He wrote a Latin Grammar for St. Paul's School, which was long in use. Among his religious writings were, Daily Devotions, or the Christian's morning and evening Sacrifice (Lond. 1693, 12mo); Monition to a godly Life (Lond. 1534); Epistolae ad Erasmusn, etc. See Knight's Life of Dean Colet (Lond. 1724, 8vo); Jones, Christ. Biog.; Seebohm, Oxford Reformers (Lond. 1867).

## Colette, Saint[[@Headword:Colette, Saint]]

             a French nun and reformer, whose family name was Boilet, was born at Corbie, in Picardy, January 13, 1380. From infancy she was remarkable for her piety. After having lived successively at the house of the Beguines, the sisters of the third order of St. Francis, then in a hermitage, she entered the order of the nuns of St. Clare, and conceived the thought of working a reform. Benedict XIII, Pedro de Luna, the acknowledged pope at Avignon, approved her desigi, and invested her with the necessary power to accomplish it. Shet failed in France, but succeeded in Savoy, Burgundy, the Netherlands, and Spain. She died at Ghent, March 6, 1446, and her canonization was pronounced March 3, 1807, by Pius VII. See Hoefer, Nouv. Biog. Generale, s.v.

## Coletti (or Coleti), Giovanni Domenico[[@Headword:Coletti (or Coleti), Giovanni Domenico]]

             an Italian scholar of the Jesuit order, brother of Niccolo, was born in 1727. He was for ten years missionary to Mexico. On his return to Italy he resided at the College of Bagnacavallo, and retired to his family after the suppression of his order. He died at Venice in 1799. His principal works are, Vida de S. Juan Apostoli (Lima, 1761): — Dizionario Storico- Geografico dell' America Meridioanale (Venice, 1771): — Notize Istoriche della Chiesa di San Pietro in Sylvis di Bagnacavallo (ibid. 1774): — Memorie Istoriche Intorno al Cav. Cesare Ercolani (ibid.  1776): — Luciferi Episcopi Calaritani Vita, cum Notis, Operibus Praefixa (ibid. 1778): — Hispellates Inscriptiones Emendatae (ibid. 1780): — De Nova Ovarii Voce et Officio (ibid. 1781): — Notae et Siglae quae in Nummis et Lapidibus capud Romanos Obtinebant Explicatae (ibid. 1785): — Lettera Sopra l'Iscrizione Pemmoniana dell' Altare di San Martino di Cividale Friuli (ibid. 1789): —Triclinium Opiterginum (ibid. 1794), also a large number of MSS., preserved by his family. See Hoefer, Nouv. Biog. Generale, s.v.

## Coletti (or Coleti), Jacopo (or Giacomo)[[@Headword:Coletti (or Coleti), Jacopo (or Giacomo)]]

             an Italian scholar of the Jesuit order, lived at the close of the 18th century. On the suppression of the Jesuits, he returned to his family and devoted himself to study and ecclesiastical labors. His principal works are, Dissertazione Sugli Antichi Pedagogii (Venice, 1780, inserted in the Opusculi Ferraresi): — De Situ Stridonis, Urbis Natalis S. Hieronymi (ibid. 1784). Coletti also worked on a continuation of the Illyricum Sacrum of Daniele Farlati, and the publication of the work of Lucifero, bishop of Cagliari, by his brother Giovanni Domenico. See Hoefer, Nouv. Biog. Generale, s.v.

## Coletti (or Coleti), Niccolo[[@Headword:Coletti (or Coleti), Niccolo]]

             a learned Italian ecclesiastic, was born at Venice in 1680. He resigned the direction of a library and printing establishment which he had formedat Paris, in order to devote himself entirely to the study of history and ecclesiastical antiquities. Coletti died in 1765. He published a new edition of the Italia Sacra of Ughelli, purged of several errors, and continued it from 1648, where the author had left it, down to the 18th century. This edition, commenced in 1717, was completed in 1733, ten volumes, in fol. Coletti likewise worked on a new edition of the Collection des Conciles of Labbe, whichhe enriched with notes and valuable additions. He also wrote, Series Episcoporum Crenzonensium Aucte (Milan, 1749): — Monumenta Ecclesiae Venetae S. Moisis (1758). — See Hoefer, Nouv. Biog. Generale, s.v.

## Coley, Charles H[[@Headword:Coley, Charles H]]

             a Protestant Episcopal clergy-man, resided, in 1857, in Madison, Georgia, while yet a deacon, and subsequently, in 1859, became rector in that place of the Church of the Advent. In 1861 he was assistant minister of Christ  Church, Savannah, a position in which he remained until 1868, when he became rector of the Church of the Redeemer, Shelbyville, Tennesee; in 1870 was rector of St. Mark's Church, Brunswick, Georgia; in 1872 officiated in Christ Church; Savannah; and in 1873 became rector of Trinity Church, Demopolis, Alabama. He died March 26, 1874, aged forty-three years. See Prot. Episc. Almanac, 1875, page 144.

## Coley, James M[[@Headword:Coley, James M]]

             a Baptist minister, was born at Cazenovia, N.Y., in 1806. He pursued his studies in the literary and theological institution at Hamilton, where he graduated in 1828. Subsequently he spent one year (1833-34) at the Newton Theological Institution, and. was ordained at Charlemont, Mass. For two years he was pastor at Beverly, which place he left in February,. 1836. His other settlements were in Binghamton and Carmel, N. Y., Norwich, Connecticut, Albany and Waverly N.Y. His labors at Albany were especially blessed, On giving up the pastoral office he removed to Auburn, Illinois. A few years after, he went to California for his health, and died at San Jose, January 8,1883. He was an able preacher, of commanding presence, and an uncommonly impressive delivery. See The Watchman, March 29, 1883. (J.C.S.)

## Coley, Samuel[[@Headword:Coley, Samuel]]

             a Wesleyan minister, was born at Birmingham, England, February 17, 1825. He was converted when about six years of age, joined the Wesleyans at twelve, began to preach at sixteen, and after a three years' residence at the theological school at Richmond, received an appointment to the Hastings Circuit in 1847. He filled some of the most important stations of the Church. In 1873 he was appointed theological tutor at Headingly. He resigned this position in 1880, and in August of the same year settled at Warwick, and died October 30 following. "As a preacher he stood in the first rank of the most popular men of the day." His theological lectures "were models of clearness in the exposition of truth." He published comparatively litlie. His Life of Thomas Collins is one of the best of Christian biographies. See Minutes of the British Conference, 1881, page 20.

## Colfridus[[@Headword:Colfridus]]

             SEE CEOLFRID.

## Colga[[@Headword:Colga]]

             (or Colchu; Irish, Coelchu), is the name of several early Irish saints:

1. COLGA, "the Wise," lector of Clonmacnoise was a man of eminent piety and learning, and acquired the name of chief scribe or master of all the Scots. He was appointed to preside over the great school of Clonmacnoise; was a special friend and correspondent of Alcuin, at Charlemagne's court, and composed the Scopa Devotionis, or Besom of Devotion, a collection of most ardent prayers in the form of litanies, and full of the warmest devotion to God. He died about A.D. 796, and is commemorated on February 20 (Lanigan, Eccl, Hist. of Ireland, 3:228 sq.; Todd and Reeves, Mart, Doneg. page 55).

2. COLGUS, or COLGANUS, was of the powerful famiily of the Hy- Fiachrach, in Connaught. He is chiefly known in connection with St. Coliumba. He finished about A.D. 580, and probably died in his native land, according to St. Columba's promise (Lanigan, Eccl. Hist. of Ireland. 2:328).

3. COLGIUS, or COLCIUS, son of Cellach, was another disciple and associate of St. Columba. According to the Irish annals he died about A.D. 622 (Lanigan, Eccl. Hist. of Ireland, 2:328; Colgan, Acta Sanctorum, pages 381, 382.

4. COLGA, abbot of Lusk, in Leinster, flourished about A.D. 694, and was one of the chief prelates who attended the synod at Armagh, convened by Flann Febhla and St. Adamnan about A.D. 697 (Lanigan, Eccl. Hist. of Ireland, 3:140).

5. COLGA, or CAOLCHU, of Lui-Airthir, is commemorated September 24 (Todd and Reeves, Mart. Doneg. page 257).

## Colgan, Thomas[[@Headword:Colgan, Thomas]]

             a missionary of the Church of England, came to America in 1726 to take charge of the Church in Rye, N.Y., under the direction of the Society for the Propagation of the Gospel in Foreign Parts; but afterwards became assistant to the Reverend William Vesey, rector of Trinity Church, New York city, and remained in that position until 1732, when he became minister of the Church in Jamaica, Long Island. He died there in 1755. See Sprague, Annals of the Amer. Pulpit, 5:16.

## Colhard, Christian[[@Headword:Colhard, Christian]]

             a German poet and theologian, who lived in the early part of the 18th century, wrote, Ara Eucharistica (Frankfort, 1704, 1728): — Epistolae Familiares Carmine Elegiaco (Berlin, about 1720): — Epistolographia Metrica (ibid. 1724). See Hoefer, Nouv. Biog. Generale, s.v.

## Coli, Giovanni[[@Headword:Coli, Giovanni]]

             an Italian painter, was born at Lucca in 1634, and studied under Pietro da Cortona. Some of his works are in the churches of Rome. The most celebrated were the frescos in the tribune of the Church of San Martino, in Lucca. The whole cloister of the monastery of the Carmelites was painted by him. He died in 1681. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Colidi[[@Headword:Colidi]]

             SEE CULDEES.

## Coliegial Or Collegiate Church[[@Headword:Coliegial Or Collegiate Church]]

             (1.) In the Roman Church, a church served by canons regular or secular. They originated in a desire to have mass conducted in towns which had no cathedral (q.v.), with greater pomp than could be had with one priest. Originally the canons dwelt in common in one college, but this was afterwards abandoned. SEE CANONS.

(2.) In England there are several collegiate churches, which are served by a dean and a body of canons. They differ from cathedrals in that the see of the bishop is at the latter. The service is or should be the same in both. They are under the jurisdiction of the bishop of the diocese in which they are situated, and he exercises visitorial powers over them. (3.) Several churches connected in one corporation are called “collegiate” churches: e.g. a combination of several Reformed Protestant Dutch churches in New York is so styled.

## Coligni, Gaspard De[[@Headword:Coligni, Gaspard De]]

             admiral of France, was born February 16, 1517, at his ancestral castle, Chatillon-sur-Loing. His father, Gaspard de Coligni, marshal of France, died early (1522), and bequeathed to his widow the task of educating three sons. In this she was assisted by two masters, one of whom instructed the boys in languages and philosophy, and the other in bodily exercises. Gaspard early distinguished himself for a firmness of character and purity of private life very rare in those days. His only friend was the young duke Francis of Guise, afterwards among his bitterest enemies. He entered upon the career of arms, and early won high celebrity in the wars against Italy and Spain. In 1547, at thirty, Coligni was made commander of the French infantry. The very severe discipline introduced by him changed the wild bands of lawless soldiery into an organized army. In 1547 the year in which his mother died, he was married to Charlotte de Laval. But the troubles of his times called him soon again and again to the front of battle; the happy issue of the campaign of 1552-55 is to be ascribed to him. He became governor of Champagne, later of Picardy and Isle de France. In 1552 he was made admiral of France. W

hen King Henry II violated the truce, and the war with Spain broke out anew, Coligni was commissioned to defend St. Quentin against the Spaniards. In spite of a heroic defense, on the 27th of August St. Quentin fell. Coligni was taken prisoner and brought to the Netherlands, where he remained two years. Here he became a Protestant. At the peace of Chateau-Cambresis in 1559, he regained his liberty for a  ransom of 50,000 florins. Through the sudden death of Henry II (1559), and the ascension of his throne by Francis II, the Guises became temporarily all powerful, and Coligni lost many of his honors. He left the court with a light heart. He had been suspected of “heresy,” but had not yet publicly confessed himself a Protestant. Aware that this step might be fatal to his family, it was only after his wife had gladly confessed to the “Church of Christ” that he partook of the Lord's Supper in presence of the whole village. The news was received with rejoicing among all Protestants. While Coligni lived a peaceful, secluded life with his family, the public discontent at the usurpations of the Guises had reached a climax. The conspiracy of Amboise in 1560 amply shows the state of popular opinion in France. Coligni did not participate in, though he seems to have known of the plot. But at the Convention of the Notables he made brave but ineffectual attempts to gain more freedom of worship for the Protestants.

The death of Francis II, in 1560, however, changed the whole aspect of affairs. Coligni and his brother Andelot were reinstated in their honors, and now more than ever Protestantism found a powerful protector in him. He took part in the terrible religious wars which lasted for thirty years. At the head of the Roman Catholic party stood the Guises, while Conde and Coligni led the Protestants. But the latter suffered severe reverses, and only after the assassination of Francis of Guise, 1563, by Jean Poltrot, fortune began to be once more favorable to them. Coligni was not implicated in this murder, as has sometimes been asserted. After the peace of Amboise, concluded March 19, in which freedom of conscience and of worship was granted the Protestant nobility, the admiral again retired to his estates in Chatillon. Four years, later the war broke out anew, and was on both sides waged with the old spirit and bitterness.

For a time the prospects of the Reformed party looked very dark. In 1569 Conde fell, and only a few weeks later Coligni's brother Andelot. The admiral's siege of Poitiers was a failure; and, while he withdrew his troops, the Parliament in Paris had condemned him to death, hung him in effigy, broke his escutcheon, and offered a price of 50,000 florins for his head. Coligni's life, indeed, was endangered by several attempts to assassinate him. But no reverses could break Coligni's spirit or daunt his energy In 1570, at Arnay le Due, the Protestants gained a complete victory; and shortly after all further movements were ended by a truce, which resulted in the peace of St. Germains.  Coligni's wife had died three years before, and in 1571 the admiral, although already at an advanced age, married Jaqueline, countess of Montlul and Entremont, a young, beautiful, intelligent, and pious lady of Savoy. Meanwhile the current of opinion at court seemed to be gradually settling in favor of the Protestants. — The union of the two parties was to be completed by the marriage of Henry of Navarre (later Henry IV) to Margaret of Valois. Charles IX needed a man who would be equally respected by all parties, and Coligni was summoned to court. He went full of confidence in the king's good-will; and, indeed, it does not appear that Charles and his mother, Catharine de Medicis, had at that time any hostile intentions towards him. The admiral wept tears of joy at his reception in Blois (Sept. 13, 1571).

The king embraced him, and both Charles and his mother showed him every honor. Gradually Coligni gained a decided influence over the king, and made good use of it in favor of the Huguenots. Catharine became alarmed, and her jealousy of Coligni changed into hatred, although it appears that as yet Charles was not ill disposed towards the admiral. On the 18th of August, 1572, the marriage of Henry and Margaret took place. On the same day Coligni wrote to his wife that he hoped to see her soon, as he was weary of court life. These were the last Ilines she ever received from his hand. Four days I later, as he was walking in the street, a shot was fired at him from a house in the present Rue de Rivoli; a finger of his right hand was destroyed, and his left arm wounded. The assassination of the admiral was ascribed to the Guises, and filled all Paris with alarm and horror. The king visited Coligni, professed the greatest sympathy, and swore to the Protestants he would be revenged for the bloody deed. But Catharine de Medicis had resolved on Coligni's death. On the evening of the 23d, everything was prepared for the terrible massacre that was to take place on the following night. On the 23d, after midnight, a guard of only five men and a few servants remained with the admiral. In the morning, between one and two (Sunday, August 24), a murderous band approached the house. It had been resolved to kill the admiral first, and then give the signal for the general massacre.

The young Duke of Guise had undertaken to destroy his great enemy. The doors were burst open and the guards killed. At the first noise Coligni requested to be lifted from his bed, and said to his minister, “Say a prayer, sir; I put my soul into the Savior's hand.” A servant burst into the room, and on being questioned, replied, “God calls us.” “I have long been ready to die,” Coligni replied; “but you others save yourselves.” The murderers entered the room, and found the admiral standing upright. One called to him, “Are  you not the admiral?” “Yes,” Coligni answered with dignity; “and you, young man, should respect my gray hairs, and not take my life.” With an oath the soldier thrust his sword into Coligni's breast. His body, in which life was still not entirely extinct, was thrown out of the window. Guise, who had been waiting below, wiped the blood from the face of the corpse to recognize it, and kicked the body with his foot. An Italian, Petrucci, cut off the head and brought it to the Louvre. The body was mutilated, dragged through the streets of Paris, and at last hung upon the gallows by the feet. When Charles IX came to see it a few days later, he is said to have repeated the words of Vitellius, “The body of an enemy always smells well.” In Parliament, on the 26th of August, he stated that the massacre of St. Bartholomew had been necessary to prevent the execution of a plot in which the king was to be assassinated, and accused Coligni of ingratitude and treason. The servile Parliament accepted these statements, declared Coligni a traitor, and decreed the forfeiture of all his rights and honors, which resolution was, however, afterwards completely revoked. — Herzog, Real-Encyklop. 19:331 sq.; Hoefer, Nouv. Biog. Generale, 11:137; Haag, La France Protestante, vol. 3.

## Coligny (or Coligne), Odet De[[@Headword:Coligny (or Coligne), Odet De]]

             a French prelate, son of marshal de Chatillon and Louise de Montmorenci, was born July 10, 1517. When hardly sixteen years of age he was appointed one of the cardinals who were to elect the pope. He went to Rome to take his place in the consistory, and assisted in the election of Paul III, who made him archbishop of Toulouse in 1534, and relieved him from the obligation of residigg at Rome. He was raised to the episcopal see of Beauvais in 1535, and took a great interest, not only in the affairs of, his country, but also promoted aarts and sciences. In 1550 he was called to Rome to assist in the election of pope Julius II. In 1554 he gave to his diocese the Constitutions Synodales, which were intended to suppress certain abuses. The firm attitude of the Parisian parliament against the house of Guise, in 1558, which sought to bring France under the yoke of the inquisition, delivered Coligny from a snare, since he was designed to be one of the three inquisitor-generals. Without pronouncing himself openly for the new faith, to which his brothers already adhered, he put himself politically on their side and against the Guises, assisted at the assembly held in Fontainebleau in 1560, and finally broke with the Church of Rome in 1561 by celebrating at Beauvais the Lord's Supper in accordance with the Protestant rite. A tumult which soon broke out endangered his life. He  gave up his ecclesiastical dignities, and assumed the title of count of Beauvais.

During the first religious war he accompanied his brothers and Conde to Orleans, and after the peace of Amboise he returned to the court of France. In the meantime he had been reported to the inquisition at Rome as a heretic; and on his refusal to appear before the tribunal, the pope hurled at him a bull of excommunication, March 31, 1563. He was henceforth called by his family name, Chatillon, although he himself retained his title of cardinal Coligny. In 1568 he negotiated the peace which followed the siege of Chartres. The violation of the peace by Catharine de' Medici necessitated the retreat of Conde and Coligny te La Rochelle. Chatillon's life, as well as that of Conde being endangered, he succeeded in sailing to England, where he hoped to serve the cause of his brothers and of liberty. He publicly married Elizabeth de Hauteville. Queen Elizabeth treated him with due respect, and his influence often neutralized the measures of the French ambassador, Lamothe-Fenelon. After the peace of 1570, the latter changed his attitude towards the cardinal, and even entered into direct relations with him in the hope of securing his cooperation. Chatillon, upon an invitation of Gaspard de Coligy to return to France, made his preparations for the journey, but died February 14, 1571, under suspicion of being poisoned, which a postmortem examination justified. He was buried at Canterbury. In Odet de Coligny the French Protestants lost one of their firmest supporters. See De Bouchet, Pr. de Christ. de la Maison de Coligny, pages 347-1442; Brantome, Homines Illust. s.v., "Le Cardinal de Chatillon;" Dupont-White, La Ligme a Beauvais; Corresp. Diplom. de Lamothe-Fenelon, 1, page 16 sq.; 2, page 49 sq.; 3, page 17 sq.; 4, page 12 sq.; Delaborde, in Lichtenberger's Encyclop. des Sciences Religieuses, s.v.: (B.P.)

## Colings, John, D.D[[@Headword:Colings, John, D.D]]

             an eminent English nonconformist divine, and voluminous writer, was born at Boxstead, in Essex, in 1623; educated at Emmanuel College, Cambridge; and died at Norwich, Jan. 17, 1690. He wrote many books of controversy and practical divinity, the most singular of which is his  Weaver's Pocketbook. In Poole's Annotations on the Bible, Collings wrote those on the last six chapters of Isaiah, the whole of Jeremiah, Lamentations, the four Evangelists, the epistles to the Corinthians, Galatians, Timothy, Philemon, and the Revelations. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Colius[[@Headword:Colius]]

             (Κώλιος v. r. ΚώÞος, Vulg. Coluis), a Levito “also called Calitas” (1Es 9:23), for which the Heb. text (Ezr 10:23) has “ KELAIAH SEE KELAIAH (q.v.), the same as Kelita.”

## Colla[[@Headword:Colla]]

             SEE EOLLA.

## Collace[[@Headword:Collace]]

             is the family name of several Scotch clergymen:

1. ANDREW, took his degree at King's College, Aberdeen, in 1611; was presented to the living at Gariock in 1615, transferred to Ecclesgreig in 1619, to Dundee in 1635; deposed in 1639 for drunkenness, sacrilege, and disobedience to the General Assembly was settled at Dunse in 1663, and  died September 13, 1664, aged about seventy-three years. See Fasti Eccles. Scoticanae, 1404; 3:689, 863, 870.

2. DAVID, was appointed to the living at Drainie in 1633, and ordained, and died June 3, 1681. See Fasti Eccles. Scoticanae, 3:161.

3. FRANCIS, took his degree at Edinburgh University in 1610; was presented to the vicarage of Channelkirk in 1614, and admitted to the living in 1615; signed the protestation for the liberties of the kirk in 1617; was transferred to Gordon in 1625, and died in 1647, aged about fifty- seven years. See Fasti Eccles. Scoticanae, 1:521, 525.

4. JOHN, was appointed to the living at Fettercairn in 1580; had Newdosk under his care in 1585, and died March 16, 1587. See Fasti Eccles. Scoticanae, 3:866.

## Collaceroni, Agostino[[@Headword:Collaceroni, Agostino]]

             an Italian painter, was a native of Bologna, and studied under Padre Pozzi. He was an eminent perspective artist, and was much employed in adorning the churches at Rome, Bologna, and other cities. He flourished about 1700.

## Collado, Diego[[@Headword:Collado, Diego]]

             a Spanish Dominican, was born at Mezzadas, in Estremadura. He assumed the habit of his order at Salamanca in 1600. After having taught belles- lettres, he embarked for Japan in 1619, and, in spite of persecution, preached the Gospel for several years. In 1625 his superiors sent him to Rome to solicit of the pope more extended powers. While in Europe he published several works, the material for which he had collected in his travels. Urban VIII having at length delivered a brief favorable to the wishes of the missionaries, Collado went to Spain in 1632, obtained of the king letters-patent for the foundation of a convent of his order in the Philippine Islands, and embarked again in 1635. Arriving there, he met with much opposition from the governor, but nevertheless succeeded in carrying out his project. Being recalled to Spain in 1638, he embarked, but the ship was wrecked, and he perished. His works are, Ara Grammatica Linguae Japonicae (Rome, 1631): — Dictionarium sive Thesauri Linguae Japonice (ibid.; compendium, 1632): — Historia Ecclesiastica de las Successas de la Christiandad de. Japon (Madrid, 1632): — Modus Confitendi et Examenandi Poenitentem Japonensem, etc. (Rome, 1631):  Dictionarium Linguae Sinensis (still unpublished). See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict s.v.

## Colladoin, Nicolas[[@Headword:Colladoin, Nicolas]]

             a Swiss Protestant theologian of French origin lived in the latter part of the 16th century. He left Bourges, where he was minister, retired to Geneva, and became, in 1564, rector of the academy of that place. Two years later he succeeded Calvin as professor of theology. The boldness of his preaching brought him into difficulty with. the sovereign council of Geneva, and he retired to Lausanne, where he taught belles-lettres. He translated into French Beza's work, De Haereticis Gladio Puniendis (1560); and wrote Methodus Facillina ad Explicationem Apocalypseos Johannis (Morges, 1591): — Jesus Nazarenus, ex Matthaeo, chapter 2, 5:32 (Lausanne, 1586). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Collaert, Adrian[[@Headword:Collaert, Adrian]]

             a Flemish designer and engraver, was born at Antwerp about 1520, studied in his native city, and died there in 1567. The following are his principal works: The Last Judgment; The Israelitish Women Celebrating the Destruction of the Egyptian Host in the Red Sea; The Calling of St. Andrew of the Apostleship. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict; s.v.

## Collaert, Hans[[@Headword:Collaert, Hans]]

             a Flemish engraver, son and scholar of Adrian, was born at Antwerp about 1540. He visited Rome for improvement, afterwards returning to Flanders, where he executed a number of plates dated from 1555 to 1622. The following eare the principal: St. John Preaching in the Wilderness; Moses Striking the Rock; and the subjects from the lives of Christ and the Virgin. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Collar[[@Headword:Collar]]

             the rendering of one Gr. and two Heb. words in the Auth. Vers. 1. פֶּה (peh, Job 30:18; where, however, some merely read כְּמוֹ, as), properly signifies a mouth, in which sense it often occurs, and is hence applied to any aperture or orifice. SEE MOUTH.

It is frequently applied elsewhere (as in the passage cited) to the opening of a garment that closes around the. neck, such as the tunic (Exo 39:23, Psa 133:2). See EPHOD. 2. נְטַיפוֹת(netiphoth', drops, Jdg 8:26), “collars,” mentioned among the spoils of the Midianites, were a peculiar kind of pendant, or ear-drop, probably of pearls, and hence different from the ordinary ear-ring (q.v.). The same term occurs in the list of female attire in Isa 3:19, where it is translated “chains” (q.v.). 3. “Ιμας (Sir 33:26), a thong, i.e. strap for harnessing a beast of burden to the yoke (q.v.).

## Collar (2)[[@Headword:Collar (2)]]

             The neck-cloth worn by the clergy does not date earlier than the beginning of the 18th century. The ruff of the time of Elizabeth fell into desuetude before the falling collars of the time of James and Charles I.

## Collas[[@Headword:Collas]]

             a learned French missionary and astronomer, of the Jesuit order, was borni at Thionville about 1731. He taught mathematics at the University of Lorraine, and in 1767 went to Pekin, where he acted as mathematician to the emperor of China. He died January 22, 1781, leaving several very important sketches, inserted in a collection of the Memoires upon the Chinese, viz.: Etat des Reparations et Additions Faites a l'Observatoire Vati depuis Longtemps dans le Maison des Missionnaires Franvais a Pekin, and others. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Collatines[[@Headword:Collatines]]

             SEE OBLATES.

## Collatio[[@Headword:Collatio]]

             is a term for the reading from the lives or collationes of the fathers, which St. Benedict (Regula, c. 42) instituted in his monasteries before compline. Such compilations as the collationes of John Cassian were read. Ardo Smaragdus, however, says that this service was called collatio because the monks questioned each other on the portions to be read. The Benedictine practice is to hold this service in the church, and this is probably in accordance with the founder's intention, for he evidently contemplated the collation being held in the same place as compline (Ducange, s.v.).

## Collation[[@Headword:Collation]]

             (Lat. collatio). When a bishop gives a benefice, which either he had as patron, or which came to him by lapse, he is said to “collate” to that benefice the clergyman on whom he bestows it. Where the living is not in the gift of the bishop, he is said to “institute” the clergyman to it. The word collation is also used among ecclesiastical writers to denote the spare meal on days of abstinence, consisting of bread or other fruits, but without meat. — Hook; Eden.

## Collation (2)[[@Headword:Collation (2)]]

             is

(1) the free assignment of a vacant canonry or benefice;

(2) reading of devout books from the pulpit by the reader of the week, followed by an exposition from the superior in chapter;

(3) a sermon after a funeral;

(4) a lecture on the catechism established in 1622;

(5) the monastic supper.

During the first four centuries there was but one full, meal taken daily by monastics, and that was supper (coena). When the mid-day meal was  adopted, a slender repast of bread, wine, and dry fruit, not worthy of the name of supper, was taken after vespers, during the reading, or "collation," of the Scripture or fathers and so the name was given to then meal, and adopted by laymen arid priests. The jentaculum, or breakfast, consisted of a basin of soup.

## Collatius, Petrus Apollonius[[@Headword:Collatius, Petrus Apollonius]]

             an Italian priest and poet, a native of Novarra, lived at the close of the15th century. He wrote, De Eversione urbis Jerusalem. Carmen Heroicum (Milan, 1481; republished under the title Apollonius, de Excidio Hierosolynitano, Paris, 1540; Antwerp, 1586), a poem on the destruction of Jerusalem under Vespasian: — Heroicum Carmen de Duello Davidis et Golica, Elegice et Epigrammata (ibid; 1692; republished several times). See Hoefer, Nouvi. Biog. Generale, s.v.

## Colle, Raffaellino Dal[[@Headword:Colle, Raffaellino Dal]]

             an Italian painter, was born at Colle, near Borgo San Sepolcro, in Tuscany, about 1490, and was a pupil of Raphael: Later in life Colle resided at Borgo San Sepolcro, where he kept a school of design. He died at Rome in 1530. His works are to be found at Urbino, at Perugia, at Pesaro, and at Gubbio. The best are, The Resurrection and an Assumption, in the churches at Borgo Sani Sepolcro. See Encyclop. Brit. (9th ed.) s.v.; Hoefer, Nouv. Biog. Generale, s.v.; Rose, Biog. Dict. s.v.; Graves's ed. of Bryan's Dict. of Painters, s.v.

## Collect[[@Headword:Collect]]

             (Lat. Collecta, from colligeare, to collect), a short form of prayer in the liturgies of the Roman Catholic and the Anglican churches. In a wider sense, the word collecta was used by ancient writers of the Latin Church, like the Greek σύναξις, to designate a meeting of Christians for public worship. But soon it came to be restricted to several portions of the liturgy. The origin of this signification of the word is doubtful. According to some ritualists, the name indicates the comprehensive brevity of such prayers, the matter of the epistle and gospel, e.g. being gathered up, or collected, into the collect for the day Others derive the name from an ancient practice of the chief minister collecting into a single brief and public prayer at the end of some part of the service the previous (private) devotions of the people; accordingly, one of the service-books of the ancient Catholic Church was called Collectarium, as containing such prayers. Liturgical writers trace some of the collects to the Leonian Sacramentary used in the Roman Church about 483 A.D.; others to the Sacramentary of Bishop Gelasius of Rome (494); and the majority to the Sacramentary of Gregory I (590).

The collects in the Roman Missal begin with Oremus (Let us pray), and conclude with the invocation, “Per Dominum nostrum Jesum Christum, filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia scecula sceculorum. Amen.” They occur before the Epistle, before the Preface and after the Communion, and consist sometimes of one, sometimes of several petitions; but if consisting of more than two, the introductory Oremus and the concluding “Per Dominum,” etc., are used only twice, all the intermediate petitions being joined to the last. In solemn  masses, the collects before the epistle and after the communion are sung. Similar collects as in the Missal occur in the Breviary.

On the collects retained in the Anglican Prayerbook, Dr. Comber remarks: “Our reformers observed, first, that some of those collects were corrupted by superstitious alterations and additions, made by some later hand. Secondly, that the modern Roman Missals had left some of the primitive collects quite out, and put in their stead collects containing some of their false opinions, or relating to their innovations in practice. When the mass had struck out an old and put in a new collect, agreeable to their new and false doctrines or practices, there the Reformers restored the old collect, being pure and orthodox. At the restoration of king Charles II, even those collects made or allowed at the Reformation were strictly reviewed, and what was deficient was supplied and all that was but incongruously expressed was rectified, so that now they are complete and unexceptionable, and may be ranked into three several classes. First, the ancient primitive collects, containing nothing but true doctrine, void of all modern corruptions, and having a strain of the primitive devotion, being short but regular, and very expressive. The second order of collects are also ancient as to the main; but where there were any passages that had been corrupted, they were struck out, and the old form restored, or that passage rectified; and where there was any defect it was supplied. The third order are such as had been corrupted in the Roman Missals and Breviaries, and contained something of false doctrine, or at least of superstition, in them; and new collects were made instead of these at the Reformation, under king Edward VI; and some few which were added anno 1662.”

The following tables of the Collects for Sundays and other holidays used in the English Liturgy were partly formed by bishop Cosins, and were published by Comber:

See Wetzer u.Welte, Kirchenz-Lex. 2:665; Eadie, Eccl. Dict. 157; Hook, Church Dictionary, s.v.; Bingham, Orig. Eccl. bk. 15, ch. 1; Palmer, Orig. Liturg. 1:319 sq.; Comber, Companion to the Temple (London, 1841, 7 vols.); Despense, Traite des Collectes; Lebrun, Explication des Ceremonies, 1:192. SEE LITURGY.

## Collect (2)[[@Headword:Collect (2)]]

             is

(1) a church appointed as the startingpoint and place of assembly of a procession going to a station, as, for instance, the collect was at Santa Sabina, on the Aventine, when the station was fixed at the basilica of St. Paul;

(2) a prayer so called, because collected into one form out of many petitions, or from the people being joined in as one, or because offered for the whole collective Church, or a particular Church. Most collects end "through Jesus Christ," because the Father bestows his gifts through the mediation of Christ only. The five parts of a collect are the invocation; the reason on which the petition is founded; the petition itself; the benefit  hoped for; and ascription of praise, or mention of the Lord Jesus, or both. The collects in the mass were composed by pope Gelasius. At St. Albans, in the 12th century, they were limited to seven. The collects were included in the Collectarium, and the collects at the end of the communion service, matins, and even-song, etc., fulfil the definition of micrologus, as the concluding prayer in an office, in which the priest gathers up and collects all the prayers of the people, to offer them to God. Out of the eighty-three used inn the English Church, fifty-nine are traceable to the 6th century.

## Collecta[[@Headword:Collecta]]

             SEE CORNELIA.

Collecta, in liturgical phraseology, is

(1) the collecting of alms or contributions of the faithful. From Leo the Great we learn that such a collection was sometimes made on a Sunday, sometimes on Monday or Tuesday, for the benefit and sustenance of the poor. These collections seem to have been distinct from oblations.

(2) The gathering together of the people for divine service. Jerome (Epist. 27) states that the sound of Alleluia called monks to say their offices (ad collectam). Pachomius (Regula, c. 17) speaks of the collecta in which oblation was made; he also distinguishes between the collecta domus, the service held in the several houses of a monastery, and the collecta major, at which the whole body of monks was brought together to say their offices. In this rule, collecta has very probably the same sense as Collatio.

(3) A society or brotherhood. So in the 15th canon of the first council of Nantes (Hincmar, Capitula ad Presbyt. c. 14).

## Collectarium[[@Headword:Collectarium]]

             is a book of collects or short prayers, anciently called a "coucher." The latter word appears to be thus derived: collectarium, collectier, colctier, coulctier, couctier, couchier, coucher. The term "coucher" is frequently found in English mediaeval MSS., and occasionally in church inventories and churchwardens' accounts.

## Collectio[[@Headword:Collectio]]

             is a name, in the Gallican missals, for certain forms of prayer and praise. The principal of these are the Collectio post Nomina, which follows the  recitation of the names on the diptychs; the Collectio ad Pacem, which accompanies the giving of the kiss of peace; the Collectio post, Sanctus, which immediately follows the "Holy Holy, Holy," and the Collectio post Eucharistiam, after communion.

## Collection[[@Headword:Collection]]

             (1.) מִשַׂאֵת, maseth', something taken up, e.g. tribute (2Ch 24:6; 2Ch 24:9; elsewhere “gift,” “mess,” etc.);

(2.) for συνάγω, to contribute (Bar 1:6);

(3.) λογία, a pecuniary collection (1Co 16:1; “gathering,” 1Co 16:2). SEE ASSESSMENT.

In the apostolic age the Christians of Palestine were more straitened than other churches, and this might be from their being assailed with every cort of oppression by the Jews. The activity of Paul in taking up collections on their behalf is evident from what is said in Act 24:17; Rom 15:25-26; 2 Corinthians 8, 9, and Gal 2:10. For this purpose the apostle, in 1Co 16:2, says, “Upon the first day of the week let every one of you lay by him in store as God hath prospered him.” The reason why this day was appointed for this purpose seems to be that, by the early Christians, the first day of the week was observed as the Sabbath of the Lord; and consequently, as on that day they commemorated that which formed the great bond of union between them and other Christians, it was the most suitable occasion for their displaying their love in the way prescribed, and also the time when they would be most liberal (1Co 16:1-3). SEE ALMS.

## Collector[[@Headword:Collector]]

             (ἄρχων φορολογίας, chief of the tribute-levy), a tax-gatherer (1Ma 1:29). SEE PUBLICAN.

## Colledge, Thomas[[@Headword:Colledge, Thomas]]

             an English Congregational minister, was born at Wirksworth, July 6, 1804, of pious parents. He joined the Church at the age of seventeen, and at twenty-three began preaching. In 1832 he entered Rotherham College, and at the close of his course became pastor at Reeth, Yorkshire. Thence he removed to Riddings, where he died, August 23, 1875. See (Lond.) Congregational Year-book, 1876, page 323.

## College[[@Headword:College]]

             occurs (2Ki 22:14; 2Ch 34:22) as the translation of מַשְׁנֶה(mishneh', second rank), the residence of the prophetess Huldah (q.v.). The same term is used in Zep 1:10 (translated “second”), where the different quarters of Jerusalem are spoken of, and is found more fully in Neh 11:9 (where, instead of “the second over the city,” the original has עִל הָעַיר מַּשְׁנֶה, “upon the city second,” i.e. over the second part of the city). From all these notices we can only gather that there was anciently a quarter or district that went by this appellation, but there is no definite intimation of its position. It may have been only another name for ACRA SEE ACRA (q.v.), or the Lower City, which was built subsequently to the more fashionable portion of the city on Matthew Zion. The word occurs frequently elsewhere in its ordinary signification of persons or things that occupy a second place in order, dignity, honor, etc. SEE JERUSALEM.

## College (2)[[@Headword:College (2)]]

             (Lat. collegium, a collection or assemblage).

(1.) “In its Roman signification, a college signified any association of persons for a specific purpose. In many respects it was synonymous with corpus, a body or collection of members, a corporation — with universitas, a whole as contrasted with its parts — and with societas, a company or partnership, as opposed to all the members of which it was composed. A Roman college had a common chest, and it could sue and be sued in the name of its manager (actor or syndicus), just like an incorporation with us. It required, also, to be incorporated by some sort of public authority, springing either from the Senate or the emperor. A college could not consist of fewer than three persons.”

(2.) The term is applied to any company of persons associated upon some common principle; so we speak of the college of the apostles; the college of cardinals; a college or synod of bishops; and as “three” are required for a college, it has come to be usage that three bishops unite in the act of ordination of bishops.

(3.) The word “college” is used also, in England, to designate an endowed institution connected with a university, having for its object the promotion of learning. In this relation a college is a sub-corporation, i.e. a member of the body known as the University. The constitution of a college in this sense depends wholly on the will of the founder, and on the regulations which may be imposed by the visitors whom he has appointed. In Scotland and in America, the distinction between the college as the member and the university as the body has been lost sight of, and we consequently hear of the one and the other indiscriminately granting degrees, a function which in the English and in the original European view of the matter belonged exclusively to the university. Where there is but one college in a university, as is the case in the universities of Scotland and most of those in America, the two bodies are of course identical, though the functions which they perform are different. In Germany there are no colleges in the English sense; and though the universities in that country perform precisely the same functions as in Scotland, the verbal confusion between the college and the university is avoided by the latter performing the functions of both in its own name, as two separate parts of its proper duties. In France the title ‘college' has a meaning totally different from: that which we attach to  it: it is a school, corresponding, however, more to the gymnasium of Germany than to the grammar-school of this country. All the colleges are placed under the University of France, to which the centralizing tendencies of that country have given a meaning which also differs widely from that which the term university bears in England.” SEE UNIVERSITY.

## College of Augurs[[@Headword:College of Augurs]]

             was the institution. of sooth-sayers among the ancient Romans. SEE AUGUR.

## Colleges of Piety[[@Headword:Colleges of Piety]]

             were associations for the study of the Bible and the promotion of personal piety among certain of the Lutherans iin the 17th century. SEE PIETISM.

## Colleges, American[[@Headword:Colleges, American]]

             The methods of organization and instruction adopted in these institutions naturally grew out of those pursued in the educational establishments of the mother country, especially the great universities of Oxford and Cambridge, in which the colleges proper are subordinate or detailed schools. SEE UNIVERSITIES, EUROPEAN. In a few, chiefly the older and better-endowed colleges of the Eastern and Middle States, the original academic foundation has gradually expanded into a fully-developed university, and in many of the newer institutions the entire curriculum has been laid out for future completion; hence the use of the title "university" has been not altogether inappropriate, although few American educational incorporations cover the entire field of liberal arts and learned professions. In one instance, the University of the State of New York, the European idea has been substantially adopted, but without any local apparatus of buildings, teachers, or personal instruction. Special schools of technical training are generally relied upon to supplement the literary course in the departments of law, medicine, theology, engineering, etc. SEE THEOLOGICAL SEMINARIES. In many of the newer colleges of America, and in a few of the older ones, ladies are now admitted to the full privileges and honors of study and graduation, and there are numerous institutions, often styled "Female Colleges," in which women exclusively have nearly equal literary advantages, besides the ornamental branches more appropriate to their sphere. The honorary degrees (A.B., etc.) are in America sometimes conferred by schools which in reality are little above the rank of ordinary "academies." SEE EDUCATION. The following tables are compiled from the Report of the (U. S.) Commissioner of Education for 1883-84 (the latest return). Detailed information on nearly all the colleges may be found in Kiddle and Schem's Cyclopaedia of Education, under the title of each. SEE CLASSIFICATION OF AMERICAN COLLEGES.

## Collegia Pontificia[[@Headword:Collegia Pontificia]]

             (papal colleges), institutions for training Romish missionaries for service among “heretical” and pagan nations. The first was the German college at Rome, founded by Loyola in 1552. Greek, English, Hungarian, Maronite, and Thraco-Illyrian colleges were established by Gregory XIII. Scottish and Irish colleges followed; and the institution of the Congregation de propaganda fide was succeeded by the erection of the college which bears the same title. More recently, an “American college” (1854) and a South American college have been established. SEE PROPAGANDA.

## Collegia de Propaganda Fide[[@Headword:Collegia de Propaganda Fide]]

             SEE COLLEGIA PONTIFICA; SEE PROPAGANDA.

## Collegial Or Collegiate System[[@Headword:Collegial Or Collegiate System]]

             a mode of exhibiting the relation of Church and State employed by Puffendorf and Pfaff in Protestant Germany. The churches were regarded as being, after Constantine's time, legal corporations (collegia licita), with rights to form their creeds, conduct their worship, choose their presiding officer, admit and expel members; to make and administer by-laws, correct  such abuses as might creep in among them, call in the aid of the civil power if necessary, or in certain cases to leave the exercise of these rights to others. It was assumed that the rights originally belonging to the congregations, which had been in course of time usurped by the hierarchy, were restored to the congregations by the Reformation, and were left by the Reformed congregations to the civil authorities. According to this view, the civil authority would have a double power with regard to the Church, the jus circa sacra, the light of superintendence and of patronage, which inheres in the secular authority, and the jus in sacris, the sum of the collegial rights in internal affairs of the Church, transferred to it (the secular government) as the representative of the congregations of the country. For some time this view was eagerly made use of by most of the Protestant state governments, but in modern times it has more or less given way in every country to a sounder conception of the relation between Church and State. — Wetzer u. Welte, Kirchen-Lex. 2:667. SEE CHURCH AND STATE.

## Collegiants[[@Headword:Collegiants]]

             a party of the Remonstrants of Holland. It derived its name from the members calling their assemblies colleges. They rejected all creeds, all regular ministers, and all tests of communion and forms of ecclesiastical government. They are sometimes called Rhinsbergers, because they met twice a year at Rhinsberg, a village near Leyden. The Collegiants were confined to Holland; but some of their practices are followed by other religious bodies in other countries, as by the Plymouth Brethren (q.v.) in England. — Mosheim, Church History, cent. 17, pt. 2; ch. 7.

## Collegiate Church[[@Headword:Collegiate Church]]

             SEE COLLEGIAL OR COLLEGIATE CHURCH.

Collier, Jeremy, an English non-juror, was born Sept. 23,1650, at Stow- with-Quy, Cambridgeshire. He passed M.A. at Caius College, Cambridge, in 1676, and obtained the living of Ampton, Sussex, which he resigned for the lectureship of Gray's Inn, 1685. At the Revolution of 1688 he not only refused the oaths, but was active in behalf of the dethroned monarch. In 1696 he was outlawed. At last he turned his talents to better ends, and made war on the licentiousness of the theater. His first work on this subject was, A Short View of the Immorality and Profaneness of the Stage (Loud. 1738, 3d ed. 8vo). The wits in vain opposed him, and after a ten years'  struggle, in which he wrote other books and pamphlets on the subject, he accomplished his object. The rest of his life was spent in various literary labors. He was consecrated a nonjuring bishop by Dr. Hicks in 1713, and died April 26, 1726. Collier was a man of eminent abilities, but of small reasoning faculty. Besides the books above named, he wrote Ecclesiastical History of Great Britain (new edition, with Life of Collier, Lend. 1840, 9 vols. 8vo); Essays on Moral Subjects (Lond. 3 vols. 8vo); Historical, Geographical, and Poetical Dictionary, from Moreri, with additions (Lond. 1701-27, 4 vols. fol.), besides numerous controversial tracts. — Macaulay, Hist. of England, 3. 363; Life of Collier (prefixed to his Ec. History of England); Hook, Eccles. Biography, 4:137 Biographia Britannica, 4:12.

## Collegium Dendrophorium[[@Headword:Collegium Dendrophorium]]

             (the College of the Dendrophori, from δένδρον, a tree, and φέρω, to carry), were a class of heathen (probably priests) whose duty it was to carry branches of trees in processions in honor of the gods.

## Collen[[@Headword:Collen]]

             a Welsh saint of the 7th century, was patron of Llangollen, in Denbighshire, and is commemorated on May 20 (Rees, Welsh Saints, page 302).

## Colleoni, Girolamo[[@Headword:Colleoni, Girolamo]]

             an Italian painter, was born at Bergamo about 1495. His paintings in the Church of San Antonio dell' Ospitale, at Bergamo, were destroyed by fire.  There is one in San Erasmo, near Bergamo, which represents The Virgin and Infant; with Magdalene and Saints, and is one of his most esteemed works. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Rose, Gen. Biog. Diet. s.v.

## Colleschi, Francesco[[@Headword:Colleschi, Francesco]]

             a learned Italian theologian, who died in 1746, wrote, Dissertazione della Letteratura de' Sacerdoti Antichi, in the Raccolta Caloger. volume 34: — Dissertazione della Religione degli Indiani. See Hoefer, Nouv. Biog. Generale, s.v.

## Collet, Pierre[[@Headword:Collet, Pierre]]

             a French theologian and doctor of divinity, was born at Terney, near Montoire (Loir-et-Cher), September 6, 1693. From his youth he was employed at tthe house of the brothers of Saint-Lazare, and taught theology in several houses of his order. He was afterwards principal of the College des Bons-Enfants in Paris, and died there October 16, 1770. He wrote a large number of works, among them, De Quinque Jansenii Propositionibus (Paris, 1730): — Traite des Dispenses en General (ibid. 1742, 1746, 1752, 1758, 1759, 1777, 1788, 1828; Avignon, 1829): — Institutiones Theologiae (Paris, 1744, 1756): — Institutiones Theologiae Moralis (ibid. 1758, which is the fifth edition, the dates of the others being unknown ): — Institutiones Theologiae Scholastiae (Lyons, 1765, 1767, 1768; Paris, 1775): — Viede Saint-Vincent-de-Paul (Nancy, 1748; Paris, 1818, with some writings from St. Vincent de Paul): — Lettre d'un Theologien au R.P.A. de G. (Antony of Gasquet) (Brussels, 1763): — Traite des Devoirs de la Vie Religieuse (Lyons, 1765; Paris, 1773): — L'Ecolier Chretien (ibid. 1769): — Le Devotion au Sacre Cour de Jesus (ibid. 1770): — Traite des Exorcismes de l'Eglise (ibid. eod.): — Instructions sur les Devoirs des Gens de la Compagne (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.: Chalmers, Biog. Dict. s.v.

## Collett, Thomas[[@Headword:Collett, Thomas]]

             an English Congregational minister, was born at Lostwithiel, Cornwall, February 8, 1797. He joined the Church in early manhood; received his ministerial training at Hackney Academy; began his ministry at Witney, Oxfordshire; and finally settled at Dawlish, on the south coast of Devon, in 1824. In June, 1866, Mr. Collett resigned his pulpit, but continued to  reside among the scenes of his lifelong labors, beloved by all who knew him, until his death, June 10, 1869. See (Lond.) Cong. Year-book, 1870, page 281.

## Colley, Benjamin[[@Headword:Colley, Benjamin]]

             an English Wesleyan minister, was born at Tollerton, near Easingwold, Yorkshire. He united with the Methodists in 1761; and, having received Episcopal ordination, was in that year invited by Wesley to officiate in the Methodist chapels in London, which he did. In 1762 he was "carried away by the enthusiasm of George Bell and Thomas Maxfield." He was soon restored, however, by John Manners; and in July, 1763, was engaged in the work at Newcastle-upon-Tyne. Thereafter, until his death in 1767, he was a faithful and godly worker. Although he deeply regretted his slip, he was ever after subject to strong temptations; and, as Wesley (who believed his backsliding cost him his life) says, "he went heavily all his days." See Atmore, Meth. Memorial, s.v.; Wesley, Journal, November 8, 1767.

## Colley, Thomas[[@Headword:Colley, Thomas]]

             an English minister of the Society of Friends, was born at Smeaton, near Pontefract, Yorkshire, in 1742. He was brought up in the Established Church; religiously awakened before he reached his majority and joined the Methodists, among whom he was zealous, active, and much esteemed. About 1764 he united with the Friends, and in 1768 began his ministry. In 1779, in company with Philip Madin, of Sheffield, he visited the West India islands, and performed considerable Christian labor there. Some years after he travelled extensively in North America. Subsequently he itinerated much in his native land, and was very useful in his vocation. He died in Sheffield, June 12, 1812. See Piety Promoted, 4:29, 33. (J.C.S.)

## Colli, Antonio[[@Headword:Colli, Antonio]]

             an Italian painter of the Roman school, flourished about 1700, and studied under Andrea Pozzi. He painted the great altar in the Church of Sari Pantaleo. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Collie, William[[@Headword:Collie, William]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1718; became schoolmaster at Drainie in 1732, and assistant minister at Duffus;  was presented to the living at Drainie in 1741, and ordained. He died April 29, 1768, aged about seventy years. See Fasti Eccles. Scoticanae, 1:161.

## Collier, Arthur[[@Headword:Collier, Arthur]]

             an English metaphysician and divine, was born at the rectory of Langford Magna, near Sarum, October 12, 1680, and was educated at Salisbury Grammar School and Pembroke College, Oxford. In 1704 he was presented to the benefice of Langford Magna, where he continued until his death, in 1732. In religion he was an Arian, and also a High Churchman, on grounds which his associates could not understand. The following are some of his works: Treatise on the Logos, in seven sermons (1732): — New Inquiry after Truth, on the non-existence of an external world: — Specimen of True Philosophy. See Encycl. Brit. 9th ed. s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Collier, Ephraim Robins[[@Headword:Collier, Ephraim Robins]]

             a Baptist minister, who died in 1840, graduated at Harvard College in 1826, and had rare classical tastes and excellent scholarship. See Sprague, Annals of the Amer. Pulpit, 6:378.

## Collier, Ezra W[[@Headword:Collier, Ezra W]]

             a (Dutch) Reformed minister, was born at Plymouth, Massachusetts, about 1832. He graduated at Rutgers College in 1849, and at New Brunswick Theological Seminary in 1854. He was noted in his student life for close application, literary culture, and scholarly enthusiasm. His first settlement was with Manhattan Reformed Church, New York city (1854-56). For the next ten years he was pastor in Freehold, N.J, His health being greatly impaired he removed to Coxsackie, N.Y.; but after a year was obliged to relinquish all active duties. He lingered in great feebleness until his death in 1869. He was one of the most brilliant and devoted of the younger ministers of his Church, and heroic in the utterance of his views a true scholar, and a Christian gentleman. His studies took a wide range beyond mere professional requirements. In 1865 he edited a volume of posthumous Sermons by his brother, Reverend Joseph A. Collier, to which he prefixed an interesting biographical sketch. (W.J.R.T.)

## Collier, F.G[[@Headword:Collier, F.G]]

             an English Congregational minister, was born at Hartlepool, February 6, 1847. He was educated at the Lancashire Independent College, and ordained at Wigan in 1871. He accepted the pastorate of New Chapel, Horwich; which, after four years, he was forced to resign on account of failing health. He died at West Kirby, Cheshire, March 30, 1881. See (Lond.) Cong. Year-book, 1883, page 273.

## Collier, Francis[[@Headword:Collier, Francis]]

             an English Wesleyan minister, was converted at the age of twenty under the preaching of John Nelson; commenced his ministry at Derby in 1796; travelled twenty-three circuits, becoming a supernumerary in 1837 at Taunton, and died June 25, 1851, aged eighty-two. He was an able preacher, and stood high in the connection. See Minutes of the British Conference. 1851.

## Collier, John (1)[[@Headword:Collier, John (1)]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1650; was presented to the living at Firth and Stenrness in 1662; transferred to Carrington in 1663; deprived for refusing the test in 1681; and died in Edinburgh November 13, 1691, aged about sixty-two years. See Fasti Eccles. Scoticanae, 1:270; 3:396.

## Collier, John (2)[[@Headword:Collier, John (2)]]

             an English Wesleyan Methodist minister, was born at Little Houghton, Northamptonshire, in 1803. He united with the Church in 1821; was received by the Conference for the ministry in 1829; toiled for thirty-five  years on some of the most laborious circuits; became a supernumerary in 1864; and died at Torquay, February 27, 1870. Mr. Collier was instrumental in saving many souls, and was earnest, faithful, and amiable. See Minutes of the British Conference, 1870, page 26.

## Collier, Joseph[[@Headword:Collier, Joseph]]

             an English Wesleyan minister, was born at Stockport, October 31, 1770. He was converted at the age of fourteen; admitted into the ministry in 1795; was prostrated on the Bradford Circuit, but still labored; became a supernumerary in 1811, first residing in Bury, subsequently in Exeter and at Kingsdown, Bristol; resumed his ministry at Haverford-West in 1813, and travelled several circuits. His last was Nottingham, where he died, May 27, 1842. See Minutes of the British Conference, 1842 Wesl. Meth. Mag. 1850, page 337 sq.

## Collier, Joseph Avery[[@Headword:Collier, Joseph Avery]]

             a minister of the Reformed Protestant Dutch Church, was born at Plymouth, Mass., Oct. 26, 1828, graduated at Rutgers College, New Brunswick, N. J., July, 1849, and at the theological seminary of the Reformed Dutch Church in that city, July, 1852. Died at Kingston, N. Y., August, 1864. He was a clear, methodical, persuasive, and eloquent preacher. His literary attainments were unusually large, and entirely consecrated to his ministry. As a preacher to children and the young men he is entitled to the first rank. His publications were the following: The right Way, or the Gospel applied to the Intercourse of Individuals and Nations (a prize essay on Peace, Am. Tract Society, N. Y. 1854, of which over ten thousand copies have been circulated): — The Christian Home, or Religion in the Family (prize essay, Presbyterian Board, Phila. 1859): — The Young Man of the Bible (Am. Tract Soc. N. Y. 1861): — Little Crowns, and how to Coin them (N. Y. 1864; republished in England): — Pleasant Paths for little Feet (Am. Tract Soc. N. Y. 1864): — The Dawn of Heaven, or the Principles of the heavenly Life applied to the earthly, a posthumous work, to which is prefixed a brief and just biographical sketch by his brother, Rev. Ezra W. Collier (N. Y. 1865).

## Collier, Richard[[@Headword:Collier, Richard]]

             a Lutheran minister, was a native of Dundalk, Ireland. Arriving in America in his youth, he settled in Easton, Pa., and for many years was engaged in teaching. In 1833 he was licensed by the New York Synod; in 1834 was ordained pastor at Spruce Run, N.J., and served there twenty-seven years. He died in New York city, January 1, 1861. See Lutheran Observer, January 18, 1861.

## Collier, Thomas[[@Headword:Collier, Thomas]]

             an English Baptist minister, was born about 1600. For some time he preached with great success in the island of Guernsey, although his enemies spoke in bitter terms of him. In 1645 Mr. Collier, in order to vindicate himself, published Certain Queries or Points, now in Controversy, Examined, in which he maiintained, like Roger WiIliams, that magistrates have no power whatever to establish Church government, or to compel any persons to observe the government of Christ. He was the author of several other works of a controversial character. See Haynes, Baptist Cyclop. 1:178. (J.C.S.)

## Collier, William[[@Headword:Collier, William]]

             a Baptist minister, was born in Scituate, Mass., Oct. 11, 1771. He graduated at Brown University in 1797, studied theology under president Maxcy, and was licensed to preach in 1798. In 1799 he was ordained at Boston as minister at large, but soon went as pastor to Newport, spent one  year there, and four as pastor of the First Baptist Church, New York. In 1804 he became pastor of the Baptist church in Charlestown, Mass., where he remained sixteen years, a faithful and successful minister. In 1820, his health failing, he resigned his charge, and removed to Boston, where he remained during the rest of his life, doing service as minister at large. He was a pioneer of the temperance reform, and from 1826 to 1828 edited the National Philanthropist, the first temperance paper. He died March 19, 1843. Among his literary labors were a Hymn-book, a series of Sermons from living Ministers (begun in 1827), editions of Saurin and of Andrew Fuller, and several occasional Sermons. — Sprague, Annals, 6:376.

## Collier, William (2)[[@Headword:Collier, William (2)]]

             an English divine, was born in 1742. He was for many years a tutor in Trinity College, Cambridge; rector of Orwell, Cambridgeshire; and Hebrew professor from 1771 to 1790. He died August 4, 1803, at which time he was senior fellow of Trinity College. Mr. Collier published, by subscription, Poems on Several Occasions, with Translations from Authors in Different Languages, Dedicated to Prince William of Gloucester (1800, 2 volumes, 12mo). See The (Lond.) Annual Register, 1803, page 516; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Collier, William, D.D[[@Headword:Collier, William, D.D]]

             a minister of the Methodist Protestant Church, was born at Hagerstown, Maryland, March 11, 1803. He was converted at the age of fourteen,  joined the Methodist Episcopal Church, and became a local preacher. In 1828 he united with the Methodist Protestant Church, in 1829 was admitted into the Maryland Conference, in 1851 transferred to the Pittsburgh Conference, and in 1853 to the Muskingum Conference, in all which he took prominent positions, being several times president. He held a superannuated relation from 1863 to 1869, and again from 1874 until his death, July 12, 1884. He was a powerful preacher. See Methodist Recorder, September 20, 1884.

## Colliette, Louis Paul[[@Headword:Colliette, Louis Paul]]

             a French antiquarian of the middle of the 18th century, was curate of Gricourt, near St. Quentin, and wrote, La Vie de St. Quentin (St. Quentin,  1767): — Memoires Ecclsiastiques (Cambray, 177172, 3 volumes). See Hoefer, Nouv. Biog. Generale, s.v; Biog. Universelle, s.v.

## Colliflower, William F[[@Headword:Colliflower, William F]]

             a minister of the (German) Reformed Church, was born in Washington County, Maryland, February 14, 1814. He received his education in the Reformed High School and, Theological Seminary at York, Pennsylvania; was licensed to preach by the Classis of Maryland in 1836; soon afterwards entered upon the ministerial work in Virginia, being ordained and installed as pastor of the Mill Creek charge. He labored successively in Virginia, Maryland, and Pennsylvania, and died in Frederick, Maryland, April 30, 1882. Mr. Colliflower was a man of fair talents, great energy, and sincere piety; popular and successful as a preacher. (D.Y.H.)

## Collin, Friedrich Eberhard[[@Headword:Collin, Friedrich Eberhard]]

             a Lutheran theologian of Germany, was born at Worms, December 25, 1684. In 1709 he was appointed preacher at Dertingen; in 1724 was called as deacon to Zeulenroda and in 1725 to Lobenstein, where he died, June 15, 1727. He wrote, Eigentliche Gestalt eines Christen (Giessen, 1711): — Das Wersk des Glaubens in Kraft (Wertheim, 1719): — Grosser Ernst des Wahren Christenthums (Halle, eod.): — Warnung Christi vor den Falschen Propheten (Frankfort, 1723): — Gemeinschaft der Schmach Christi (ibid. 1724): — Kampf und Sieg der Ersten Blutzeugen Christi nebst Seinem Leben (Berlin, 1744). See Nachrichten von Rechtschaffenen Predigern (Halle, 1775), volume 1; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Collin, Jean[[@Headword:Collin, Jean]]

             a French theologian of the Jesuit order, was born at St. Junien, and lived about the middle of the 17th century. He was almoner to the king, and preached with success at Val-de-Grace, and in the principal cities of the kingdom. He published, among other works, Le Prelat de Saint-Gregoire (Paris, 1640): — Histoire Sacree des Principaux Saints dui Diocese de Limoges (imoges, 1672). He left also a large number of MSS., a catalogue of which was published by abbe Nadaud. See Hoefer, Nouv. Biog. Generale, s.v.

## Collin, Nicholas, D.D[[@Headword:Collin, Nicholas, D.D]]

             a Swedish missionary, was born in 1745. He received a classical education. in his native country, and intended to join the army, but as he grew to manhood his attention was turned towards the ministry. He arrived May 12, 1770, in the Delaware river, a a sort of assistant at large to the rectors of the Swedish churches in New Jersey and Pennsylvania. He is claimed as a minister of the Protestant Episcopal Church, because the parishes, with which he was connected as a missionary all united with that body; but he was ordained in Sweden, and to the Swedish Church he always considered himself as owing allegiance. His assistant ministers were always of the Episcopal Church, and he used its liturgy. In consequence of the recall of Rev. John Weisell to Sweden, Dr. Collin was appointed rector in his stead in 1773 at Raccoon, Pennyslvania, and Penn's Neck, N.J., and remained there until July 1786, his residence being at Swedesborough, In 1778 he urged his own recall upon the archbishop of Upsal, Sweden, but the king desired that the Swedish missionaries should remain in America until the result of the war should be known; so that it was not until 1783 that he received permission to sail for Sweden.

In that year, however, he did not consider it wise to leave his field of labor, and at his suggestion he was permitted to remain, and to assume charge of the churches of Wicaco (now a part of the city of Philadelphia), Kingsessing, and Upper Merion. In July, 1786, he removed from Swedesborough to Philadelphia. During seven years of his residence at the former place he was provost (or superintendent) over all the Swedish churches in Pennsylvania. He died in Philadelphia, in October 1831. Dr. Collin was a man of considerable learning, being acquainted with at least twelve languages. For many years he was a member of ithe American Philosophical Society, The only work which he left is a MS. translation of Acrelius's History of New Sweden, undertaken in 1799 at the request of the Historical Society of New York. See Sprague, Annnals of the Amer. Pulpit, 5:277.

## Collin, Nicolas[[@Headword:Collin, Nicolas]]

             a French theologian, was born about the commencement of the 18th century. He was canon-regular of the strict Observatists of the Premonstrant order, and prior of Rengeval. He died at Nacy in 1788, leaving Observations Critiques sur le Traite des Dispenses (Nancy, 1765; Paris, 1770): — Du Signe de la Croix (Paris, 1775): — De l'Eau Benite (ibid. 1776): — Du Pain Benit, etc. (ibid. 1777): — Des Processions de  l'Eglise Catholique (ibid. 1779): — Du Respect aux Eglises (ibid. 1781). See Hoefer, Nouv. Biog. Generale, s.v.

## Collin, Richard[[@Headword:Collin, Richard]]

             a German designer and engraver, was born at Luxemburg in 1626. He visited Rome while young, and studied under Sandrart; but afterwards returned to Antwerp and Brussels, where he was appointed engraver to the king of Spain. The following are some of his principal works: Esther before Ahasuerus; Christ bearing his Cross; St. Arnold.

## Collina[[@Headword:Collina]]

             one of the inferior rural deities, supposed by the Romans to reign over the hills.

## Collina, Abondio[[@Headword:Collina, Abondio]]

             a learned Italian Camaldule, was born at Bologna in 1691. For ten years he was professor of geography and nautical science at the Institute of Sciences, and of geometry at the university of his native city. He died in December, 1753, leaving Antiche Relazioni dell' Indie e della China (Bologna, 1749): — a translation of a part of Voyages de Deux Ardabes, published in French by abbe Renaudot. Collina wrote numerous poems and dissertations. See Hoefer, Nouv. Biog. Generale, s.v.

## Collina, Bonifacio[[@Headword:Collina, Bonifacio]]

             an Italian scholar of the order of Camaldules, brother of Abondio, was born at Bologna in 1689. He taught philosophy at the university of his native city, and died in 1770. He published a large part of his writings under the title, Opere Diverse (Bologna, 1774) in which we find academical memoirs, tragedies; and scraps of prose upon religious. subjects. He also wrote several Lives of the Camaldule saints. See Hoefer, Nouv. Biog. Generale, s.v.

## Collings, William[[@Headword:Collings, William]]

             an English Baptist minister, was born in Walworth, August 8, 1814. He was baptized March 2, 1836, and began at once to preach. In 1842 he commenced his pastorate at Kingston-on-Thames, and remained until 1856, when he accepted a call to the Church in Gloucester, and was successful in bringing it up from a depressed state to one of strength and prosperity. He died September 10, 1869. See (Lond.) Baptist Hand-book, 1870, pages 190, 191. (J.C.S.)

## Collington, John[[@Headword:Collington, John]]

             an English clerical writer of the last part of the 16th and the first part of the 17th centuries, was a native of Somersetshire; educated at Lincoln College, Oxford; made priest on the Continent; returned to England, and was cast into the Tower of London; condemned, afterwards reprieved, set free, and sent out of the country. He returned, and for thirty years zealously advanced his own (Roman Catholic) religion. Though in restraint, he was alive in 1611, and an old man. See Fuller, Worthies of England (ed. Nuttall), 3:106.

## Collins[[@Headword:Collins]]

             an English martyr, was a prominent lawyer in London, burned at Smithfield in 1538, for rebuking the priest. See Fox, Acts and Monuments, 5:251.

## Collins, Abel[[@Headword:Collins, Abel]]

             administer of the Society of Friends, died at North Stonington, Connecticut, September 17, 1834, aged sixty-four years. See The Friend, 8:20.

## Collins, Anthony[[@Headword:Collins, Anthony]]

             an English Deist, was born at Heston, near Hounslow in 1676, and was educated at Eton and King's College, Cambridge. Being a man of property, he spent his life chiefly in literary pursuits. He died in 1729. His infidel principles brought him into collision with Bentley, Chandler, and many others. His chief works are: Discourse on the Grounds and Reasons of the Christian Religion (Lond. 1737, 8vo): — Priestcraft in Perfection (London, 1710, 8vo): — Discourse on Free-thinking (1713): — Essay on the Thirty-nine Articles, in reply to Bennet (Lond. 1724, 8vo), besides various pamphlets. In 1715 he published his Philosophical Inquiry concerning Liberty and Necessity, which was reprinted in 1717 in 8vo, with corrections, and was translated into French by Des Maizeaux (1720). Dr. Samuel Clarke replied to the necessarian doctrine of Collins chiefly by insisting on its inexpediency, considered as destructive of moral responsibility. Bentley's Remarks upon a late Discourse of Freethinking (given in Randolph's Enchiridion Theologicum, vol 5) is a sharp and sarcastic, but fully adequate reply to the skeptical arguments of Collins. See Leland, Deistical Writers, ch. 6; Farrar, Critical History of Free Thought.

## Collins, Augustus Baldwin[[@Headword:Collins, Augustus Baldwin]]

             a Congregational minister, son of general Augustus Collins, was born at Guilford, Connecticut, May 24, 1789. He studied at Yale College, but did  not complete his course. Reverend Drs. Andrew Yates and T.M. Cooley were his tutors in theology. In 1817 he was acting pastor at Montgomery, Massachusetts, and in the following year was ordained pastor at Andover, Connecticut, from which charge he was dismissed in 1827. In the beginning of 1828 he was installed as minister at Preston, where he served until 1847, when he became acting pastor at West Stafford. He was regularly installed there May 10, 1848, and left April 19, 1852. About two months after he entered upon his duties as acting pastor at Barkhamsted. In 1858 he held the same position at Wolcott, also at Long Ridge, in Stamford. After 1852 he resided at Norwalk, without charge. He died there, March 16, 1876. See Cong.. Quarterly, 1877, page 413.

## Collins, Barnabas V[[@Headword:Collins, Barnabas V]]

             a minister of the Reformed (Dutch) Church, graduated from Lafayette College, Easton, Pennyslvania, and in 1842 from the theological seminary at New Brunswick, N.J. He was licensed by the Classis of New York the same year; served the Church at West Farms, N.Y., until 1845; Ponds, Bergen County, N.J., until 1867, and thereafter was without a charge till his death, in 1877. See Corwin, Manual of the Ref Church in America, 3d ed. page 218.

## Collins, Benjamin[[@Headword:Collins, Benjamin]]

             a Methodist Episcopal minister, was born in Sussex County, N.J., in 1785. In1819 he joined the Philadelphia Conference, in which he remained energetic and faithful until his death, in August, 1831. See Minutes of Annual Conferences, 1833, page 162.

## Collins, Britton Estol[[@Headword:Collins, Britton Estol]]

             a Presbyterian minister, was born in Philadelphia, Pennsylvania, February 2, 1801. He entered Princeton Seminary in 1824, and remained two years; was licensed by the Presbytery of Philadelphia in April 1828; received under the care of the Huntingdon Presbytery, April 8, 1830, and ordained as an evangelist June 16 following. His first pastoral charge was at Millerstown, then in the bounds. of Huntingdon Presbytery, he being installed there in October 1832. He resigned his charge in 1839, and in October of same year was called to Shirleysburgh. This call he did not accept, but agreed to act as stated supply, in which relation he continued till October 1853, when he retired. During the remaining years of his life,  so long as he was able to preach, he spent his time in missionary labor in different parts of the presbytery — chiefly in the churches of Moshannon, Unity, and Mapleton, successively. The last of these owes its existence largely to his liberality and indefatigable labors. He died April 12, 1876. Mr. Collins was a man of humble and undoubted piety; of great simplicity of character; a diligent, faithful, and self-denying pastor; universally respected and loved. See Necrol. Report of Princeton Theol. Sem. 1877, page 22.

## Collins, Charles, D.D[[@Headword:Collins, Charles, D.D]]

             a minister in the Methodist Episcopal Church South, was born in North Yarmouth, Maine, April 17, 1813. He received an elementary education at Portland, and the Maine Wesleyan Institute; after several years of school- teaching entered Wesleyan University, Middletown, Connecticut, and before he was twenty-five years of age graduated, taking the first honors, and was elected as the first president of Emory and Henry College, near Abingdon, Virginia. During the years of his student life he had embraced religion, and dedicated all his energies to it and education, and having united with the Holston Conference, labored abundantly and effectively in the pulpit during his service in Emory and Henry College. His controversial papers against Romanism, in 1844, exhibit his talent and ability in polemic theology; as do also his tracts, published in 1848, entitled Methodism and Calvinism Compared.

He was also at this time editor of the Southern Repertory and College Review, and was a regular contributor to the Ladies' Repository, and various church papers and periodicals. In 1852 he was elected president of Dickinson College, and filled that position eight years, during which time he declined the presidency of Centenary College, Louisiana, and of Central College, Missouri; the chancellorship of the University of Missouri, of, Michigan, and of Southern University, Greensborough, Alabama. In 1860 he was transferred to the Memphis Conference, and took charge of the State Female College at Memphis, Tennessee, becoming sole proprietor of the buildings and grounds, and placing it under the patronage of the Memphis Conference. In the service of that college he closed his life and labors, July 10,1875. Dr. Collins was amiable, grave, sympathetic, studious, learned; a popular, able writer; an humble, earnest preacher, and an exemplary Christian. See Minutes ofAnnual Conferences of the M.E. Church South, 1875, page 210; Simpson, Cyclop. of Methodism, s.v.

## Collins, Daniel[[@Headword:Collins, Daniel]]

             a Presbyterian minister, was a native of Guilford, Connecticut; graduated from Yale College in 1760; studied theology under the Reverend Dr. Bellamy; was ordained pastor in Lanesborough, April 17, 1764, and died August 26, 1822, aged eighty-three. See Sprague, Annals of the Amer. Pulpit, 3:498.

## Collins, Elisha[[@Headword:Collins, Elisha]]

             a Baptist minister, was born in Halifax County, Virginia, October 20, 1788. He was converted in 1815; was baptized April 23, 1823; licensed December 6, the same year; studied with Reverend Abner W. Clifton, and was ordained November 5, 1825. His first pastorate was with the Salem Church, near the Prince Edward County line. He became one of the earliest advocates of temperance in the country. In 1835 he removed to Tennessee, where, for a time, he found himself in an uncongenial atmosphere. A large majority of Baptists were opposed to missions, and forbade his preaching in their houses. Gradually the opposition gave way, and he became at different times pastor of the McLemoresville, Bible Union, Lexington, and other churches. He died near Lexington, in September, 1854. See Borum, Sketches of Tenn. Ministers, pages 131-134. (J.C.S.)

## Collins, Elizabeth[[@Headword:Collins, Elizabeth]]

             a minister of the Society of Friends, was born January 4, 1755, in Upper Evesham, N.J. In 1779 she was appointed a minister, and travelled through many of the states, doing efficient work for the Master. The most striking characteristic in her life was her intense interest in and concern for the poor. She died February 1, 1831. See Annual Monitor, 1834, page 99.

## Collins, George D[[@Headword:Collins, George D]]

             a Methodist Episcopal minister, was born at Medford, N.J., July 9, 1845. He was converted in 1865; studied two and a half years in Pennington Seminary; served one year as assistant on Columbus Circuit, and in 1872 was admitted into the New Jersey Conference, and stationed at DennisvilleO He served in 1873 and 1874 at Groveville, where one hundred and fifty were added to the Church; from 1875 to 1877 at Union Street Church, Trenton, where two hundred were converted; in 1878 at Washington, South River, where he had some success, and was returned in  1879. He labored until April 20 of that year, when he was prostrated with fever, then attacked with hemorrhage of the lungs, and died August 3 following. Mr. Collins was pre-eminently a man of one work, giving all his time and energies to the ministry. See Minutes of Annual Conferences, 1880, page 91.

## Collins, Hiram B[[@Headword:Collins, Hiram B]]

             a Methodist Episcopal minister, was born at Vincennes, Indiana, May 4, 1829. He was left fatherless in childhood; received a careful religious training; spent some years as a teacher; was received by the Methodist Episcopal Church by letter from the Presbyterian Church in 1858; was given license to exhort the same year, and in the following was admitted into the South-eastern Indiana Conference, wherein he served with zeal and fidelity until his death, September 4, 1864. Mr. Collins brought into the ministry a well-developed intellect, refined taste, superior literary attainments, an energetic character and; a heart in living sympathy with the interests of humanity and religion. He was a sound theologian, an excellent preacher, and a faithful and successful pastor. See Minutes of Annual Conferences, 1864, page 162.

## Collins, Isaac[[@Headword:Collins, Isaac]]

             a Methodist Episcopal minister, was born in Baltimore County, Maryland, June 11, 1789. He was converted in 1810; served in the war of 1812 under general Harrison, being known as a praying soldier; received license to preach in 1819, and in 1823 was admitted into the Baltimore Conference. He became supernumerary in 1859, and superannuated in 1862, and died May 25, 1870. Mr. Collins was a plain, earnest, able, useful preacher. See Minutes of Annual Conferences, 1871, page 19.

## Collins, Isaac Foster[[@Headword:Collins, Isaac Foster]]

             a Methodist Episcopal minister, was born at Wolcott, Wayne County, N.Y., August 24, 1819. He was converted in 1838, removed to Arkansas in 1840, and in the following year entered the Arkansas Conference, and was appointed to teach and preach among the Cherokee Indians. In 1843 he was sent to the Lower Cherokee mission; in 1844 was set off with the Indian Mission Conference, and in 1845 was sent among the Choctaw Indians, to teach in Morris Seminary. In 1846 he located and went to Michigan; began regular work the next year in the Michigan Conference; in  1853 returned to the Arkansas Conference, and was appointed among the Cherokees; in 1854 was transferred to the Missouri Conference, and employed on the Omaha mission. On the formation of the Kansas and Nebraska Conference, in 1856, he became one of its members, and, on its division, he fell within the bounds of the Kansas Conference, and died a member of its active ranks, April 26, 1862. Mr. Collins was decidedly a true friend, an honest man, an exemplary Christian and a thorough, uncompromising Methodist preacher. He was dignified in appearance, humble in spirit, and very neat in person. See Minutes of Annual Conferences, 1863, page 22.

## Collins, Isaac Wright[[@Headword:Collins, Isaac Wright]]

             a Presbyterian minister, was born in Crawford County, Pennylsvania, August 25, 1833. He was educated at Westminster College, New Wilminigton, and studied theology in the Allegheny Seminary. He was licensed to preach by Lakes Presbytery in 1862, and became pastor successively at Neshannock and West Salem, Wisconsin. He died May 20, 1865. He was an earnest, pious, and zealous laborer in the Master's vineyard. See Wilson, Presb. Hist. Almanac, 1866, page 259.

## Collins, J.B[[@Headword:Collins, J.B]]

             a Free-will Baptist minister, was born in 1821; converted in 1839, and united with the Church in Morristown, Vermont. Four years after, he commenced his ministerial labors, removed to Clinton County, N.Y., in 1845, and shortly after settled in Franklin, where he was ordained. After several years he removed to St. Lawrence County, and labored in that section and in Jefferson County until 1877. He preached successively in Morristown, Depauville, Philadelphia, Keeseville, and other places. In 1877 he took charge of the Church in Dickinson Centre; in 1880 he became pastor of the Church in Underhill Centre, Vermont, and preached a part of. the time at East Cambridge. He died in March, 1883. See Morning Star, July 25, 1883. (J.C.S.)

## Collins, James[[@Headword:Collins, James]]

             an English Methodist minister, was born in Devon, England, February 20, 1841. He was converted in early life. While yet young, he removed to Canada, and settled in the Pickering mission, where he became a local preacher among the Bible Christians, and was recommended to the conference of 1867. He labored on the Hampton, Cobourg, Hungerford, Wiarton, Lindsay, Fenelon, and Berrytown stations. He died March 6, 1875. He was a diligent student, an earnest preacher, a man of unquestioned piety, and a successful minister of the gospels. See Minutes of the Conference, 1875.

## Collins, John[[@Headword:Collins, John]]

             a Methodist Episcopal minister, was born in New Jersey in 1769. In 1803 he removed to Ohio, and entered the itinerant ministry in 1807. He was one of the pioneers of Methodism in the West. In 1804, while yet a local preacher, he preached the first Methodist sermon in Cincinnati to a dozen persons, in an upper room. With a brief interval, he labored as an itinerant until 1836, when he became superannuated. He died Aug. 21,1845. He was  an able and faithful preacher, often impressively eloquent, and eminently successful as an evangelist. Revivals of religion followed his footsteps everywhere. An instructive sketch of his Life, from the pen of Justice M'Lean, was published in 1850 (Cincinnati. 18mo). — Minutes of Conferences, 3. 650; Methodist Quarterly Review, 1850, p. 324.

## Collins, John (1)[[@Headword:Collins, John (1)]]

             a Scotch clergyman, was licensed to preach in 1631; presented to the living at Campsie in 1639, after long opposition, was ordained in 1641, and was murdered about Martinmas, 1648. See Fasti Eccles. Scoticanae, 2:63.

## Collins, John (2)[[@Headword:Collins, John (2)]]

             an English Independent minister, came over to America with his father in his youth; in 1649 was a fellow of Harvard College, Cambridge; Massachusetts, and, returned to England when Oliver Cromwell was lord protector. He became chaplain to general Monk. He was silenced but not ejected in 1662, and became pastor at Lime-street Independent Church, London. He was one of the first six persons chosen to deliver the Merchants' Lecture at Pinner's Hall in 1672. He died in London, December 3, 1687. He was a minister of uncommon ability, and an eloquent preacher, so that few persons went from his preaching unaffected. See Wilson, Dissenting Churches, 1:225-229.

## Collins, John (3)[[@Headword:Collins, John (3)]]

             an English Independent minister, son of the foregoing, was born in London about 1673. He studied at the University of Utrecht; returning to England, was ordained co-pastor at Lime Street, with the Reverend Robert Bragge, in 1698, and was chosen one of the Merchants' lecturers. In 1702 he assisted at the ordination, in Mark Lane, of Dr. Isaac Watts. He was a good preacher, a friend of Matthew Henry, who informs us that he fell dead suddenly at his study door, March 19, 1714. See Wilson, Dissenting Churches, 1:240, 241.

## Collins, John (4)[[@Headword:Collins, John (4)]]

             a minister of the Society of Friends, was born at Charlestown, R.I., December 12, 1716, his father being also, a minister in the same denomination. He became an eminent preacher among the Friends, and for many years sat at the head of the New England Yearly Meeting. He had a thorough acquaintance with the disciplinary affairs of the society, and "was much engaged, and took much pains, in endeavoring to have the Africans or negroes freed from slavery, and often testified against that wicked practice." He died at Stonington, Connecticut, October 1, 1778. See R.L. Biographical Cyclop; page 100. (J.C.S.)

## Collins, John (5)[[@Headword:Collins, John (5)]]

             a Methodist Episcopal minister, was born in Sussex County, Delaware, in April 1764. He grew up to be a man of great bodily strength, and fierce and revengeful passions; but married a woman of remarkable amiableness,  and shortly afterwards was converted. He immediately began exhorting and preaching, and in 1803 entered the Philadelphia Conference, wherein he labored without intermission until within a few weeks of his death, which occurred March 30, 1827. Mr. Collins had some very objectionable qualities in his character, still he labored with untiring zeal and. did much good. See Minutes of Annual Conferences, 1827, page 542; Methodist Magazine, 10:289.

## Collins, John (6)[[@Headword:Collins, John (6)]]

             a Presbyterian minister, was born in Somerset County, Maryland, February 16, 1769. He was licensed by. the Presbytery of Lewes in 1791. After graduating at Princeton College, he assumed the presidency of Washington Academy, in his native county. In 1797 he purchased an estate in New Castle County, Delaware, whither he removed, and became and continued to be pastor of the Presbyterian Church in St. George's until his death, April 12, 1804. See Alexander, Princeton College in the 18th Century.

## Collins, John A[[@Headword:Collins, John A]]

             a distinguished Methodist Episcopal minister, was born near Seaford, Del., 1801. His parents removed to Ohio in 1805, and to Georgetown, D. C., in 1812, and his academical education was obtained at the latter place. Giving early promise of talent, he was placed as a law student in the office of William Wirt; but the plan of his life was changed by his conversion at a camp-meeting in Loudoun Co.,Va., in 1820. He joined the Methodist Episcopal Church, and in 1826 was licensed as a local preacher. In 1830 he entered the itinerant ministry in the Baltimore Conference, and his great talent as a preacher soon gained him a commanding reputation. He filled all the prominent appointments in his Conference as pastor, and served several terms as presiding elder. In 1836 he was elected assistant editor of the Christian Advocate at New York. This office he soon resigned, partly on account of the effect of the climate upon the health of his family, but mainly because he believed he could better serve the Church in the more regular duties of the ministry. Few men in any period of the history of the Methodist Episcopal Church have more successfully preached her doctrines, or more faithfully defended her discipline. He was elected to the General Conference as soon as he was eligible, and to every subsequent one down to the last, when he led the delegation. He had pre-eminent pulpit power. His sermons were marked with great clearness of thought, apt and scriptural Illustrations, and were delivered with elegance of speech, and often with an eloquence, earnestness, and power that were overwhelming. As a debater on the floor of the General or Annual Conference he had few equals, certainly no superior. He died of pneumonia, after a short illness, May 7,1857. — Minutes of Conferences, 1858, p. 16.

## Collins, Joseph Lansfield[[@Headword:Collins, Joseph Lansfield]]

             an English Congregational minister, was born at Stowmarket, Suffolk, in 1843. He was converted and joined the Church in his youth, and in 1863 entered Cheshunt College, where he spent three years. He was two years in the pastorate at Ipswich, and in January 1869, accepted a call to the Church at Finchingfield, where he remained until his death; March 31, 1881. See (Lond.) Cong. Year-book, 1882, page 290.

## Collins, Judson Dwight[[@Headword:Collins, Judson Dwight]]

             superintendent of the Methodist Episcopal missions in China, was born in Wayne County, N. Y., Feb. 12, 1822. He removed with his parents to Michigan in 1831, was converted in 1838, graduated in Michigan  University 1845, entered the itinerant ministry in the Michigan Conference, and was appointed teacher in the Wesleyan Seminary at Albion in the same year. He was sent as missionary to China and superintendent in 1847, returned with impaired health in 1851, and died May 13, 1852, in Washtenaw County, Michigan. His mind was clear and vigorous, more solid than brilliant, and more logical than eloquent. “Years before the Church established the China mission, and while prosecuting his collegiate studies, he pursued a course of reading on China, preparatory to a whole life of missionary labor among its benighted millions, and his mind had no rest until it was actually surrounded by their darkness and misery. No temporary impulse led him thither, no transient fervent feelings urged him to a life of toil in that distant land; but a permanent conviction of duty possessed his mind, one great idea of supreme service to Christ controlled his whole existence, and carried all his thoughts, all his affections, all his impulses, to that extensive territory of heathenism, and his martyr-like attachments to his work were only loosened by death.” — Minutes of Conferences, 1852, p. 113; Sprague, Annals, 7:831.

## Collins, Levi[[@Headword:Collins, Levi]]

             a Presbyterian minister, was born at Somers, Connecticut, February 12, 1777. After receiving a careful academic education, he graduated at Yale College in 1802. He was ordained by the Holland Association in 1832. On account of ill-health he did not take a pastoral charge, but spent most of his time in teachings He was principal of Monroe Academy, Mass., for eight years, and died at Belvidere, Illinois, December 10, 1859. See Wilson, Presb. Hist. Almanac, 1861, page 159.

## Collins, Nathaniel (1)[[@Headword:Collins, Nathaniel (1)]]

             a Congregational minister, graduated at Harvard College in 1660, was ordained at Middletown, Connecticut, November 4, 1668, and died December 28, 1684. See Sprague, Annals of the Amer. Pulpit, 1:183.

## Collins, Nathaniel (2)[[@Headword:Collins, Nathaniel (2)]]

             a Congregational minister, graduated at Harvard College in 1697, was ordained at Enfield, Conn., the same year, and died in 1756, aged. seventy- nine years. See Sprague, Annals of the Amer. Pulpit, 1:183.

## Collins, Nicholas[[@Headword:Collins, Nicholas]]

             an English Methodist preacher, was born at St. Breward, Cornwall, December 28, 1806. He was converted at twenty; joined the Bible Christians; was a useful local preacher several years; entered the ministry in 1833, and for six years did good work. among the people. In 1839 his health failed, and he died at Limehead, July 7, 1841.

## Collins, Robert H[[@Headword:Collins, Robert H]]

             a Methodist Episcopal minister, was born in Kent County, Delaware, May 12, 1833. He was converted near Memphis, Missouri, in 1858; licensed to preach in 1859, entered the Des Moines Conference in 1863, and was afterwards transferred to the Missouri Conference. His health failing in, 1874, obliged. him to become a superannuate, and he died January 26, 1875. Mr. Collins was a consistent Christian gentleman, an unusually good preacher, and an excellent pastor. See Minutes of Annual Conferences, 1875, page 46.

## Collins, Robert S[[@Headword:Collins, Robert S]]

             a minister, in the Methodist Episcopal Church South, son of Reverend McKissey Collins, was born in Greenville District, S.C., August 11, 1811. He removed to western Tennessee in 1823, where he experienced religion in 1829; received license to preach in 1831, and in 1833 was admitted into, the Tennessee Conference. In 1834 he was transferred to the Mississippi Conference; in 1839, located; in 1840 re-entered the conference, and died June 9, 1848. As a man, Mr. Collins was high-minded and honorable; as a Christian, eminently meek and gentle; as a preacher, systematic, able, impressive, popular, and useful; and in his: domestic relations exemplary. See Minutes of Annual: Conferences of the M.E. Church South, 1848, page 183.

## Collins, Samuel (1)[[@Headword:Collins, Samuel (1)]]

             a scholar of the 17th century, was the son of Baldwin Collins, who was born at. Coventry, a pious preacher, very bountiful to the poor, and whom queen Elizabeth constantly called father Collins. Samuel was born and educated at Eton; became fellow of King's College, Cambridge; afterwards provost and. regius professor there, being a man of admirable wit and memory, and the most fluent Latinist of the age. He retained his professorship throughout his life read his lectures twice a week for forty years, declined the bishopric, of Bristol, and died in 1651. See Fuller, Worthies of England (ed. Nuttall), 1:209.

## Collins, Samuel (2)[[@Headword:Collins, Samuel (2)]]

             a Congregational minister, was born at Columbia, Connecticut in 1747. He graduated from Dartmouth College in 1775; was ordained pastor in Sandown, N.H., in 1780; in 1788 was installed pastor of the Presbyterian Church in Hanover Centre, and in 1795 removed to Craftsbury, Vermont, where he was pastor of the Congregational Church until 1804. He died January 7, 1807. Se Cong. Quarterly, 1864, page 157.

## Collins, Samuel (3)[[@Headword:Collins, Samuel (3)]]

             an English Baptist minister, was born at Culworth, Northamptonshire, December 22, 1798. He was received into the Church at the age of twenty, and manifested a desire to preach, in 1826 went to supply the pulpit at Grundesburgh, and after preaching one year was chosen pastor of the  society, in which relation he continued for nearly fifty years. He took an active part in the organization of the Suffolk County Home Mission in 1831, and was its secretary for more than forty years. He originated, in 1833, the Gospel Herald, a low-priced Baptist magazine, and edited it for twenty-five years. He was unable to preach during the last three years of his life, and died June 17, 1881. See (Lond.) Baptist Hand-book, 1882, page 298.

## Collins, Wellington H[[@Headword:Collins, Wellington H]]

             a Methodist Episcopal minister, was born May, 1816, in Wolcott, Wayne County, N.Y.; removed with his parents to Michigan in 1830, was converted in 1835, began preaching in 1837 under the presiding elder, and entered the Michigan Conference in 1838. The Conference then-included all of Michigan and North-western Ohio. After twenty years' service as a stationed minister and seven years as presiding elder, he died at Detroit, Aug. 11, 1858. He was delegate to the General Conference at Boston 1852, and also to that at Indianapolis in 1856. Mr. Collins was a man of great force of character. He was a masterly preacher, and was remarkably able in debate; but perhaps his highest excellence was in his safe judgment as a counselor, by which he was always influential among his brethren. — Minutes of Conferences, 1858, p. 334; Ladies' Repository, 19:449.

## Collins, William (1)[[@Headword:Collins, William (1)]]

             an English Baptist minister, studied under the famous Dr. Busby at Westminster School; travelled on the continent for increased knowledge; had valuable offers in the Church of England, but accepted a joint pastorate with Dr. N. Cox at the Baptist Church (now New Broadstreet), London, in 1675. He was also distinguished as a physician, and signed the Baptist Confession of Faith drawn up and issued in 1688. He occupied a prominent and dseful position in London, and died October 30, 1702. See Wilson, Dissenting Churches, 2:181-185.

## Collins, William (2)[[@Headword:Collins, William (2)]]

             an English painter of very considerable merit, was born in London in 1788. In 1821 he was elected a royal academician; in 1837 visited Italy, and in 1840 produced Our Saviour in the temple. Some of his paintings have been sold at a very high price. He died in London, in February 1847. See Spoonier, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Collins, William P[[@Headword:Collins, William P]]

             a Methodist Episcopal minister, was born at Northumberland, Saratoga County, N.Y., August 16, 1811. In 1834 he entered the New York Conference, and for thirty-six years, without interruption, ardently pursued his sacred calling, turning nmany to righteousness. He died March 21, 1870. Mr. Collins was a man of more than ordinary intellect, a very practical, spiritual preacher, and an indefatigable pastor. See Minutes of Annual Conferences, 1870, page 105.

## Collinson, Septimus, D.D[[@Headword:Collinson, Septimus, D.D]]

             an English divine, was born about 1739. He took his degree of M.A. in 1767; in 1796 became provost of Queen's College, Oxford; and in 1798  was elected Margaret professor of divinity there. In his office of professor he labored with unexampled efficiency and zeal. The lectures on the Thirty- nine Articles, which he delivered in that capacity, evinced deep research, sound judgment, and great moderation. Dr. Collinson was a liberal benefactor to all public institutions of acknowledged utility. He died in 1827. See (Lond.) Christian Remembrancer, February 1827, page 128.

## Collinsworth, John[[@Headword:Collinsworth, John]]

             a Methodist Episcopal minister, was born in Virginia, February 22, 1786. He embraced religion in his thirteenth year, and in 1807 was admitted into the South Carolina Conference. In 1816 he located, on account of ill- health; re-entered the effective ranks in 1827, and died at his post, September 4, 1834. Mr. Collinsworth was laborious and useful. See Minutes of Annual Conferences, 1835, page 345; Sprague, Annals of the Amer. Pulpit, 7:443.

## Collios (or Colius), Francesco[[@Headword:Collios (or Colius), Francesco]]

             an Italian theologian, was born near Milan towards the close of the 16th century. He was grand penitentiary of the diocese, and died at Milan in 1640; leaving De Sanguine Christi libri Quinque (Milan, 1617): — An Christus Oblatum sibi in Circumcisione Praeputium Rursus in Resurrectionen. Acceperit: — De Animabus Paganorum Libri Octo (ibid. 1622, 1623.) See Hoefer, Nouv. Biog. Generale, s.v.

## Collison, George[[@Headword:Collison, George]]

             an English Independent minister and educator, was born in Beverley, Yorkshire, January 6, 1772. He received a superior education for that. period, and when about seventeen years of age was articled to a solicitor. In 1792, having experienced religion, he entered Hoxton College in 1797 became assistant-tutor in that institution, and on September 14 of the same year was ordained pastor of the Independent Church at Walthamstow, which office he held jointly with his tutorship. In 1801 he relinquished his engagements at Hoxton, and in 1803 became tutor in the Hackney Theological Seminary, which was just then founded. He resigned his pastorate at Walthamstow in 1837, but held his office in Hackney until his death, February 6, 1847. Mr. Collison was a man of great purity of character, a sound divine, and eminently catholic in spirit. He wasone of the founders of the London Missionary and Religious Tract societies, and  an ardent supporter of all similar institutions. See (Lond.) Evangelical Magazine 1847, page 137; 1848, page 1.

## Collison, John Wesley[[@Headword:Collison, John Wesley]]

             an Irish Wesleyan minister, was born near Armagh, March 11, 1853. He was converted at the age of seventeen, joined the Methodist Society, and became a prayer leader, tract distributer, and a local preacher. After passing through the usual course of study he was duly admitted to the ministry. He died at Clontarf, near Dublin, July 27, 1880. His life was short, but eminently successful as a preacher of Christ and winner of souls. See Minutes of the British Conference, 1881, page 54.

## Collithus[[@Headword:Collithus]]

             is the name of several persons in the early Church:

1. A martyr under Maximian in the Thebaid, commemorated on May 19.

2. A presbyter and founder of a sect at Alexandria early in the 4th century. He assumed to exercise episcopal functions, but the Council of Alexandria, under Hosius (A.D. 324), decided that he was only a presbyter and consequently Ischyras and others ordained by him were to be accounted mere laymen (Athanas. Apol. Coitr. Arian. 12:75-77, 80, 106, 152). Colluthus was regarded as a schismatic rather than a heretic. Epiphanius mentions in general terms (Haer. 69:728) that Colluthus taught some perverse things, and founded a sect, which was soon dispersed (Tillemont, 6:231).

3. A monophysite, extracts from whose writings were read at the Lateran Council, A.D. 649.

## Colln, Daniel Georg Conrad Von[[@Headword:Colln, Daniel Georg Conrad Von]]

             was born Dec. 21, 1788, at Oerlinghausen, in the principality of Lippe- Detmold, where his father was minister. His family were of Moravian origin. He studied at Detmold, Marburg, Tibingen (under Flatt and Schnurrer), and finally in Gottingen. In 1816 he became professor extraordinarius of theology at Marburg, and in 1817, at the Reformation  Jubilee, he became doctor of theology. In 1818 he received a double call, one from Heidelberg to the philosophical, the other from Breslau to the theological faculty. He accepted the latter. His academic discourses, embracing exegetic and historical theology, attracted the more gifted among the students. Besides his occasional academical writings (De Joelis prophetae cetate [Marb. 1811], Spicilegium observationum exegetico- criticarum ad Zephanioe vaticinia [Vratisl. 1818], Memoria professorum Theol. Marburg. Philippo Magnaninmo regnante [Vratisl. 1827], Confessionum Melanchthonis et Zwinglii Augustanarum capitagraviora inter se conferuntur [Vratisl. 1830]), and many valuable articles in journals, two books particularly have made his name universally known. First, his revision of the first volume, and the first part of the second volume, of the third edition of Munscher's Christliche Dogmengeschichte (Cassel, 1832 and 1834). This edition formed an epoch in the History of Dogmas. But his principal book is the Biblische Theologie (2 vols. Leips. 1836, edit. by Schulz), which for a long time, especially in its Old- Testament part, was considered as the most excellent work on this science. He died on the 17th of February, 1833. In theology he was a moderate Rationalist. See a sketch of him by Schulz in the above-mentioned Bibl. Theologie, vol. 1. — Herzog, Real-Encyklop. 19:330.

## Colln, Wilhelm Von[[@Headword:Colln, Wilhelm Von]]

             (or William of. Cologne), a celebrated old German painter, was born at Herle, near Cologne, and was settled as early as 1370 at the latter place. His principal works are the picture of the tomb of Cerno von Falkenstein, in St. Castors Church at Coblentz, painted in 1388; the large altarpiece of the Church of St. Clara at Cologne, in twenty-six parts, representing the Life and Passion of Christ which is now in the cathedral. He has a Crucifixion and an Infant Jesus in the Wallraf Museum at Cologne.

Collobium

SEE COLOBIUM.

## Collocatio [[@Headword:Collocatio ]]

             designates a custom among the ancient Greeks and Romans of laying out the corpse of a dead person on, a bed or couch, and placing it outside the house (afterwards at the threshold), to give ocular proof that the person was really dead, or, perhaps, that the death had not been by violence. A honey-cake was laid beside the corpse as a gift to Cerberus, and painted earthen vessels were arranged beside the bed, and buried with the corpse. The ceremony lasted two days.

## Collombet, Francois Zenon[[@Headword:Collombet, Francois Zenon]]

             a French Catholic writer, was born at Sieges (Jura), March 28, 1808. In 1827, wishing to embrace the ecclesiastical calling, he was sent to the Seminary of St. Irsnaeus at Lyons; but his progress in theology not being  great, he renounced the project of entering orders. Having formed an intimate friendship with one of his co-disciples, M. Gregoire, he prepared, in connection with: him, various works. He died at Lyons, October 16, 1853, leaving numerous translations and other productions, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Collop-Monday[[@Headword:Collop-Monday]]

             is a name for the Monday after Quinquagesima Sunday; so called because on that day the faithful began to leave off the use of flesh-meat — “collop" being a name descriptive of a piece of meat or flesh.

## Collops Of Fat[[@Headword:Collops Of Fat]]

             (פַּימָה, pimah', fatness), spoken of the thick flakes of fat flesh upon the haunches of a stall-fed ox, put as the symbol of irreligious prosperity (Job 15:27). SEE FAT.

## Collord, Isaac[[@Headword:Collord, Isaac]]

             a Methodist Episcopal minister, was born in New York city, June 25, 1794. He labored at sailmaking in his youth, became a member of the John Street Methodist Church in 1810, removed to Cincinnati in 1811, and with his father engaged in the fanning business; served in the war of 1812, received license to preach in 1188, and in 1819 entered the Ohio Conference. In 1848 he became superannuated, which relation he sustained until his death, March 8, 1875. Mr. Collard lived an eventful, zealous, faithful life. He was eminently genial and companionable. See Minutes of Annual Conferences, 1875, page 222.

## Collow, John[[@Headword:Collow, John]]

             a Scotch clergyman, was called to the living at Penpont in 1736, and died January 12, 1766. See Fasti Eccles. Scoticanae, 1:669.

## Colluthians[[@Headword:Colluthians]]

             were an heretical sect of the 4th century founded by Coluthus (q.v.), a presbyter of Alexandria. His tenets resembled those of the Manichaeans (q.v.), holding that God did not create the wicked, and that he was not, he author of the evils that befall men. Colluthus was deposed by the Council of Alexandria (324), and died before 340, after which the sect rapidly disappeared.

## Collyer, Isaac J.P[[@Headword:Collyer, Isaac J.P]]

             a Methodist Episcopal minister, was born in Seekonk, Massachusetts, May 19, 1814. He was converted and licensed to exhort in his youth, and in 1844 entered the New England Conference, in which he labored until his death, May 7, 1872. Mr. Collyer was remarkable for his noble, manly form and bearing; the strength, independence, quickness, penetration, and earnestness of his mind; his strong imagination, practical good sense, and ardent piety. See Minutes of Annual Conferences, 1873, page 53.

## Collyer, William[[@Headword:Collyer, William]]

             an English Baptist minister, was born at Ivinghoe, Bucks, in 1793. About the year 1814 he gave his heart to God, but was not baptized until August 29, 1822, and was received into the Church October 6, following. In 1824 he began to assist his own pastor in the Ivinghoe Church, and at the death of the latter took the oversight of the flock. About 1831 he was urged to accept ordination as regular pastor, which at first he declined, but on Easter Tuesday, April 1, 1834, he was ordained pastor of the Particular Baptist Church at Ivinghoe. His labors were eminently successful for many years. He died June 9, 1879. See (Lond.) Baptist Hand-book, 1880, page 291.

## Collyer, William Bengg, D.D., LL.D., F.S.A[[@Headword:Collyer, William Bengg, D.D., LL.D., F.S.A]]

             an English dissenting minister, was born at Blackheath Hill near London, April 14, 1782. He studied at Homerton College under Dr. J. Pye Smith, and became pastor of a dissenting church at Peckham, now a suburb of  London, before he was twenty years of age, which post he occupied with great honor and usefulness to the end of his life. At his ordination in 1801 the church numbered only one hundred and ten members, but it soon increased in membership, and in 1818 Hanover Church was built for about twelve years he was pastor of Salter's Hall Chapel; which afterwards became a Baptist Church. For half a century Dr. Collyer was the most popular dissenting minister in London attracting large audiences to his church. He died in London, January 9, 1854. His lectures were published at intervals, from 1809 to 1823, and embraced Scripture Prophecy, Facts, Miracles, Parables, Doctrines, Duties, Comparisons. In 1812 he printed a collection of hymns for the use of his congregation, nine hundred and seventy-nine in all, fifty-seven of which were his own. In 1837 he published Services Suited to the Marriage Service, to which were attached eighty- nine hymns by himself. See New York Observer, June 10, 1880; Cong. Yearbook, 1855, page 210. (W.P.S.)

## Collyrides[[@Headword:Collyrides]]

             were a species of cakes of kneaded dough, which were anciently offered to the gods as sacred gifts, from the notion, entertained by the heathens of all ages, that the gods delighted in the same things that were pleasing to men. SEE COLLYRIDIANS.

## Collyridians[[@Headword:Collyridians]]

             a sect of heretics which arose towards the close of the fourth century, so named from a small cake of a cylindrical form (κολλυρίδες, collyridae) which they offered to the Virgin Mary with libations and sacrifices. They were chiefly Arabian women, who rendered divine honors to the Virgin Mary as a goddess. It is conjectured by Neander that the cake-offering was a transfer of the oblations of the Lord's Supper to the worship of the Virgin, the whole taking the shape of a pagan ceremony; the truth probably being that the corruption was introduced from the pagan worship of Ceres, and that the customary breadofferings at the heathen feast of the harvest, in honor of Ceres, had been changed for such offerings in honor of Mary. —  See Epiphanius, Haer. 78; Mosheim, Church History, 1:311; Neander, Church History (Torrey's transl.), 2:339.

## Collyva[[@Headword:Collyva]]

             is an oblation used in the Greek Church in commemoration of the resurrection of the dead. It consists of cakes made principally of boiled wheat and currants, the surface of the top being ornamented with the edible grains of the pomegranate, almonds, etc., and is presented on a plate before the chancel of the church. They are brought on certain days by the friends of hose who have died within a year or two. The friends claim that the soul of the deceased comes down during the service and eats a grain or two of the wheat.

## Colma (or Columba)[[@Headword:Colma (or Columba)]]

             an Irish virgin-saint of Leitir, and her sisters, were pupils or foster-children of St. Comgall of Bangor. She is commemorated January 22 (O'Hanlon, Irish Saints, 1:401, 402).

## Colman[[@Headword:Colman]]

             an Irish missionary of the 7th century. Colman was the third ecclesiastic who by royal authority had been called from Ireland to preside over the see of Lindisfarne, in North Britain. During his and his predecessors' superintendency, the churches in that country which had been devastated by Penda, the last Pagan king, were restored, and were enjoying great temporal and spiritual prosperity. But about A.D. 662, the Anglo-Saxon clergy, who had deserted these churches in the hour of danger, wished to return and to share them at least with the Irish and Ionian missionaries. But here a difficulty arose. The English Catholic Church, as recently reconstructed by Augustine, and that of the Scoto-Irish, were found to be so dissimilar in doctrine and usage that they could not conduct worship in the same edifices. The differences were numerous; among them were the question of the Three Chapters (q.v.), the tonsure, and the time of keeping Easter. An appeal to the pope was useless, for long before he had put forth his decision; but the Irish Church and those of Iona had not complied with it. Oswy, the king, required the whole to be presented to him for adjustment. The discussion was in Irish and Anglo-Saxon, by Colman and Wilfred, the venerable Ceada, bishop of the East Angles, acting as interpreter. When the arguments had ended, the king and a majority of the assembly decided for Wilfred and the Anglo-Catholics (see Bede, lib. 3. c. 25). This decision, however, was far from effecting peace. The dominant party soon became intolerant, and required the clergy of Colman to be reordained; that their churches, previous to the performance of Catholic worship, “should be sprinkled with exorcised water (Usher, vol. 6, p. 274); and also that they should observe many new rites and usages to which they had been entire strangers. To all of these, like the Welsh Christians before them, Colman and the most of his clergy refused to submit, and quietly relinquished in North Britain the churches which they had built or had restored, and in which they had successfully preached for nearly seventy years. Colman, now returned to Ireland, taking with him all his own, countrymen and thirty-six ecclesiastics or students who adhered to his teaching. For the latter he established on the east of the island an institution long known as “Mayo of the English,” to which Bede says many flocked from England, that they might “gain knowledge and lead a holy life.” But, notwithstanding his success in his new enterprise, he could not recover  himself from his former defeat; he went abroad, traveled on the Continent, visited the East, and died about A.D. 676. See Bede, Hist. Eccl., l. c., and also 4:4; Moore, History of Ireland (Am. edit., Philad.).

## Colman (2)[[@Headword:Colman (2)]]

             is a very common name in Irish hagiology. In the table of the Mart. Doneg. are given 97 Colmans, and in the index 113. Colgan enumerated more than 130; and Usher says there are upwards of 230. We notice here only those best known. They all seem to have flourished about the 6th or 7th century.

1. The son of Comgellain, was a man deeply versed in legal and ecclesiastical learning, and a great friend of St. Columba. He died in the year of the eclipses, A.D. 625 (Lanigan, Eccl. Hist. of Ireland, 2:238).

2. Son of Daire, bishop of Doire-mor, is commemorated May 20 and July 31. He was a friend and neighbor of St. Pulcherius. Colman must have flourished in the beginning of the 7th century (Colgan, Acta Sanctorum, page 169; c. 2, 173, 593; c. 22; Lanigan, Eccl. Hist. of Ireland, 1:401, 402; 2:210 sq.).

3. Son of Duach, of Cill-mac-Duach, commemorated February 3, was a man of great virtue and miracles. He followed Christ from his youth, and at length retired to a hermit-cell, near the place where afterwards the Church of Kilmacduagh was built. The day of his commemoration there is October 27 (Colgan, Acta Sanctorum, 245 sq.; Lanigan, Eccl. Hist. of Ireland, 2:341 sq.; Dublin Penny Journal, 1:200).

4. Son of Eochaidh, is commemorated January 1. There are several other Colmans in the calendars having this patronymic, two being celebrated on September 6, and a fourth on October 27. The present Colman is first mentioned as driving St. Columba for a whole day in a cart without a linchpin, and is said to have been the founder of the monastery which in the native dialect is called Snamluthair. He must have been a young man in the days of St. Columba (O'Hanlon, Irish Saints, 1:26).

5. Son of Fintan, is commemorated December 14 in Mart. Doneg., but others call him son of Finnbar, and about A.D. 703 the Irish annals give the obit of Colman, son of Finnbar, abbot of Lismore (Colgan, Acta Sanctorum, page 793). See No. 25.

6. Son of Lenin, of Cluain-uamha (Cloyne), commemorated November 24, is regarded by Lanigan among the saints of the second order in Ireland, and believed to have flourished in the 6th century. He was brother of St. Brigida (q.v.), daughter of Lenin, and was one of the saints belonging to the family of St. Foilan. He seems at first to have been a poet attached to  the court of AEdh Caemh, king of Cashel, about the middle of the 6th century, and after his conversion to have attended St. Jarlath's school at Clonfois, where he was next in order of sanctity to St. Brendan of Clonfert. He died about A.D. 604. His character as a poet appears in the very elegant metrical Life of St. Senan, which he composed, and of which we have now but a fragment; the substance of it is incorporated into Colgan's second Life of St. Senan (Acta Sanctorum, page 104, c. 2, 533; c. 22, 539; Lanigan, Eccl. Hist. of Ireland, 2:41 sq., 212 sq.; Todd, St. Patrick, page 208; Ware, Irish Antiq. page 144).

7. Son of Lugaidh, priest of Cluain Bruchais, is commemorated July 12. He was a grandson of Laeghaire, king of Ireland, and is given among those of that race who embraced the faith (Colgan, Acta Sanctorum, 3, c. 3). He lived not later than the middle of the 6th century.

8. Son of Murchu, has had attributed to him and his two brothers (Colman, the oldest, being a bishop, and the others priests) the authorship of a hymn in praise aof Michael the archangel; it is given in the Book of Hymns, and edited by Dr. Todd. He seems to have belonged to Connaught, and for a time, at least, was engaged in missionary labors on the Continent before becoming abbot of Moville, where he died, A.D. 735 (Todd, Book of Hymns, Fasc. 2:165 sq.).

9. Son of Roi, of Reachrainn, is commemorated June 16. His mother, Eithne, was the mother also of many other saints, such as St. Columba, St. Maedoc of Ferus, and St. Comgan of Glen-Uissen. He is also called Colman the Deacon, and received from St. Columba the church which that saint had built at Reachrainn (Todd and Reeves, Mart. Doneg. page 171; Reeves, Adamnan, page 70, 164; and Eccl. Antiq. page 292).

10. Son of Ronan, is commemorated March 30. Colgan places him among the disciples of St. Columba.

11. Son of Tighernach, is commemorated January 3. He is classed among the disciples and relatives of St. Columba. He was the brother of St. Begbile, St. Co-nandil, and St. Cuan Caein (Todd and Reeves, Mart. Doneg. page 15; O'Hanlon, Irish Saints, 1:195).

12. Son of Ua Laoighse, is commemorated May 15. He was a bishop at Tulach-mic-Comghaill. He was a contemporary of St. Columba, and is twice mentioned in the life of that saint. St. Colman died probably some  time between the death of St. Fintan and St. Columba (Lanigan, Eccl. Hist. of Ireland, 2:177, 229 sq.).

13. Surnamed Mac-Ui-Tealduibh, is commemorated February 8 and December 12. This is Columbanus, one of the bishops to whom pope John IV, A.D. 640 (while yet but pope-elect), addressed the well-known letter urging the Scots to observe the true Easter, and avoid the Pelagian heresy (Bede, Eccl. Hist. 2, c. 19). He was bishop of Clonard, and according to the Irish annals died about A.D. 654 (Lanigan, Eccl. Hist. of Ireland, 2:412; Reeves, Eccl. Antiq. page 149 n.).

14. Of Ardbo, is commemorated February 21. He was the son of Aedh, and descended from Colla Uais, monarch of Ireland in the beginning of the 4th century. His church was on the margin of Loch Eachach, in. the north- east of Ireland (Todd and Reeves, Mart. Doneg. page 55).

15. Abbot of Cam-Achadh (where he is commemorated March 31), and of Cammus (commemorated October 30). See No. 24.

16. Of Cill-mic-Eoghain, is commemorated October 1. This saint was surnamed Cille. He was the son of Eugenius, son of Murdoch, and descended from the family of the Oirgbialli (Oriel) in Ulster (Todd and Reeves, Mart. Doneg. page 265; Colgan, Acta Sanctortun, page 713, c. 4).

17. Of Cill-Ruaidh, is commemorated October 16. He is only mentioned in connection with St. Ailblhe, who died, according to Irish annals. after the beginning of the 6th century.

18. Of Cluain-Eraird (Clonard, in Meath), is commemorated February 9. Among the saints; prelates, and illustrious men in the school and church of Clonard, Colgan (Acta Sanctorum, page 406, c. 5) cites from the Four Masters, A.D. 700, the death in that year of Colman-ua-heirc, abbot aof Clonard. He must not be confounded with No. 13.

19. Of Comhraire, at Uisneach, is commemorated September 25. Mart. Doneg. (by Todd and Reeves) page 259) says Bronach, daughter of Milinc, son of Buan, with whom Patrick was in bondage, was his mother.

20. Of Druimmor (Dromore), is commemorated June 6 and 7. This saint is likewise known as Colmoc, probably, too, as Calmaiq. In the Irish martyrologies he is usually called Mocholmog, bishop of Dromore. The dates of his birth and death are unknown, but he evidently flourished in the  very beginning of the 6th century, and is not to be confounded with Colman Ela, who flourished half a century later. About 500, he founded the noble monastery of Dromore. He compiled, like others of his time, a rule for his monks. He was buried in Dromore. As Colmac, Colmoc, and Calmaig, he appears to have several dedications in Scotland. In the Scotch calendars his feast is June 6, and in the Irish, June 7 (Todd and Reeves, Mart. Doneg. page 149; Lanigan, Eccl. Hist. of Ireland, 1:424, 431 sq.; Todd, Book of Hymns, Fasc. 1:100 sq.; and St. Patrick, page 131).

21. Of Glendalough, was the son of Uithecar. His festival is December 12. He died A.D. 660, and was contemporary with several other Colmans in the third class of Irish saints (Lanigan, Eccl. Hist. of Ireland, 3:4; Forbes, Kal. of Scott. Saints, page 304).

22. Of Glem-Delmhaic, is commemorated November 12. The history of this Colman is very obscure, but his memory is preserved in the dedication at Clara or Claragh, in Kilkenny.

23. Of Lindisfarne and Inis-bo-finn, being connected with two countries, has a double commemoration, in Scotland on February 18, and in Ireland on August 8. He was consecrated, A.D. 661, as bishop Finan's successor in the see of Lindisfarne. He attended the council of Whitby in 664 on the Easter controversy, where he represented the Scottish party and was defeated. SEE WILFRID. Accompanied by all his Scottish or Irish monks, and about thirty of the English, St. Colmane returned to his parent monastery of Hy. Soon after, A.D. 668, he sailed to the west of Ireland, and dwelt on the island called Inishbofin. Owing to a dispute between his disciples, he built another monastery at Mayo, where he placed his English monks, while he and the others remained at Inishbofin, where he died August 8, A.D. 676, and where the ruins of his church are still to be seen in the town-land of Knock (Bede, Eccl. Hist. 3, c. 25; 4, c. 4; Lainigain, Eccl. Hist. of Ireland, 3:59 sq.; Neander, Gen. Church Hist. [Edinb. 1849] 5:28 sq.; Forbes, Kal. of Scott. Saints, pages 303, 304).

24. Of Linn-Uachaille, or Lann, is commemorated March 30. Colgan (Acta Sanctorusn, pages 792, 793), whohas collected all the scattered notices regarding this saint, says that his mother was Lassara, and he was a native of Ulster. He had two or three churches, in which he is commemorated as above, and also October 30. He died March 30, A.D. 699., according to the Four Masters. This saint is often called Mocholmoc (Lanligan, Eccl.  Hist. of Ireland, 3:146; Todd and Reeves, Mart. Doneg. pages 91-289; O'Donovan, Four Masters, 1:300 n.).

25. Otherwise called Mocholmog, of Lismore, is commemorated January 21. His father was Finbarr. Colman flourished in the reign of Cennfaeladh, king of Ireland, who died A.D. 769. After the death of St. Jarula, or Hierlog, January 16, A.D. 699, Colman succeeded him as bishop and abbot of Lismore, whither scholars were attracted from all quarters. Colman died January 22, A.D. 703 (Colgan, Acta Sanctorum, pages 154, 155; Lanigani Ecct. Hist. of Ireland, 3:145-147; O'Hanlon, Irish Saints, 1:397 sq.).

26. Also called Alainn, is commemorated December 14. His identity is uncertain.

27. Otherwise known as Dubhchuilenn, of Dun in the Renna, and of many other places, is commemorated November 24. He flourished A.D. 570, and was contemporary with saints Kevin, Mobhi, Clairenech, Colman of Doiremor, Colman Ela, etc. He must be distinguished from Colman of Cloyne, whose festival is on the same day (Colgan, Acta Sanctorum, page 193, Colossians 1).

28. Surnamed Eala, Ela, or Colmanellus, is commemorated September 26. He was the son of Beognai. By his mother, Mor, he was a nephew of St. Columba. He was born in Glennaichle, now Glenelly, A.D. 555. He founded the monastery at Lann-Eala, in Ferceall (now Lynally). He probably died A.D. 611 (O'Donovan, Four Masters, 1:235; Lanigan, Eccl. Hist. of Ireland, 2:304 sq.). Many places in Ayrshire and Argyleshire were dedicated to his memory (Forbes, Kal. of Scott. Saints, page 305).

29. Otherwise named Finn, is commemorated April 4. In the days when it was customary to join companions under one leader for Christian teaching and practice, we find Colman Finn in the litany of St. Aengus (Colgan, Acta Sanctorum, page 436 n2; Reeves, Adamnan, page 300). He died A.D. 771, according to the Four Masters, who call him "Colum Finn the anchore."

30. Also called Imramha, of Fathan Beg, in Inis Eoghain, is commemorated July 8. Among the abbots and saints of the Church of Fahau, where Colgan says there was at one time a noble monastery, and now there is only a parish church, there is cited, without date, "S. Colmanus cogn. Imromha, etc." He is placed in the list before St. Murus or  Mura, who must have died sometime before A.D. 658, as that is the date given for the death of Cellach, St. Mura's successor" (Lanigan, Eccl. Hist, of Ireland, 2:37, 38).

31. Surnamed Itadach, or "The Thirsty," is commemorated March 5. His name does not appear in the calendars, yet his faithfulness is duly chronicled in the Life of St. Patrick, by Evinus and Jocelyne. In his strict observance of the rule of fasting he would not quench his thirst in the harvest-field, and died in consequence at Trian Conchobuir about A.D. 445 (Lanigan, Eccl. Hist. of Ireland, 1:319).

32. Also called Mor, son of Luachan, is commemorated June 17.

33. Surnamed Muilinn, "of the Mill," is commemorated January 1. He is said.to have been of Doire Chaochain (now Derrykeighan). In St. Aengus's tract on the Mothers of the Irish Saints, his mother is given as Bronach, the daughter of Milchu, son of Buan, with whom St. Patrick was in captivity. This Bronach is also given as the mother of St. Mochaoi, or Caelan, who died A.D. 497, and others, which is the only clue we have to the period when he lived (Todd and Reeves, Mart. Doneg. page 3; O'Hanlon, Irish Saints, 1:18).

34. Surnamed Priscus. A.D. 800, is not to be found in the calendars, but Hector Boethuis gives a Colmanus Priscus, who, with St. Medan, St. Modan, and St. Euchinus, was preacher among the Picts and Scots (Scotor. Hist. lib. 7, fol. 151 a, ed. 1575). He was patron saint of the Church of Llangolman and of Capel Colman, in Pembrokeshire (Rees, Welsh Saints, page 190).

35. Also called Stellain, of Tir-da-Glas (now Terryglass, in Tipperary), is commemorated May 26. Little appears to be known regarding him. He died A.D. 624 (Colgan, Acta Sanctorum, page 247 n2; Lanigan, Eccl. Hist. of Ireland, 2:24).

36. Otherwise named Ua Cluasaigh. This Colman is of unknown parentage. He was Fer-Leghinn, or lecturer in the theological school at Cork, and is best known as the tutor or master of St. Cumin Foda of Clonfert. He wrote a panegyric on his pupil. It is quoted by the Four Masters at A.D. 661. He composed a hymn, intended as a protection against the plague; it is given, with translation and notes, in the Book of Hymns edited by Dr. Todd. He died during a pestilence in Ireland, about  A.D. 661 or 662 (Todd, Book of Hymns, Fasc. 1:86, 93; 2:121 sq.; O'Donovan, Four Masters, 1:271, 272).

37. Also styled Ua Fiachrach, of Senbotha (now Templeshambo, in Wexford), is commemorated October 27. He was the son of Eochaidh Brec, and was related to Niall of the Nine Hostages. This Colman was a contemporary of St. Colman Macduach, and of St. Maidoc of Ferus, who flourished in the beginning of the 7th century. His monastery was situated at the foot of Mount Leinster. The year of his death is unknown (Lanigan, Eccl. Hist. of Ireland, 3:2, 5; Todd and Reeves, Mart. Doneg. page 287).

38. Also designated as Ua Eirc, was abbot of Clonard, and died A.D. 700. His chief feast was December 5, but he appears to have been also commemorated February 9 (Colgan, Acta. Sanctorum, page 406, c. 5; Todd and Reeves, Mart. Doneg. page 327). See No. 18.

39. Likewise styled Ua Liathain, "doctor," A.D. 725, is commemorated July 25. Colgan calls him bishop of Lismore and a famous doctor, and says he died about A.D. 725, which is the year given in the Four Masters as the date when "S. Colman O'Liadain, a select doctor died."

40. Of Uamhach (Huamacensis), scribe of Armagh, died in 725. and is commemorated November 24 (Todd and Reeves, Mlart. Doneg. page 317).

41. Commemorated October 1, is supposed to be Colman of Cill-mic- Eoghain, who is of the race of Colla-da-Chrioch. See No. 16. Colgan numbers among the saints of the family of Oirghialli (Oriel), and race of Colla-da-Chrioch, St. Colman, surnamedi Kille, son of Eoghain, etc., and gives his feast as Oct. 1.

## Colman, Benjamin, D.D[[@Headword:Colman, Benjamin, D.D]]

             an eminent Congregational minister, was born in Boston, Oct. 19,1673. He graduated at Harvard 1692, and sailed for London 1695, but on the voyage was taken by a French vessel and carried to France. After remaining in England some three years, he was called to take charge of Brattle Street Church, Boston. He accepted, and was ordained Aug. 4,1699, in London. He died Aug. 29,1747. He was made D.D. by the University of Glasgow, 1731. Dr. Colman published a Poem on ‘Elijah's Translation, occasioned by the Death of Rev. Samuel Willard (1707); The Incomprehensibleness of God, in four Sermons (1715); Five Sermons from Luk 11:21-22 (1717); Observations on Inoculation (1722); A Treatise on Family Worship (1730); A Dissertation on the Image of God wherein Man was created (1736); and a large number of occasional sermons. — Sprague, Annals, 1:223.

## Colman, Ebenezer[[@Headword:Colman, Ebenezer]]

             a Congregational minister, was born at Ashby, Massachusetts. In 1815 he graduated fromBrown University; subsequently studied theology at Rindge, N.H., under the tutorship of Reverend Seth Payson, and after three years was ordained pastor at Tiverton, R.I. His fields of labor comprised much of Rhode Island and New Hampshire until 1842, when he removed to western New York, where he remained until 1855. The last three years of his ministry were spent with the Church at Lamoille, Illinois. He resided in Detroit, Mich., during the last year of his life, and died there, June 15,  1859, aged sixty-nine years. His preaching is said to have been solemn and convincing. See Cong. Quarterly, 1860, page 84.

## Colman, Henry[[@Headword:Colman, Henry]]

             a Unitarian minister, was born in Boston, Massachusetts, September 12, 1785, and graduated at Dartmouth College in 1805. He was ordained, and installed minister of the Second Congregational Church in Hingham in 1807, where he remained until 1820. From 1825 to 1831 he officiated as pastor of a new Unitarian society in Salem, and afterwards moved to Deerfield, where he devoted himself to farming. He was appointed agricultural commissioner of the state of Massachusetts, and after passing considerable time in making a tour of inspection in that state, and in preparing several reports, spent six years (1842-48) in Europe. The results of his observations during this time were published on his return. In 1849 he revisited Europe in the hope of benefiting his health, but died in London soon after his arrival, August 14, 1849. He published a great number of single Sermons. See Sprague, Annals of the Amer. Pulpit, 8:213.

## Colman, James[[@Headword:Colman, James]]

             a Baptist missionary, was born in Boston, Massachusetts, February 19, 1794. He was ordained there September 10, 1817, having received his appointment as a missionary the May previous. He arrived at Calcutta April 15, 1818. After remaining for a time in Rangoon, he removed to Chittagong, and thence to Cox's Bazaar, November 12, 1821. He died of jungle fever, July 4, 1822. Mr. Colman was a young man of sincere piety, and consecrated to his work. (J.C.S.)

## Colman, Robert[[@Headword:Colman, Robert]]

             an English Wesleyan minister, was born at Holt, Norfolk, in 1805. He united with the Church in London in his sixteenth year; entered the ministry in 1829; retired from the active work in 1867; resided first at Hardway, Gosport; went to St. Helen's in October 1871, and died there, November 17 ensuing. He clearly explained and earnestly enforced the doctrines and duties of Christianity. See Minutes of the British Conference, 1872, page 17.

## Colmar, Johann[[@Headword:Colmar, Johann]]

             a Lutheran theologian, was born at Nuremberg, June 19, 1684. He studied at Altdorf, where, in 1709, he became magister, on presenting his De Stoicorum et Peripateticorum Circa Gradum Necessitatis Honorum Externorum ad Summam Becatitudinem Disceptatione. Having completed his studies at Jena, he was appointed, in 1715, inspector of the alumni at Altdorf. In 1719 he was called to his native place as rector of the hospital- school, and died April 2, 1737. He wrote, Antihenoticon seu de Causa Negati Lutheranos Inter et Calvinianos Unionis Successus Disquisitio Methodo Mathematica Instituta (1714): — Disp. de Summa Judaeorum Astorgia, ad Mich. 2:5 (1716): — De Affectuum Caussis (1719). See Wills, Nurnberger Gelehrten-Lexikon; Jocher, Allgemeines Gelehrten- Lexikon, s. (B.P.)

## Colmar, John[[@Headword:Colmar, John]]

             an English Wesleyan missionary, was sent to the West Indies in 1816, where he labored until his sudden death, on the island of Tortola, September 15, 1818. Colmar was a young man of genuine piety. See Minutes of the British Conference, 1819.

## Colmar, Joseph Ludwig[[@Headword:Colmar, Joseph Ludwig]]

             a Roman Catholic theologian of Germany, was born at Strasburg, June 22, 1760. Having received holy orders, he was appointed professor at the royal college of his native place. In 1802 he was made bishop of Mayence, and died December 15, 1818. Besides sermons and pastoral letters, he published Senentiae S. Ignatii pro Quolibet die Mensis Distributae (Mayence, 1809-12). See Doring, Die Gelehrten Theologen Deutschlands, 1:261 sq.; Winer, Handbuch der theol. Lit. 2:113, 147. (B.P.)

## Colmenares, Diego De[[@Headword:Colmenares, Diego De]]

             a Spanish historian, was born at Segovia in 1586. He entered the priestly order while very young, and was for a long time rector of the Church of St. John of Segovia. At the age of thirty-four he resolved to write the history of his native city, and spent fourteen years in collecting the necessary information. At last, in 1634, he published his book, the first of the kind written in Spain. It was entitled Historia de la Insigne Ciudad de Sigovia y  Compendio de las Historias de Castilla (Segovia, 1634). He died in 1651. See Hoefer, Noouv. Biog. Generale, s.v.

## Colmus[[@Headword:Colmus]]

             an early Scotch saint, is said by Camerarius and Dempster to have been a bishop of the Orkney islands and is commemorated on March 9 and June 6. But the name probably belongs to two or more individuals, and may be the same as the Colmach, Colman, and Colme of the Scotch calendars, and of the litany of Dunkeld (Forbes, Kal. of Scottish Saints, pages 305, 306).

## Colobium[[@Headword:Colobium]]

             (κολόβιον) was a tunic with very short sleeves only, and fitting closely about the arm. The tradition was that Sylvester, bishop of Rome, ordered that deacons should wear dalmatics in offices of holy ministry, in place of the colobia, which hlad previously been in use. From this circumstance of the colobium being regarded as thle special vestment of a deacon, it is sometimes called lebiton (i.e., leriton) or lebitonarium, a word which reappears in ecclesiastical Greek of the 5th and later centuries (λεβιτών). The monastic colobium in Palestine, if not elsewhere, had upon it a purple "sign," probably a cross, used, perhaps, as a mark of service under Christ. Examples of the Greek colobium may be seen in the ancient mosaics of the 4th century, in the church of St. George at Thessalonica.

## Cologna, Abraham Da[[@Headword:Cologna, Abraham Da]]

             an Italian rabbi, was born at Mantua in 1755. H aving devoted himself from youth to the study of Jewish theology and philosophy, he was made a member of the College of the Dotti at Mantua, and in 1806 was called to Paris as ecclesiastical member of the body of distinguished Israelites assembled by Napoleon. In 1808. he was appointed one of the three grand rabbis of the central consistory; in 1812 its president, and in 1826 left'Paris to assume the office of first rabbi at Trieste. He died there in 1832. Cologna was one of the principal collaborators of the Israelite Frangais, a periodical, published for some time at Paris. He also left a pamphlet upon the work of M. Bail, Les Juifs au Dix-Neuvieme Sidcle, and another on the same work, addressed to Sylvester of Sacy. See Hoefer, Nouv. Biog. Geneiale, s.v.

## Cologne[[@Headword:Cologne]]

             a celebrated city on the Rhine, the seat of an early bishopric. The legend that a disciple of the apostle Peter, by the name of Maternus, was the founder and first bishop of the church of Cologne, is now generally abandoned even by Roman Catholic writers. Maternus, the first (historical) bishop of Cologne, is mentioned as early as 313 (Mansi, Collectio Concil. t. 2, fol. 436). The successor of Maternus, Euphrates, attended in 347 the Synod of Sardica, and was one of the delegates of this synod to the Emperor Constantius. The acts of a Synod of Cologne of 346, which state that Euphrates was deposed for being an Arian, are now generally regarded as spurious. In 623-663 we: find Cunibert mentioned as archbishop of Cologne (Rettberg, Kirchengesch. Deutschlands. 2:602); yet it does not appear to have been at the time a regular archbishopric, for bishops of Cologne are mentioned after that date, and Bonifacius (q.v.) in 748 subjected it to the metropolitan of Mayence, from which it was probably detached under Charlemagne, between 794 and 799, in order to be, raised to the dignity of an archbishopric. A national synod was held at Cologne in 874, to regulate the administration of the goods of the Church, and to consecrate the cathedral. The importance this see had obtained in the 10th  century is proved by the fact that the Emperor Otto I gave it to his brother Bruno I, the first archbishop who was at the same time a prince of the German Empire. Popes and emperors vied in increasing the wealth and power of the archbishop of Cologne, and synods held at that place declared him to have the right of precedence over all other clergy, the papal legates a latere alone excepted.

About the middle of the 12th century, the archbishops of Cologne were elevated to the rank of electors. Prominent among the archbishops of this period were Anno II, who abducted the young emperor Henry IV, and Rainald, count of Dossel, an able general of the Emperor Frederick I, who patronized the anti-popes, and brought from Milan to Cologne the pretended bodies of the “three holy kings,” which up to this day are venerated as the most precious relics of Cologne. The political troubles of the 12th and 13th centuries diminished the power of the archbishopric, but it rose again under Conrad von Hochstaden (1238- 1261). But, while outwardly prospering, the see was inwardly weakened by the relaxation of the clergy, which became so great that complaint was made of it to Pope Alexander IV, by whose direction Conrad held a synbd at Cologne in 1260, for the purpose of reforming abuses (Hartzheim, Concil. Germ. 3. p. 588 sq.). In 1266 (according to others, 1271 or 1272) another council was held against the violators of the rules of discipline. After the Reformation of the 16th century, two archbishops of Cologne, Herman V, count of Wied, and Gebhard II, turned Protestants, and were on that account deposed. After that, the see was held for 178 years without interruption (until 1761) by Bavarian princes. Joseph Clement († 1723), who was elected in 1688, was not even ordained a priest until 1706. Clement Augustus (1723-1761) was at the same time bishop of Munster, Paderborn, Hildesheim, and Osnabruck. Maximilian Frederick (1761-1784) founded the Academy of Bonn. Maximilian Francis, archduke of Austria (1784-1801), changed the Academy of Bonn into a university, and supported his brother, Emperor Joseph II, in his ecclesiastical reforms, SEE EMS, CONGRESS OF.

His successor, Anthony Victor, archduke of Austria, was the last elector, as in 1803 the dominions of the archbishop were secularized, and divided among other princes. The electorate of Cologne at that time had about 2545 English sq. miles ana 230,000 inhabitants. But the diocese of Cologne was much more extensive than the electorate. Even the city of Cologne, being a free city of the empire, was subject only to the spiritual, not to the temporal rule of the archbishops who resided at Bonn. At the time of the Reformation the diocese had about 800 parishes, divided into 22 deaneries; in the 18th century the number of  parishes was about 1300 (a map of the diocese is given in Spruner's Histor. Atlas, No. 11). After the reorganization of Germany by the Vienna Congress, Cologne, now belonging to Prussia, was reconstituted an archbishopric by a bull of July 16, 1821, with the sufferagan bishoprics of Treves, Munster, and Paderborn. The diocese of Cologne had, in 1867, 44 deaneries, about 600 parishes, and a population of about 1,000,000. The first archbishop, Ferdinand Joseph, count Spiegel (1824-1835), was a man of moderate principles, and a patron of the Hermesians (q. v ). His successor. Clement Augustus Droste von Vischering (1835-1845), had a violent controversy with the Prussian government on the subject of marriages between Protestants and Roman Catholics, was arrested in 1837, and set free in 1840 only on condition that he resigned the administration of the diocese into the hands of a coadjutor. Joannes von Geissel, who succeeded him in 1845, was created a cardinal in 1850, and died in 1864. He was succeeded by Paul Melchers, who was the incumbent in 1867. SEE GERMANY AND PRUSSIA.

Of the councils of Cologne, besides those already mentioned, the most important were, (1) in 1280, called by the Archbishop Sifridnss (Sifroi), in which eighteen canons of discipline were drawn up; (2) in 1536, by Herman, on discipline, the duties of bishops, offices of the Church, etc.; (3) in 1549, by Adolphus, where several statutes were made for the reformation of the Church. The restoration of learning was recommended as one of the means of accomplishing this end. Wetzer u. Welte, Kirchen- Lex. 2:673; Rettberg, Kirchen-Gesch. Deutschlands (Gott. 1846); Friedrich, Kirchen-Gesch. Deutschlands (Bamberg, 1867); Binterim & Mooren, Die alte und neue Erzdioc. Coln (4 vols. Mayence, 1828); Mering u. Reischert, Die Bischafe u. Erzbisch. von Coln (Cologne, 1843); Ersch u. Gruber, s.v. (vol. 18:175 sq.; here a complete list of the bishops and archbishops of Cologne is given); Landon, Manual of Councils, s.v.; Smith, Tables of Ch. History.

## Cologne, Councils Of[[@Headword:Cologne, Councils Of]]

             (Concilium Coloniense or Agrippinense), were provincial synods as follows:

I. Said to have been held A.D. 346, to condemn Euphratas, bishop of Cologne (for denying our Lord's divinity), who was, however, at Sardica as an orthodox bishop the year after (Pagi ad an. 346, n. 6; Mansi, Concil. 2:1371-1378). Baronius and Cave think the council spurious. Sirmond supposes that Euphratas recanted; others that he was acquitted; others that there were two successive bishops of Cologne so named.

II. Another council is reported to have been held in 782, under Charlemagne, but this was apparently a political council; nothing is known of it ecclesiastically (Labbe and Cossart, Concil. 6:1827, from Eginhard).

III. Held April 1,887. In it the ancient canons were confirmed, and censures pronounced against those who pillaged the property of the Church, oppressed the poor, and married within the forbidden limits. See Labbe, Concil. 11:396.

IV. Held March 12, 1260, by Conrad, archbishop of Cologne. In it were drawn up fourteen canons of discipline for the clergy, and eighteen for monks. Among the former:

1. Is directed against those of the clergy who kept mis. tresses: forbids them to be present at the marriage of their children, or to leave them anything by will.

3. Declares that all clergy should know how to read, apd to chant the praises of God, and orders such as cannot do so to provide a deputy.

7. Orders that in churches belonging to canons, if there be no dormitory, one shall forthwith be built, and that the said canons shall occupy it, that they may always be ready to assist at matins; also forbids them to eat or sleep out of the confines of their church, i.e., the dormitory. See Labbe, Concil. 11:784.

V. Held in 1266, by Engilbert, archbishop of Cologne. Fifty-four canons were drawn up, which are chiefly against the plunderers of the Church, and those who killed, injured, and defrauded ecclesiastics. The last orders that  the names of sacrilegious persons shall be kept in a book, and constantly read out. See Labbe, Concil. 11:835.

VI. Held in 1280, by Sifridus (Sifroi), archbishop of Cologne. Eighteen canons were drawn up.

1. Relates to the life and conversation of the clergy, and forbids them to play at games of chance; directs them to say daily the office of the Blessed Virgin.

3. Relates to the state, etc., of the religious, and forbids monks or nuns to have any sort of property.

7. Treats at length of the sacrament of the altar, and directs that before celebrating the communion the priests shall have said matins and prime, and have confessed, if they have the opportunity.

8. Treats of the sacrament of penance.

9. Of orders.

10. Of matrimony. See Labbe, Concil. 11:1107.

VII. Held about the year 1300, by Wichbold, archbishop of Cologne; twenty-two canons were, published.

1. Orders deans to deliver in writing a list of all nonresident incumbents in their deaneries.

15. Orders all priests in the diocese to excite their parishioners to contribute towards the fabric of the cathedral of Cologne.

17. Orders that the clerks appointed to ring the bells shall not be illiterate persons, but, if occasion require, able to assist the priest at the altar. See Labbe, Concil. 11:1439.

VIII. Held March 9, 1310, by Henry, archbishop of Cologne, and three bishops; twenty-nine canons were published.

11. Directs that the epistles and gospels shall be read only by persons in holy orders.

16. Directs that those persons whose office it is to ring the church bells shall know how to read, in order that they may be able. to make the responses; and also that they shall wear the allb during divine service.

17. Directs that the rural deans shall provide that all their churches be furnished with proper ornaments.

21. Forbids to pronounce a curse against any person in the church, or to sing the Media Vita against any one, without the bishop's leave.

23. Directs that in future the year shall commence at the festival of Christmas, according to the use of the Roman Church. Others forbid parishioners to receive the holy communion, at Easter, at the hands of any but their own Curates; order nuns to keep close to their cloisters, and monks to observe strictly the rule of poverty. See Labbe, Concil. 11:1517.

IX. Held in 1423, by Thierry, archbishop of Cologne; eleven canons were decreed.

Among other things, it was ordered that clergymen convicted of incontinence should be deposed, if, after due warning, they did not amend their scandalous life; that priests alone shall be named to preach indulgence and to collect alms; that canons and other clerks refrain from talking during divine service, under penalty of losing allowance.

The ninth canon is directed against the doctrines of Wycliffe and John Huss. See Labbe, Concil. 12:360.

X. Held in 1452, by cardinal Cusa, legate alatere for Germany.

Here it was decreed that a provincial council should be held at Cologne every three years, so that a synod should occur annually in one of the three dioceses; that all Jews, of both sexes, should have their dress marked with a circle, in order to distinguish them; that the clergy should keep their hair cuit short; also, that processions with the holy sacrament should not be permitted to take place too frequently, and then that all should be done with extreme reverence. See Labbe, Concil. 13:1378.

XI. Held in 1536, by Hermann, archbishop of Cologne, assisted by his suffragans, and several others. The acts of this council are divided into fourteen articles, each article containing several decrees relating to the discipline of the church.

Art. I. Consists of thirty-six canons, and treats of the duties of bishops, especially in ordaining and visiting. Among other things: 4. Buying and selling of benefices, and worldly motives in giving them, are denounced as detestable; also, 32. Pluralities are condemned, and those who have the pope's license for a plurality of benefices are bidden to inquire of their consciences whether they have God's license also.

Art. II. Relates to the offices of the Church, etc., and contains thirty-two canons. Bishops are exhorted to reform their breviaries. where they are defective, and to purge out all false or doubtful legends, which have been inserted (nescimus qua incuria) instead of passages from Holy Scripture; directions are given that the breviary be recited with reverence and attention, and that the mass be celebrated with proper devotion. 15. Definies the proper use of organs, which, it states, are intended to excite devotion, and not profane emotions of joy. With regard to the morals and conduct of the clergy, it states (22) that pride, luxury, and avarice are the principal causes of their evil reputation; and (in 23, 24, 25) that they ought to abstain from great feasts and good living, and from drunkennmess and other like vices.

Arts. III, IV, and V relate to cathedral and other churches, and those who serve them, to the mendicant friars, etc., and contain in all fifty-seven canons. Canons are ordered to live canonically, as their name imports, to remember the original intention of their institution, which was, that they should dwell together, etc.; if they fail on any occassion to be present at mass after the epistle, or at the hours after the first psalm, they shall be deprived of their allowance. Non-residence is forbidden. Persons having cure of souls are exhorted to be careful to exhibit a pattern to their flocks.

Art. VI. Relates to the preaching of the word of God, and contains twenty-seven canons; states that the preacher ought constantly to read innand meditate upon the Holy Scriptures; to accommodate his discourse to the. understanding of his hearers; to avoid profane eloquence and worldly declamation, and everything tending to the ridiculous; shows how the clergy are to instruct the people upon controverted subjects, and to repress vice. Canon 26. Directs that the decalogue and creed shall be plainly recited immediately after the sermon.

Art. VII. Relates to the sacraments of the Church, and contains fifty-two canons. It reckons seven sacraments; directs that the clergy should instructn the people that the visible part of a sacrament is but the sensible  sign of the effect produced upon the soul; it treats of each of the seven sacraments in detail. Among other things, it declares that, in order to be admitted to the communion, it is necessary to have a pure conscience, a heart truly penitent, and a lively faith, to realize the truth of Christ's body offered and his blood poured forth in that sacrament. With regard to the communion in both kinds, canon 15 directs the priest to teach those of his parishioners who are hurt at the denial of the cup, that the layman, who receives the bread only, receives as fully and completely both the body and the blood of our Lord as the priest does, who receives in both kinds; that the Church, out of reverence to the sacrament, and for the salvation of the faithful, hath thought proper so to order it, and that, consequently, the laity, being assured that they do receive both the body and blood of Christ, should submit to its judgment.

Art. VIII. Containing seven canons, is upon the subject of the maintenance of the clergy: it forbids any fee for the administration of the sacraments or for burials; it also enjoins the restoration of tithes by those laymen who had usurped them.

Art. IX. Containing twenty-one canons, speaks of the usages and customs of the Church; directs that fasting, being an ordinance of the Church, may not be neglected, and declares that to eat sumptuous breakfasts on days appointed to be observed with fasting, is not obedience to the spirit of the Church's injunction; it also explains the appointment of Rogation days, and declares that Sunday is to be observed and kept holy; that on that day it is the duty of the faithful to hear mass and the sermon, and to sing the psalms and hymns; forbids fairs to be held on that day, and the frequenting of taverns.

Art. X. Contains nineteen canons, and relates to monastic discipline.

Art. XI. Contains eight canons, relating to almshouses, hospitals, and similar establishments; states that it is the bishop's duty to look after the repair of those which have fallen into decay, and to provide for the spiritual care of those persons who dwell in them.

Art. XII. Contains nine canons, relating to schools, libraries, etc.

Art. XIII. Relates to contests about ecclesiastical jurisdiction, etc.; and contains four canons.

Art. XIV. Relates to episcopal and other visitations, and contains twenty- four canons. See Labbe, Concil. 14:484.

XII. Held in 1549, by Adolphus, archbishop. Several statutes were made for the reformation of the Church; the six principal methods recommended are the following:

1. It was ordered that the education of the young should be confided to those persons only whose purity of faith and life was known, and who had undergone an examination by the ordinary, or by persons approved by him. That no suspected or heretical works should be allowed in colleges or universities.

2. It is declared that the examination of candidates for orders, and of persons. to be instituted to benefices, belongs to the bishop alone, or to persons authorized by him; and that those who desire to be ordained shall give public notice of the same.

3. The clergy are ordered to inflict the penalty enjoined by the canons upon those whose sins have deserved it, and not to remit it for money. Pluralities are forbidden.

4. The end of episcopal visitations is declared to be the correction of vice, and the restoration of purity of life and discipline. Bishops are exhorted to take but few followers with them in their visitations, to avoid burdening their clergy.

5. The necessity of holding ecclesiastical synods is shown, in order to preserve the faith and discipline of the Church in their integrity, and to maintain purity of morals, to insure the reformation of abuses.

6. Treats of the re-establishment of ecclesiastical discipline. These statutes were approved by the emperor's letters-patent. See Labbe, Concil. 14:627. — Landon, Man. of Councils, s.v.

## Cologne, Daniel and William Of[[@Headword:Cologne, Daniel and William Of]]

             SEE COLLIN.

## Colomb, Jean[[@Headword:Colomb, Jean]]

             a learned French theologian, was born at Limoges, November 12, 1688. He entered the Benedictine order in 1707, and died in 1773. Having become  collaborator of Rivet, he continued, after the death of that scholar, the Histoire Litteraire de la France. He also wrote Histoire de l'Abbaye de Saint-Vincent du Mans (still in MS.). See Hoefer, Nouv. Biog. Generale, s.v.

## Colomba, Saint (1)[[@Headword:Colomba, Saint (1)]]

             a Christian virgin, called the first martyr of Celtic Gaul, suffered at Sens under Marcus Aurelius, according to one authority, but according to other and more probable accounts, under the emperor Aurelian, about 273. In the 7th century she was an object of great veneration at Paris, and Dagobert caused a magnificent shrine to be placed in the Benedictine church at Sens, in honor of her. This was destroyed when the church was pillaged by the. Calvinists. She is commemorated as St. Columba on December 31. See Hoefer, Nouv. Biog. Generale, s.v.

## Colomba, Saint (2)[[@Headword:Colomba, Saint (2)]]

             a Spanish martyr, was born at Cordova. While very young she was placed under the care of her sister. Elizabeth, in the monastery of Tabenne. Being driven from this place, together with the other nuns, by the Moors, she took refuge at Cordova, and, when arraigned, boldly declared herself a Christian, and was beheaded October 17, 853. Her body, which was thrown into the Guadalquivir, was recovered by the Christians and interred in the Church of St. Eulalia at Cordova. An order of St. Columba was founded in 1379 by John I, but it did not survive its founder. See Hoefer, Nouv. Biog. Generale, s.v.

## Colomban[[@Headword:Colomban]]

             SEE COLUMBANUS.

## Colombano, Antonio Maria[[@Headword:Colombano, Antonio Maria]]

             an Italian painter, a native of Correggio, flourished from 1596 to 1616. There are fifteen pictures mentioned as executed by this artist, representing subjects from the life of the Virgin and the infancy of Christ.

## Colombel, Nicolas[[@Headword:Colombel, Nicolas]]

             a French painter, was born at Sotteville, near Rouen in 1646, studied under Lesueur, and subsequently visited Rome for improvement. He was elected  professor of the Royal Academy of Paris in 1705. Among his best productions, at Versailles, are Moses Saved by Pharaoh's Daughter and Moses Defending the Daughters of Jethro. He died at Paris in 1717. See Spooner, Biographical History of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Colombia, United States of[[@Headword:Colombia, United States of]]

             a republic in South America (until 1861 called New Granada). The country was discovered in 1498 by Christopher Columbus. In 1732 the viceroyalty of New Granada was established of what are now the United States of Colombia and Ecuador. In 1810 New Granada separated herself from the Spanish monarchy, and maintained a constant war until 1824, when the Spanish army was conquered by the Colombian. New Granada formed with  Venezuela (since 1817) and with Ecuador (since 1821) the republic of Colombia. But Venezuela separated herself in Nov. 1829, and Ecuador in May, 1830, and the central part constituted itself as the republic of New Granada on Nov. 21, 1831. Several times some of the states forming the republic declared themselves independent: thus the state of Panama was independent from 1863 to 1865. Since then the united republic has been constituted of the nine states of Antioquia, Bolivar, Boyaca, Cauca, Cundinamarca, Magdalena, Panama, Santander, Tolima, together, according to the census of 1867, with a population of 2,794,473 inhabitants. The population is rapidly increasing; in 1810, when the revolution commenced, there were 800,000 inhabitants; in 1826, 1,300,000; in 1835, 1,685,038; in 1885, 3,500,000. According to a decree of 1851, slavery ceased on January 1, 1852.

The whole native population belongs to the Roman Catholic Church, whose ministers receive a salary from the state. The hierarchy consists of one archbishop at (Santa Fe de) Bogota, and seven bishops at Antioquia, Cartagena, Santa Martha, New Pampelona, Panama, Pasto (established in 1859), and Popayan. Church affairs have for many years been the subject of violent controversies between the Liberal party, who are in favor of absolute freedom of worship, of separating the state from the Church, of expelling the Jesuits, and similar measures, and the Conservative party, to whom belong all the fanatical partisans of the Church of Rome. Generally the government has been in the hands of the Liberal party, which several times has made attempts to enforce a full separation of the Church from Rome. Protestant foreigners received the right of public worship in 1822, and later the same right was given to the natives. In all the large towns the government enforces the legal toleration of all religions, but in the country the ignorance and fanaticism of the populace make it often difficult to obtain the full benefit of the law. In 1856 the Old School Presbyterian Church of the United States occupied Bogota as a missionary station, and in 1866 a second missionary was sent to the same place. A boys' school was opened January 1, 1867. The American Bible Society, in 1866, opened a depository at Bogota. At the English services the average attendance on the Sabbath, during the year 1866, was over thirty; but worship was still held in private houses, no suitable hall or edifice having yet been obtained by the missionaries. A large number of foreign Protestants, chiefly from the United States and England, have settled at Panama and Aspinwall (Colon), and they have a church and school, but hardly any progress has been made toward establishing a native Spanish congregation. — See the Annual  Reports of the Board of Foreign Missions of the Presbyterian Church; New American Cyclopaedia and Lippincott's Gazetteer, s.v. New Granada; Herzog, Real-Encyklop. 2:792.

## Colombiere, Claude De La[[@Headword:Colombiere, Claude De La]]

             a French Jesuit, was born at Saint-Symphorien, near Lyons, in 1641. He was two years court-preacher to the duke of York, afterwards James II of England, but was eventually banished, and retired to Parai, in Burgundy, where he died, February 15, 1682. He was a famous preacher, and.became noted for his "devotion to the Sacred Heart of Jesus," a sentiment which the notorious Marie Alacoque carried to the extreme of fanaticism. His Sermons were published (Lyons, 1757, 6 volumes), also a few treatises on practical religion.

## Colombini, Giovanni[[@Headword:Colombini, Giovanni]]

             a painter of the Venetian school, was born at Trevigi about 1700, and studied under Sebastiano Ricci. His chief works are in the convent of the Dominicans at Trevigi.

## Colombini, San Giovanni[[@Headword:Colombini, San Giovanni]]

             a noted Italian ecclesiastic, was a member of a distinguished family in Sienna, and a magistrate there. It is said that one day, being obliged to wait for his repast, his wife gave him as a means of diversion the Lives of the Saints to read. This so impressed him that he resigned his civil office, proceeded to distribute a great part of his goods to the poor, turned his house into a hospital, and collected a number of disciples, who received from the people the name Jesuates, because they often spoke the name of Jesus in a loud voice. Urban V approved this novel institution, under the order of St. Augustine. These Jesuates were originally laymen, and applied themselves to the preparation of medicaments, but in 1606 they received permission to take sacred orders. They were suppressed in 1669 by Clement IX. Colombini died July 31, 1367. See Hoefer, Nouv. Biog.. Generale, s.v.

## Colomies (Lat. Colomesius), Paul[[@Headword:Colomies (Lat. Colomesius), Paul]]

             a learned French Protestant, was born at La Rochelle, December 2, 1638. He studied philosophy and theology at Saumuir, learned Hebrew under the celebrated Cappel, allied himself at Paris with Isaac Vossius, and accompanied him to Holland. In 1681 he went to England, and became librarian to Sancroft, archbishop of Canterbury; lost this place in consequence of the disgrace of his protector, and died of chagrin at London, January 13, 1692. He wrote, Gallia Orientalis (Hague, 1665): Exhortation de Tertullien aux Martyrs (ibid. 1673): — Rome Protestante (Lond. 1675): — Theologorum Presbyterianorum Icones (1682): — Parallele de la Pratique de l'Eglise Ancienne et de Celle des Protestants de France (eod.): — Bibliotheque Choisie (La Rochelle, eod.; Amsterdam, 1699): — Ad Gulielmi Cave Chartophylacem Ecclesiasticunt Paralipomena: Accedit de Scriptis Photii Dissertatio, et Passio S. Victoris Massiliensis (Lond. 1686, 1689; Leips. 1687): — Lettre a M. Justel, etc. (Lond. 1686). John Albert Fabricius published the greater part of the works of Colomies in a volume entitled Colomesii Opera, Theologi, Critici, et Historici Argumenti, Junctim Edita (Hamb. 1709). Colomies was also the editor of the following: S. Clementis Epistolae duae ad Corinthios, Interpretibus Patricio Junio, Gottifredo Wendelino, et Joh. Bap. Cotelerio (Vienna, 1682), and others. See Biog. Universelle, s.v.

## Colomme, Jean Baptiste Sebastien[[@Headword:Colomme, Jean Baptiste Sebastien]]

             a French theologian, was born at Pau, April 12, 1712. He was superior of the Barnabites, and died at Paris in 1788, leaving Dictionnaire Portatif de l'Ecriture Sainte (Paris, 1775; first published under the title Notice sur l'Ecriture Sainte, ibid. 1773): — Manuel des Religieuses (ibid.: 1779): — Eternite Malheureuse (transl. from the Latin of Drexelius, ibid. 1788). He also wrote a translation of the Opuscula of Thomas a Kempis (ibid. 1785), and an enlarged edition of the same, entitled Vie, Chretienne, ou Principes de la Sagesse (1774; Avignon, 1779). See Hoefer, Nouv. Biog. Generale, s.v.

## Colon, Bernard[[@Headword:Colon, Bernard]]

             a learned French theologian of the Benedictine order, who died in 1709, wrote Traite des Vers Latins (Paris, 1664), and several memorial sermons. See Hoefer, Nouv. Biog. Generale, s.v.

## Colonatus[[@Headword:Colonatus]]

             In the Mart. Doneg. (by Todd and Reeves, page 191) there are two entries at July 8, but Dr. Todd shows that they both belong to the same persons, namely, to St. Cilian (q.v.) and his companions, who evangelized Wiirzburg, and suffered there. Colonatus is said to have been honored in the Enzie, Banffshire (Forbes, Kal. of Scott. Saints, page 306). SEE COLMAN.

## Colonia, Andre de[[@Headword:Colonia, Andre de]]

             a French theologian of the Minorite order, who was born at Aix, in Provence, in 1617, and died at Marseilles in 1688, wrote some theological and other works, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Colonia, Dominique de[[@Headword:Colonia, Dominique de]]

             a French scholar and antiquarian, was born at Aix, in Provence, August 25, 1660. He became a Jesuit, and resided at Lyons for fifty-nine years, where he taught successively the lower studies, rhetoric, and elementary theology. He died at Lyons, September 12, 1741, leaving many works, among which we cite Anliquites de la Ville de Lyon: — Pratique de Piete (Paris, 1717): — La Religion Chretienne Autorisee par le Temoignage des.Anciens Paiens (ibid. 1718; ibid. and Besangon, 1826): — Bibliotheque Janseniste (ibid. 1722, 1731, and elsewhere under different titles). In the Journal de Trevoux various memoirs by Colonia are found. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Colonica[[@Headword:Colonica]]

             SEE MACARIUS.

## Colonna[[@Headword:Colonna]]

             (De Columna), the name of an ancient princely family in Italy, which was famous for many centuries, and especially during the Middle Ages, for the number of cardinals and bishops which it gave to the Roman Church, and for the prominent influence which it exercised upon the election of the popes and the government of the papal states. In the quarrels between the popes and the emperors, the Colonnas mostly sided with the emperors. Boniface VIII became so incensed at the hostile attitude of the family, that the descendants of the princes John III and Otto XVII were declared by him to be “irregular” until the fourth generation. According to some ecclesiastical writers, Pope Alexander III (according to others Gregory IX) declared all the members of the family, for all time to come, incapable of holding any ecclesiastical office. The authenticity of this decree is doubtful; if it was ever issued, it soon fell into disuse, for there is no other family which counts so large a number of cardinals among its members as the Colonnas. Only one of the family ascended the papal chair under the name of Martin V (q.v.); in general, public opinion in Rome was so much opposed to the election of a Colonna as pope, that there was a proverb: Nec frater, nec Gallus, nec Columna erunt papa (Neither a brother [of the deceased pope], nor a Frenchman, nor a Colonna, must be elected pope). A great many of the cardinals of this family were known for their fighting propensities; and as late as 1527 the Cardinal Pompey Colonna expelled Pope Clement VII from Rome, who on that account deposed him from his ecclesiastical dignity, and pronounced the ban against him. He was, however, restored to all his dignities in 1529. But very few of the Colonnas published any theological writings; one of these few was

## Colonna, Ascanio[[@Headword:Colonna, Ascanio]]

             an Italian prelate, was born about 1560; was made cardinal in 1586, afterwards viceroy of Aragon, and died at Rome, May 17, 1608, leaving De Monarchia Siciliae, which is a critique upon the treatise of Baronius, Monarchia Siciliana, and is found, with the response of Barolius, in the Thesaurus Antiquitatum Siciliae of Grsevius. See Hoefer, Nouv. Biog. Generale, s.v.

## Colonna, Egidio[[@Headword:Colonna, Egidio]]

             SEE AEGIDIUS.

## Colonna, Francesco[[@Headword:Colonna, Francesco]]

             an Italian scholar, was born at Venice about 1449. While young he entered the Dominican order, was professor of grammar and belles-lettres in the convent of that order at Treviso in 1467, and in 1473 was made doctor of theology at Padua. He died in 1527, leaving a very singular work, a kind of allegorical romance, entitled Hypnerotomachia Poliphili, intended to show that human passions are but dreams (originally published at Venice in 1499; an inferior edition, ibid. 1545; transl. into French, Paris, 1546, also 1554, 1561; improved version, by Vernille, ibid. 1600; literal translation by Le Grand, ibid. 1804; Parma, 1811; English transl. Lond. 1592, not complete). See Hoefer, Nouv. Biog. Generale, s.v.

## Colonna, Giacomo (1)[[@Headword:Colonna, Giacomo (1)]]

             an Italian prelate, was made cardinal by Nicholas III, and afterwards chief counsellor of the papal court, while his relatives were loaded with similar honors by Nicholas IV. But Boniface VIII stripped the Colonna family of their privileges, and Giacomo retired to France. He is believed to have taken part in the conspiracy of Sciarra Colonna, in concert with Nogaret, against the pope. The dignity of cardinal was restored to him by Clement V, December 17, 1305, and the bull against the Colonnas was recalled at the intercession of Philip the Fair. Giacomo died in 1318. See Hoefer, Nouv. Biog. Generale, s.v.

## Colonna, Giacomo (2)[[@Headword:Colonna, Giacomo (2)]]

             an Italian prelate, lived in the early part of the 14th century. Pope John XXII appointed him bishop of Lombez in return for the courage he manifested in publishing at Rome the excommunication pronounced against Louis of Bavaria. As a protector of Petrarch, Colonna contributed much to bring about the coronation of that poet at Rome in 1341, and Petrarch addressed to him a canzone. See Hoefer, Nouv. Biog. Generale, s.v.

## Colonna, Giovanni[[@Headword:Colonna, Giovanni]]

             born at the beginning of the 13th century. He entered the Dominican order; was in 1236 provincial of his order in Tuscany; became in 1255 archbishop of Messina, and in 1262 archbishop of Nicosia, in Cyprus. The latter see he resigned in 1263, on account of political disturbances in Cyprus. He died between 1280 and 1290. He wrote Liber de viris illustribus ethnicis et Christianis (published in 1720, with notes by B. Zoanelli). A number of  other works (as Mare historiarum, Epistolae ad diversos, De gloria Paradisi, etc.) have never been printed. See Wetzer u. Welte, Kirchen-Lex. 2:679 sq.

## Colonna, Giovanni (2)[[@Headword:Colonna, Giovanni (2)]]

             an Italian prelate, was made cardinal by pope Honorius in 1216, and was present as legate at the taking of Damietta by St. Louis. Falling into the  hands of the Saracens he was condemned to be sawn, asunder, but his courage won the admiration of his captors, and he was set at liberty. He founded the hospital of the Lateran at Rome, and died there in 1255, leaving Historia Sacra, which is in MS., besides some Letters on the Holy Land, to be found in Ughelli. See Hoefer, Nouv. Biog. Generale, s.v.

## Colonna, Giovanni Paolo[[@Headword:Colonna, Giovanni Paolo]]

             one of the greatest Italian musical composers, was born in 1640. He received, his education at Rome, where Carissimi, Benevoli, and others were his teachers. He then made Bologna his residence, where he soon became the head of the musical school, and died November 28, 1695. His compositions are for the most part of a religious character. The most important he issued in twelve collections, published at Bologna. The first appeared as Op. 1, under the title Salmi Brevi a 8 Voci (1681), and the last as Op. 12, under the title Psalmi ad Vesperas (1694). See Biog. Universelle, s.v. (B.P.)

## Colonna, Pompeo[[@Headword:Colonna, Pompeo]]

             an Italian prelate, was at first bishop of Rieti. Turbulent and passionate, he gave himself up to his fondness for arms: and took an active. part in all the revolutions of the Roman court, but was nevertheless a patron of literature. He had the legateship of the March of Ancona, the bishopric of Aversa, the archbishopric of Montereale, and was viceroy of Naples. He died at Naples; June 28, 1532, leaving De Laudibus Mulierum, a poem, in MS. See Hoefer, Nouv. Biog. Generale, s.v.

## Colony[[@Headword:Colony]]

             (κολώνια, for the Lat. colonia), a distinction applied to the city of Philippi, in Macedonia (Act 16:12). After the battle of Actium, Augustus assigned to his veterans those parts of Italy which had espoused the cause of Antony, and transported many of the expelled inhabitants to Macedonia, by which means the towns of Philippi, Dyrrachium, etc., acquired the right of Roman colonies (Dio Cass. p. 455). Accordingly, we find Philippi described as a “colonia” both in inscriptions and upon the coins of Augustus (Orelli, Inscr. 512, 3658, 3746, 4064; Rasche, vol. 8, pt. 2, p. 1120). See PHILIPPI. Such towns possessed the jus coloniarium (Pliny Nat. Hist. v. 1), i.e. so-called jus Italicum (Digest. Leg. 8:8), consisting, if complete, in a free municipal constitution, such as was customary in Italy, in exemption from personal and land taxes, and in the commerce of the soil, or the right of selling the land. Originally and properly a colony was a body of Roman citizens sent out as volunteers (Livy, 10:21) to possess a commonwealth, with the approbation of their own state (Servius, ad AEneid. 1:12). The old Roman colonies were thus in the nature of garrisons planted in conquered towns, having a portion of the conquered territory (usually a third part) assigned to them, while the native inhabitants retained the rest, and lived together with the new settlers (Dionys. Ant. Rom. 2:53). Such colonists, of course, remained Roman citizens in the fullest sense. The original natives, however, and their descendants, did not become Roman citizens by having a colony planted among them, unless it was conferred, either at the time or subsequently, by a special act of the Roman people, senate, or emperor. Their exact relation in this respect it is somewhat difficult to determine in the absence of such a specific act, as the jus Italicum, readily and often conferred upon provincial cities, and which now would be more likely to obtain than colonial ones, conferred only the above rights upon the community, without making the individual inhabitants Roman citizens in full. (See Smith's Dict. of Class. Antiq. s.v. Colonia.) SEE CITIZENSHIP.

In one passage of the Apocrypha (Wisdom of Solomon 12:7) the term “colony” stands for ἀποικία, a settlement, referring to Palestine as the seat of the chosen people of God.

## Color[[@Headword:Color]]

             Names of colors expressly mentioned as such in the Old Test. are: (a.)

לָבָן, laban', white; עִח, tsach; bright; חוָּר, chivvar', pale; שֵׂיב, seyb, gray; צָחֹר, tsachor', cream-colored; (b.) צָהוֹב, tsahob', yellow; יִרָק; yarak', green; (c.) אָדֹם, adom', red; שָׂרֹקsarok', fox-colored; תּוֹלִעִת שָׁנַי, tola'ath-shani' crimson שָׁשֵׁר, shasher', ochre-red; (d.) אִרְגָּמוֹן, argamo.'', purple, תּכלֶת; teke'th, violet; (e.) שָׁחֹרsliacho', black; חוּם, chum, brown; (f.) נָקֹד, nakod`, speckled; תָּלוּא, talu', spotted; בָּרֹד, bared', pie- bald; עָקֹר, striped. In the N.T. the colors mentionod are: λευκός, white; μέλας, black; πυῥῤός, red; χλωρός, green; πορφύρα, πορφύρεος, purple κόκκινος, scarlet. The following statements cover the whole subject in general.

The terms relative to color, occurring in the Bible, may be arranged in two classes, the first including those applied to the description of natural objects, the second those artificial mixtures which were employed in dyeing or painting. In an advanced state of art, such a distinction can hardly be said to exist; all the hues of nature have been successfully imitated by the artist; but among the Jews, who fell even below their contemporaries in the cultivation of the fine arts, and to whom painting was unknown until a late period, the knowledge of artificial colors was very restricted. Dyeing was the object to which the colors known to them were applied: so exclusively, indeed, were the ideas of the Jews limited to this application of color, that the name of the dye was transferred without any addition to the material to which it was applied. The Jews were not, however, by any means insensible to the influence of color: they attached definite ideas to the various tints, according to the use made of them in robes and vestments; and the subject exercises an important influence on the interpretation of certain portions of Scripture. SEE DYE.

I. The natural colors noticed in the Bible are white, black, red, yellow, and green. It will be observed that only three of the prismatic colors are represented in this list; blue, indigo, violet, and orange are omitted. Of the three, yellow is very seldom noticed; it was apparently regarded as a shade of green, for the same term greenish (יְרִקְרִק) is applied to gold (Psa 68:13), and to the leprous spot (Lev 13:49), and very probably the golden (צָהֹב) or yellow hue of the leprous hair (Lev 13:30-32)  differed little from the greenish spot on the garments (Lev 13:49). Green is frequently noticed, but an examination of the passages in which it occurs will show that the reference is seldom to color. The Hebrew terms are raanan' (רִעֲנָן) and yarak (יָרָק): the first of these applies to what is vigorous and flourishing; hence it is metaphorically employed as an image of prosperity (Job 15:32; Psa 37:35; Psa 52:8; Psa 92:14; Jer 11:16; Jer 17:8; Dan 4:4; Hos 14:8); it is invariably employed wherever the expression “green tree” is used in connection with idolatrous sacrifices, as though with the view of conveying the idea of the outspreading branches, which served as a canopy to the worshippers (Deu 12:2; 2Ki 16:4); elsewhere it is used of that which is fresh, as oil (Psa 92:10), and newly-plucked boughs (Son 1:16). The other term, yarak, has the radical signification of putting forth leaves, sprouting (Gesenius, Thes. Heb. p. 632): it is used indiscriminately for all productions of the earth fit for food (Gen 1:30; Gen 9:3; Exo 10:15; Num 22:4; Isa 15:6; comp. χλωρός, Rev 8:7; Rev 9:4), and again for all kinds of garden herbs (Deu 11:10; 1Ki 21:2; 2Ki 19:26; Pro 15:17; Isa 37:27; contrast the restricted application of our greens); when applied to grass, it means specifically the young, fresh grass (דֶּשֶׁא, de'she, Psa 37:2) which springs up in the desert (Job 39:8). Elsewhere it describes the sickly yellowish hue of mildewed corn (Deu 28:22; 1Ki 8:37; 2Ch 6:28; Amo 4:9; Hag 2:17); and, lastly, it is used for the entire absence of color produced by fear (Jer 30:6; comp. χλωρός, Hom. Il. 10:376); hence χλωρός (Rev 6:8) describes the ghastly, livid hue of death. In other passages “green” is erroneously used in the A.V. for white (Gen 30:37; Est 1:6), young (Lev 2:14; Lev 23:14), moist (Jdg 16:7-8), sappy (Job 8:16), and unripe (Son 2:13). Thus it may be said that green is never used in the Bible to convey the impression of proper color. SEE GREEN.

The only fundamental color of which the Hebrews appear to have had a clear conception was red; and even this is not very often noticed. They had, therefore, no scientific knowledge of colors, and we cannot but think that the attempt to explain such passages as Rev 4:3, by the rules of philosophical truth must fail (see Hengstenberg, Comm. in loc.). Instead of assuming that the emerald represents green, the jasper yellow, and the sardine red, the idea intended to be conveyed by these images may be  simply that of pure, brilliant, transparent light. The emerald, for instance, was chiefly prized by the ancients for its glittering, scintillating qualities (αἰγλήεις, Orpheus, De lap. p. 608), whence, perhaps, it derived its name (σμάραγδος, from μαρμαίρειν). The jasper is characterized by John himself (Rev 21:11) as being crystal-clear (κρυσταλλίζον), and:ot as having a certain hue. The sardine, may be compared with the amber of Eze 1:4; Eze 1:27, or the burnished brass of Dan 10:6, or, again, the fine brass, “as if burning in a furnace,” of Rev 1:15, each conveying the impression of the color of fire in a state of pure incandescence. Similarly the beryl, or, rather, the chrysolite (the Hebrew tarshish) may be selected by Dan 10:6 on account of its transparency. An exception may be made, perhaps, in regard to the sapphire, in as far as its hue answers to the deep blue of the firmament (Exo 24:10; compare Eze 1:26; Eze 10:1), but even in this case the pellucidity (לַבְנָה, libnah', omitted in A. V., Exo 24:10) or polish of the stone (comp. Lam 4:7) forms an important, if not the main, element in the comparison. The highest development of color in the mind of the Hebrew evidently was light, and hence the predominance given to white as its representative (comp. the connection between λευκός and lux). This feeling appears both in the more numerous allusions to it than to any other color — in the variety of terms by which they discriminated the shades from a pale, dull tint (כֵּהֶה, keheh', blackish, Lev 13:21 sq.) up to the most brilliant splendor (זֹהִר, zo'har, Eze 8:2; Dan 12:3) and in the comparisons by which they sought to heighten their ideas of it, an instance of which occurs in the three accounts of the Transfiguration, where the countenance and robes are described as like “the sun” and “the light” (Mat 17:2), “shining, exceeding white as snow” (Mar 9:3), “glistening” (Luk 9:29). Snow is used eleven times in a similar way, the sun five times, wool four times, milk once. In some instances the point of the comparison is not so obvious, e.g. in Job 38:14, “they stand as a garment” in reference to the white color of the Hebrew dress, and in Psa 68:13 where the glancing hues of the dove's plumage suggested an image of the brilliant effect of the white holiday costume. Next to white, black, or rather. dark, holds the most prominent place, not only as its opposite, but also as representing the complexion of the Orientals. There were various shades of it, including the brown of the Nile water (whence its name Sihor) — the reddish tint of early dawn, to which the complexion of the bride is likened (Song of  Solomon 6:10), as well as the lurid hue produced by a flight of locusts (Joe 2:2) — and the darkness of blackness itself (Lam 4:8).

As before, we have various heightening images, such as the tents of Kedar, a flock of goats, the raven (Son 1:5; Son 4:1; Son 5:11), and sackcloth (Rev 6:12). Red was also a color of which the Hebrews had a vivid conception; this may be attributed partly to the prevalence of that color in the: outward aspect of the countries and peoples with which they were familiar, as attested by the name Edom, and by the words adamah (earth) and adam (man), so termed either as being formed out of the red earth, or as being red in comparison with the fair color of the Assyrians and the black of the Ethiopians. Red was regarded as an element of personal beauty: comp. 1Sa 16:12; Son 2:1, where the lily is the red one for which Syria was famed (Pliny 21:11); Son 4:3; Son 6:7, where the complexion is compared to the red fruit of the pomegranate; and Lam 4:7, where the hue of the skin is redder than coral (A. V. “rubies”) contrasting with the white of the garments before noticed. The three colors, white, black, and red, were sometimes intermixed in animals, and gave rise to the terms צָחֹר tsahor', dappled (A.V. “white”), probably white and red (Jdg 5:10); עָקֹר, akod', ringstreaked, either with white bands on the legs, or white-footed; נָקֹד, nakod', speckled, and טָלָא, tala', spotted, white and black; and lastly בָּרֹד, barod, piebald (A. V. “grizzled”), the spots being larger than in the two former (Gen 30:32; Gen 30:35; Gen 31:10); the latter term is used of a horse (Zec 6:3; Zec 6:6) with a symbolical meaning: Hengstenberg (Christol. in loc.) considers the color itself to be unmeaning, and that the prophet has added the term strong (A. V. “bay”) by way of explanation; Hitzig (Comm. in loc.) explains it, in a peculiar manner, of the complexion of the Egyptians. It remains for us now to notice the various terms applied to these three colors. (See each of the above words in its place.)

1. WHITE. The most common term is לָבָן, laban', which is applied to such objects as milk (Gen 49:12), manna (Exo 16:31), snow (Isa 1:18), horses (Zec 1:8), raiment (Ecc 1:8); and a cognate word expresses the color of the moon (Isa 24:23). צִה tsach, dazzling white, is applied to the complexion (Son 5:10); חִוָּר, chivvar', a term of a later age, to snow (Dan 7:9 only) and to the paleness of shame (Isa 29:22, חָוִר); שַׂיב, sib, to the hair alone. Another class of terms arises from the textures of a naturally white  color, as שֵׁשׁ, shesh, and בּוּוֹ, buts. These words appear to have been originally of foreign origin, but were connected by the Hebrews with roots in their own language descriptive of a white color (Gesenius, Thesaur. p. 190,1384). The terms were without doubt primarily applied to the material; but the idea of color is also prominent, particularly in the description of the curtains of the tabernacle (Exo 26:1), and the priests' vestments (Exo 28:6). Shesh is also applied to white marble (Est 1:6; Son 5:15); and a cognate word, שׁוֹשָׁן, shoshan', to the lily (Son 2:16). In addition to these we meet with חוּר, chur (βύσσος, Est 1:6; Est 8:15), and כִּרְפִּס, karpas' (κάρπασος; A. V. green,” Est 1:6), also descriptive of white textures.

White was symbolical of innocence; hence the raiment of angels (Mar 16:5; Joh 20:12), and of glorified saints (Rev 19:8; Rev 19:14), is so described. It was also symbolical of joy (Ecc 9:8); and, lastly, of victory (Zec 6:3; Rev 6:2). In the Revelations (6:2) the term λευκός is applied exclusively to what belongs to Jesus Christ (Wordsworth's Apoc. p.' 105). SEE WHITE.

2. BLACK. The shades of this color are expressed in the terms שָׁחֹר, shachor', applied to the hair (Lev 13:31; Son 5:11); the complexion (Son 1:5), particularly when affected with disease (Job 30:30); horses (Zec 6:2; Zec 6:6): חוּם, chum, lit. scorched (φαιός, A. V. “brown,” Gen 30:32), applied to sheep; the word expresses the color produced by influence of the sun's rays: קָדִר, ‘kadar', lit. to be dirty, applied to a complexion blackened by sorrow or disease (Job 30:80); mourner's robes (Jer 8:21; Jer 14:2; Mal 3:14; Zec 6:2; Zec 6:6; see Plutarch, Pericl. 38; Mishna, Middoth, 5:3; comp. vestes fuscoe, Apulei, Metam. 2, p. 40, Bip.; see generally Gotze, De vestium nigrar. usu, Helmst. 1726); a clouded sky (1Ki 18:45); night (Mic 3:6; Jer 4:28; Joe 2:10; Joe 3:15); a turbid brook (whence possibly KEDRON), particularly when rendered so by melted snow (Job 6:16). Black, as being the opposite to white, is symbolical of evil (Zec 6:2; Zec 6:6, Rev 6:5). SEE BLACK.

3. RED. אָרֹם, adom', is applied to blood (2Ki 3:22); a garment sprinkled with blood (Isa 63:2); a heifer (Num 19:2); pottage made of lentiles (Gen 25:30); a horse (Zec 1:8; Zec 6:2); wine  (Pro 23:31); the complexion (Gen 25:25; Son 5:10; Lam 4:7). אֲרִמְדָם, adamdam', is a slight degree of red, reddish, and is applied to a leprous spot (Lev 13:19; Lev 14:37). שָׂרֹק, sarok', lit. fox-colored, bay, is applied to a horse (A. V. “speckled;” Zec 1:8), and to a species of vine bearing a purple grape (Isa 5:2; Isa 16:8): the translation “bay” in Zec 6:3, A. V. is incorrect. The corresponding term in Greek is πυῤῥός, lit. red as fire. This color was symbolical of bloodshed (Zec 6:2; Rev 6:4; Rev 12:3). SEE RED.

II. ARTIFICIAL COLORS. — The art of extracting dyes, and of applying them to various textures, appears to have been known at a very early period. We read of scarlet thread at the time of Zarah's birth (Gen 38:28); of blue and purple at the time of the Exodus (Exo 26:1). There is, however, no evidence to show that the Jews themselves were at that period acquainted with the art; the profession of the dyer is not noticed in the Bible, though it is referred to in the Talmud. They were probably indebted both to the Egyptians and the Phoenicians; to the latter for the dyes, and to the former for the mode of applying them. The purple dyes which they chiefly used were extracted by the Phoenicians (Eze 27:16; Pliny 9:60), and in certain districts of Asia Minor (Hom. Il. 4:141), especially Thyatira (Act 16:14). It does not appear that those particular colors were used in Egypt, the Egyptian colors being produced from various metallic and earthy substances (Wilkinson, Anc. Egypt. 3. 301). On the other hand, there was a remarkable similarity in the mode of dyeing in Egypt and Palestine, inasmuch as the color was applied to the raw material previous to the processes of spinning and weaving (Exo 35:25; Exo 39:3; Wilkinson, 3. 125). The dyes consisted of purples, light and dark (the latter being the “blue” of the A. V.), and crimson (A. V. “scarlet”): vermilion was introduced at a late period.

1. PURPLE (אִרְגָּמָן, argaman'; Chaldaic form, אִרְגְּוָנָא, argevana', Dan 5:7; Dan 5:16; πορφύρα; purpura). This color was obtained from the secretion of a species of shell-fish (Pliny 9:60), the Murex trunculus of Linnaeus, which was found in various parts of the Mediterranean Sea (hence called πορφύρα θαλασσία, 1Ma 4:23), particularly on the coasts of Phoenicia (Strab. 16:757), Africa (Strab. 17:835) Laconia (Hor. Od. 2:18, 7), and Asia Minor. SEE ELISHAH. The derivation of the Hebrew name is uncertain; it has been connected with the Sanscrit  ragaman, “tinged with red;” and again with arghamana, “costly” (Hitzig, Comment. in Dan 5:7). Gesenius, however (Thesaur. p. 1263), considers it highly improbable that a color so peculiar to the shores of the Mediterranean should be described by a word of any other than Shemitic origin, and connects it with the root רָגִם, ragam', to heap up or overlay with color. The coloring matter was contained in a small vessel in the throat of the fish; and as the quantity amounted to only a single drop in each animal, the value of the dye was proportionately high; sometimes, however, the whole fish was crushed (Pliny 9:60).

It is difficult to state with precision the tint described under the Hebrew name. The Greek equivalent was, we know, applied with great latitude, not only to all colors extracted from the shell-fish, but even to other brilliant colors; thus the purple upper garment (ἱματίον πορφυροῦν) of Joh 19:2 = the crimson cloak (χλαμὺς κοκκίνη) of Mat 27:28 (comp. Pliny 9:62). The same may be said of the Latin purpureus. The Hebrew term seems to be applied in a similarly broad sense in Son 7:5, where it either = black (comp. v. 11), or, still better, shining with oil. Generally speaking, however, the tint must be considered as having been defined by the distinction between the purple proper and the other purple dye (A. V. “blue”), which was produced from another species of shell-fish. The latter was undoubtedly a dark violet tint, while the former had a light reddish tinge. Robes of a purple color were worn by kings (Jdg 8:26), and by the highest officers, civil and religious; thus Mordecai (Est 8:15), Daniel (A. V. “scarlet,” Dan 5:7; Dan 5:16; Dan 5:29), and Andronicus, the deputy of Antiochus (2Ma 4:38), were invested with purple in token of the offices they held (comp. Xenoph. Anab. 1:5, 8); so also Jonathan, as high-priest (1Ma 10:20; 1Ma 10:64; 1Ma 11:58). They were also worn by the wealthy and luxurious (Jer 10:9; Eze 27:7; Luk 16:19; Rev 17:4; Rev 18:16). A similar value was attached to purple robes both by the Greeks (Hom. Od. 19:225; Herod. 9:22; Strab. 14:648) and by the Romans (Virg. Georg. 2:495; Hor. Ep. 12, 21; Suet. Coes. 43; Nero, 32). Of the use of this and the other dyes in the textures of the tabernacle, we shall presently speak. SEE PURPLE.

2. BLUE (תְּכֵלֶת, teke'leth; Sept. ὑάκινθος, ὑακίνθινος, ὁλοπόρφυρος, Num 4:7; Vulg. hyacinthus, hyacinthinus). This dye was procured from a species of shell-fish found on the coast of Phoenicia, and called by the Hebrews Chilzon (Targ. Pseudo-Jon. in Deu 33:19), and by modern naturalists Helix ianthina. The Hebrew name is derived,  according to Gesenius (Thesaur. p. 1502), from a root signifying to unshell; but according to Hitzig (Comment. in Eze 23:6), from כָּלִל, kalal', in the sense of dulled, blunted, as opposed to the brilliant hue of the proper purple. The tint is best explained by the statements of Josephus (Ant. 3. 7, 7) and Philo that it was emblematic of the sky, in which case it represents not the light blue of our northern climate, but the deep dark hue of the eastern sky (Opp. 1:536). The term adopted by the Sept. is applied by classical writers to a color approaching to black (Hom. Od. 6:231; 23:158; Theoc. Id. 10, 28); the flower, whence the name was borrowed, being, as is well known, not the modern hyacinth, but of a dusky red color (ferrugineus, Virg. Georg. 4:183; celestis luminis hyacinthus, Colum. 9:4, 4). The A. V. has rightly described the tint in Est 1:6 (margin) as violet; the ordinary term blue is incorrect; the Lutheran translation is still more incorrect in giving it gelbe Seide (yellow silk), and occasionally simply Seide (Eze 23:6). This color was used in the same way as purple. Princes and nobles (Eze 23:6; Sir 40:4), and the idols of Babylon (Jer 10:9), were clothed in robes of this tint; the riband and the fringe of the Hebrew dress was ordered to be of this color (Num 15:38); it was used in the tapestries of the Persians (Est 1:6). The effect of the color is well described in Eze 23:12, where such robes are termed לְבֻשֵׁי מַכְלוֹל, robes of perfection, i.e. gorgeous robes. We may remark, in conclusion, that the Sept. treats the term תִּחִשׁ, tach'ash (A. V. “badger”) as indicative of color; and has translated it ὑακίνθινος, hyacinthine (Exo 25:5). SEE BLUE.

3. SCARLET (CRIMSON, Isa 1:18; Jer 4:30). The terms by which this color is expressed in Hebrew vary: sometimes . שָׁנַי, shani', simply is used, as in Gen 38:28-30; sometimes תּוֹלִעִת שָׁנַי, tola'ath shani',as in Exo 25:4; and sometimes תּוֹלִעִת, otola'ath, simply, as in Isa 1:18. The word כִּרְמַיל, carmil' (A. V. “crimson;” 2Ch 2:7; 2Ch 2:14; 2Ch 3:14) was introduced at a late period, probably from Armenia, to express the same color. The first of these terms (derived from שָׁנָה, shanah', to shine) expresses the brilliancy of the color; the second, תּוֹלִעִת, tola'ath, the worm, or grub, whence the dye was procured, and which gave name to the color occasionally without any addition, just as vermilion is derived from vermiculus. The Sept. generally renders it κόκκινον, occasionally with the addition of such terms as κεκλωσμένον  (Exo 26:1), or διανενησμένον (Exo 28:8); the Vulgate has it generally coccinum, occasionally coccus bis tinctus (Exo 28:8), apparently following the erroneous interpretation of Aquila and Symmachus, who render it βίβαφος, double-dyed (Exo 25:4), as though from שָׁנָה, to repeat. The process of double-dying was, however, peculiar to the Tyrian purples (Pliny 9:39). The dye was produced from an insect, somewhat resembling the cochineal, which is found in considerable quantities in Armenia and other Eastern countries. The Arabian name of the insect is kermez (whence crimson); the Linnaean name is Coccus ilicis. It frequents the boughs of a species of ilex: on these it lays its eggs in groups, which become covered with a kind of down, so that they present the appearance of vegetable galls or excrescences from the tree itself, and are described as such by Pliny, 16:12. The dye is procured from the female grub alone, which, when alive, is about the size of a kernel of a cherry, and of a dark amaranth color, but when dead shrivels up to the size of a grain of wheat, and is covered with a bluish mould (Parrot's Journey to Ararat, p. 114).

The general character of the color is expressed by the Hebrew term חֲמוּוֹ, chamuts' (Isa 63:1), lit. sharp, and hence dazzling (compare the expression χρῶμα ὀξύ), and in the Greek λαμπρά (Luk 23:11), compared with κοκκίνη (Mat 27:28). The tint produced was crimson rather than scarlet. The only natural object to which it is applied in Scripture is the lips, which are compared to a scarlet thread (Son 4:3). Josephus considered it as symbolical of fire (Ant. 3. 7, 7; comp. Philo, 1:536). Scarlet threads were selected as distinguishing marks from their brilliancy (Gen 38:28; Jos 2:18; Jos 2:21), and hence the color is expressive of what is excessive or glaring (Isa 1:18). Scarlet robes were worn by the luxurious (2Sa 1:24; Pro 31:21; Jer 4:30; Lam 4:5; Rev 17:4; Rev 18:12; Rev 18:16); it was also the appropriate hue of a warrior's dress from its similarity to blood (Nah 2:3; comp. Isa 9:5), and was especially worn by officers in the Roman army (Pliny 22:3; Mat 27:28). SEE SCARLET.

The three colors above described, purple, blue, and scarlet, together with white, were employed in the textures used for the curtains of the tabernacle, and for the sacred vestments of the priests. The four were used in combination in the outer curtains, the vail, the entrance curtain (Exo 26:1; Exo 26:31; Exo 26:36), and the gate of the court (Exo 27:16), as also in the high-priest's ephod, girdle, and breastplate (Exo 28:5-6; Exo 28:8; Exo 28:15). The first three, to the exclusion of white, were used in the pomegranates about the hem of the high-priest's robe (Exo 28:33). The loops of the curtains (Exo 26:4), the lace of the high-priest's breastplate, the robe of the ephod, and the lace on his mitre, were exclusively of blue (Exo 28:28; Exo 28:31; Exo 28:37). Cloths for wrapping the sacred utensils were either blue (Num 4:6), scarlet (8), or purple (13). Scarlet thread was specified in connection with the rites of cleansing the leper (Lev 14:4; Lev 14:6; Lev 14:51), and of burning the red heifer (Num 19:6), apparently for the purpose of binding the hyssop to the cedar wood. The hangings for the court (Exo 27:9; Exo 38:9), the coats, mitres, bonnets, and breeches of the priests, were white (Exo 39:27-28). The application of these colors to the service of the tabernacle has led writers both in ancient and modern times to attach some symbolical meaning to them (see Philo and Josephus, ut sup.). The subject has been followed up with a great variety of interpretations, more or less probable (see Krause, De colore sacro, Vit. 1707; Creuzer, Symbolik, 1:125 sq.; Bahr, Symbolik, 1:335 sq.; Friederich, Symbol. d. Mlos. Stifts-hiltte, Lpz. 1841; Stud. u. Krit. 1844, 2:315 sq.). Without entering into a disquisition on these, we will remark that it is unnecessary to assume that the colors were originally selected with such a view; their beauty and costliness is a sufficient explanation of the selection. SEE CRIMSON.

4. VERMILION. (שָׁשִׁר, shashar'; Sept. μίλτος; Vulg. sinopis). This was a pigment used in fresco-paintings, either for drawing figures of idols on the walls of temples (Eze 23:14), for coloring the idols themselves (Wisdom of Solomon 13:14), or for decorating the walls and beams of houses (Jer 22:14). The Greek term μίλτος is applied both to minium, red lead, and rubrica, red ochre; the Latin sinopis describes the best kind of ochre, which came from Sinope. Vermilion was a favorite color among the Assyrians (Eze 23:14), as is still attested by the sculptures of Nimroud and Khorsabad (Layard, 2:303). SEE VERMILION.

III. Hebrew Symbolical Significance of Colors. Throughout antiquity color occupied an important place in the symbology both of sentiment and of worship. Of the analogies on which these symbolical meanings were founded, some lie on the surface, while others are more recondite. Thus white was everywhere the symbol of purity and the emblem of innocence; hence it was the dress of the high-priest on the day of atonement, his holy dress (Lev 16:4; Lev 16:32); the angels, as holy (Zec 14:5;  Job 15:15), appear in white clothing (Mar 16:5; Joh 20:12; and the bride, the Lamb's wife, was arrayed in white, which is explained as emblematical of the δικαιώματα τῶν ἁγίων (Rev 19:8). White was also the sign of festivity (Ecc 9:8; comp. the albatus of Horace, Sat. 2:2, 6) and of triumph (Zec 6:3; Rev 6:2; see Wetstein, N.T. in loc.) As the light-color (comp. Mat 17:2, etc.) white was also the symbol of glory and majesty (Dan 7:9; comp. Psa 104:2; Eze 9:3 sq.; Dan 12:6 sq.; Mat 28:3; Joh 20:12; Act 10:30). As the opposite of white, black was the emblem of mourning, affliction, calamity (Jer 14:2; Lam 4:8; Lam 5:10; comp. the atratus and toga pulla of Cicero, in Vatin. 13); it was also the sign of humiliation (Mal 3:14) and the omen of evil (Zec 6:2; Rev 6:5). Red indicated, poetically, bloodshed and war (Nah 2:4 [A. V. 3]; Zec 6:2; Rev 6:4).

Green was the emblem of freshness, vigor, and prosperity (Psalm 92:15; 52:10; 37:35). Blue, or hyacinth, or coerulean, was the symbol of revelation; it was pre-eminently the celestial color, even among heathen nations (comp. e.g. Jer 9:10, of the idols of Babylon, and what Eusebius says, Prep. Evang. 3. 11, of the δημιουργός Κνήφ, and the Crishna of the Hindoo mythology); and among the Hebrews it was the Jehovah color, the symbol of the revealed God (comp. Exo 24:10; Eze 1:26). Hence it was the color predominant in the Mosaic ceremonial; and it was the color prescribed for the ribbon of the fringe in the border of the garment of every Israelite, that as they looked on it they might remember all the commandments of Jehovah (Num 15:38-39). With purple, as the dress of kings, were associated ideas of royalty and majesty (Jdg 8:26; Est 8:15; Son 3:10; Son 7:5; Dan 5:7; Dan 5:16; Dan 5:29; comp. Odyss. 19:225, the pallium purpureum of the Jupiter Capitolinus at Rome, the purpurea vestis of Phoebus [Ovid, Metam. 2:1, 23], the χλαμύδες πορφύραι of the Dioscuri [Pausan. 4:27], the πορφυρογέννητος of the Byzantines, etc.). Crimson and scarlet, from their resemblance to blood (probably), became symbolical of life; hence it was a crimson thread which Rahab was to bind on her window as a sign that she was to be saved alive when Jericho was destroyed (Jos 2:18; Jos 6:25), and it was crimson which the priest was to use as a means of restoring those who had contracted defilement by touching a dead body (Num 19:6-22). From its intensity and fixedness this color is also used to symbolize what is indelible or deeply engrained (Isa 1:18). The colors chiefly used in  the Mosaic ritual were white, hyacinth (blue), purple, and crimson. It is a superficial view which concludes that these were used merely from their brilliancy (Braun, De Vest. Sa. Heb.; Buhr, Sym. d. Mos. Cult.). See further below.

## Colorbasians[[@Headword:Colorbasians]]

             SEE COLARBASUS.

## Colorites[[@Headword:Colorites]]

             were a congregation of Augustinian monks, founded in the 16th century by Bernard of Rogliano, in Calabria. The name is said to have been derived from Colorito, a hill in the district of Naples, on which there is a church dedicated to the Virgin Mary. The order was not fully established until 1591, and a few years later they avowed submission to the general of the Augustinians. Their habit consisted of a darkcolored gown and a mantle that reached only to the knees.

## Colors, Christian Symbolism Of[[@Headword:Colors, Christian Symbolism Of]]

             Colors are made use of in religious symbolism among the Jews, and in several branches of the Christian Church. Specific directions were given in the O.T. for the colors to be used in building of the tabernacle and the making of the dress for the Jewish priests. Colors are also introduced in giving moral or spiritual lessons, and in describing scenes in revelation, as in Isa 1:18, in the description of the Transfiguration, and often in the imagery of the Apocalypse. See article above.

Very early in the history of Christianity the symbolism of colors was introduced in the ritualism and the art of the Church. In the Greek Church this symbolism has been worked out to such a degree of minuteness that little or no discrimination in the use of colors is allowed to the painter. In the Romish Church somewhat more latitude is allowed to the artist. Five colors are recognised as having a theological meaning or expression: White, Red, Green, Violet, and Black.

I. White is the most often referred to in the Scriptures. As the union of all the rays of light, it is the symbol of truth and spotless purity. It is applied to:

(1.) God the Father, the source and essence of immutable truth. In Dan 7:9 the Ancient of Days has garments white as snow, with his hair like pure wool. The manna in the wilderness, being white, has been considered as the emblem of the Word of God.

(2.) Christ, at the Transfiguration, appeared in garments “white as the light” (Mat 17:2; Mar 9:3). As the Great Judge, he will be seated on a great white throne (Rev 20:11). In works of art, when Christ appears as the Lord of truth among the doctors of the law, he is represented in white garments.

(3.) The angels are never represented in the Scriptures as clothed otherwise than in white — as at the sepulcher of Christ (Mat 28:3), at the Ascension (Act 1:10).

(4.) The saints in glory shall walk in white (Rev 3:4), shall be arrayed in white (Rev 4:4; Rev 7:9; Rev 15:6, and Rev 19:8, where the fine linen, clean and white, is the righteousness of the saints), and they shall receive a white stone (Rev 2:17).

(5.) The priests, at the consecration of the Temple, were “arrayed in white linen” (2Ch 5:12). In the fourth century the priests of the Christian Church wore white garments while performing their offices. In the Romish Church white is yet retained for the alb, the cope, the amice, etc., and in the entire priestly garments on the festivals of the Nativity, Epiphany, Easter, etc. In the Church of England the white surplice of the Romish Church is retained. It is the same as the alb, except that the sleeves are broad and full.

(6.) The catechumens formerly were dressed in white for one week from their baptism, and white is yet usually the dress worn by girls in their confirmation.

II. Red is a symbol of fire and of glowing love. It was used in the dress of the Jewish priesthood. It is usually adopted largely in painting Christ performing his miracles or other labors of love, or as he is giving to his disciples the mission to carry into the world the fire of his word (Luk 12:49). On the famous standard or labarum of Constantine, the monogram of Christ rested on a purple cloth. Bede says that at his time the holy sepulcher was painted white and red. Some angels have been painted with red wings (perhaps from the word seraph — plenitude of love). The priestly vestments in the Romish Church are red on Whitsuntide and on days of the martyrs. The Ambrosian rite prescribes red during the consecration of the host, and the Ambrosian and Lyonnese rites during the festival of the Circumcision. The red dress of the cardinals is professedly intended to keep before them constantly the love and passion of the Savior. The pope wears red on Good Friday. The Greek priests wear red ornaments during funeral services.

The red spoken of above is always scarlet. Crimson red is appointed for certain days in certain rites of the Romish Church.

III. Green, from its analogy to the vegetable world, indicates life and hope, especially in the future life and in the coming of our Lord. The perpetual youth of angels is often indicated by painting them in garments of green. The saints, and especially John the Evangelist, were often  represented in green by painters and sculptors (who often colored their works). The tree of life in Paradise is painted green. An old tradition has it that a twig of the tree of life was transplanted, and produced the tree from which the cross of Christ was made! John the Baptist and the Virgin Mary are often represented in mantles of green. Branches of cypress, laurel, and other evergreens are often placed in the coffins or over the graves of the dead, as emblems of the hope in a future life. The Romish Church directs the priests to wear green from the Epiphany to Sexagesima Sunday, and from the third after Easter to Advent. The Ambrosian rite orders the cloth that covers the host to be green.

IV. Violet is considered the color of penitence and sorrow. The Romish Church orders it to be worn during all times of penance. In painting, this color is, often applied to John the Baptist, who preached repentance; to the Virgin Mary, as the mother of grief; and to the angels, who are sent to call men to repentance.

V. Blue is forbidden by the Romish Church, but it is sometimes used as the color peculiarly appropriate to the Virgin Mary.

VI. Black is the universal representative of sorrow, destruction, and death, and is considered only appropriate on mourning occasions. It was also appointed in one of the later reforms of the Benedictine order of monks as the dress of that order. The students of the universities of Oxford and Cambridge thus were given the black gown, which they wear yet. This gown was adopted by the Reformed Church of England as the dress of ministers, who were all students of the universities, and thus it passed over to the Protestant Episcopal Church of America, and, further, gave the color of clerical dress to all Protestant churches. Kreuser, Bilderbuch (Paderborn, 1863); Martigny, Dictionnaire des Antiquites Chretiennes (Paris, 1865); Palmer, Antiquities of the English Ritual; Pariser Messbuch:(1766); Jamieson, Sacred and Legendary Art, 1:35 sq.

## Colors, Ecclesiastical[[@Headword:Colors, Ecclesiastical]]

             The following details are from Walcott, Sac. Archaeol. s.v.: "In some foreign churches the dignity of feasts was attempted to be shown by a graduated scale of colors. A curious analogy has been traced between the three common chord notes, the third, fifth, and eighth, and the three primary colors of the solar ray; also of the seven notes of the major diatonic scale and the colors of the solar spectrum, so that various instruments have being geniously represented as colors — the oboe as yellow, the flute white, the trumpet scarlet, etc. "Jerome mentions that one dress was worn in sacred ministrations, and another in ordinary life; and pope Stephen III enjoined the ecclesiastical vestments to beh used only in church. Possibly about the 6th century the fashion of vestments became fixed. Salvian, Paulinus of Nola, and pope Celestine, in 428, allude to the adoption of a distinct dress by priests. In France it was the practice in, the 5th century; and the monks, by the adoption of a habit, promoted the movement. At Constantinople, in the 4th century, the Catholics wore black, and the Novatians white, out of doors. Chrysostom celebrated in white, which he mentions as the church-dress. In the early times of the church white was used, certainly in the 4th century, as appears from the writings of Jerome, Gregory of Tours, Isidore of Seville, and Fortnnatus. Anastatius speaks of it in the lives of Popes Leo III and IV, Gregory IV, and Sergius II; and in the mosaics at St. Paul's without, at Rome, white robes, sometimes adorned with bands of violet or gold, appear, as worn by the early popes. From the 9th century red, blue, and green were gradually permitted in vestments, but prescript colors were not generally adopted until the 11th or 12th century, white being retained for the amice, alb, surplice, and the cope and chasuble on feasts of the Nativity, Epiphany, All-Saints, and St. John the Baptist.

They are first mentioned by the author of the l'Treatise on Divine Offices about the 1lth century, and afterwards in the 13th century, by Duranduss, bishop of Mende, and Innorcent III. The Greeks, about the same period, adopted these colors, reserving red, however, for fast-days and memorials of saints. The Greek Church requires white at Christmas, Epiphany, and Easter; blue or violet in Prassioln Week, in Advent, Lent, and at burials; and white and green at Pentecost. No doubt the common color for altar-cloths which is red, and the ordinary color of the Salisbury rite was observed in England, owing to the Sarum use being prescribed for the whole southern province in 1541. The national custom differed greatly from the Roman, as in the use of red instead of  violet on Sundays in Lent, and from Septuagesima to Easter, on Ash- Wednesday, Monday-Thursday, Good-Friday, and the Great Saturday, or Easter eve, on Sunday in Trinity, and in processions; while gold color was used instead of white on confessors' days. "Festivals were usually distinguished by white, as emblematical of the purity of the life of saints, although sometimes by red, as symbolical of the heroism of the death of martyrs. Catechumens wore white robes during the octave after their baptism.

The pope wears white; and on great days the bishop's chair was draped in white to represent divine truth. The dead were wrapped in white, in memory of our Lord's winding-sheet. Violet, mentioned by Durandus, in addition to white, red, black, and green, was used on common days, and in Advent, Lent, and on vigils, as the penitential color nearest to black. Violet, worn on Embers and vigils, being a mixture of black for sorrow and red for love, betokens penitence, grief for sins, inspired by the love of Christ. Our Lord wears violet sometimes, as a type of the Man of Sorrows. Nuns wore violet; so did Benedictine abbots until recent times, and penitents in primitive times. Violet was the color of the parchment used for church books in the time of Jerome, and at a later date. Violet typified truth, deep love, and humility. Jaenth represents Christian prudence; purple royalty and justice. At burials, masses for the dead, and on Good- Friday, black is worn.

By the Salisbury use, crocus or safron, gold color, is prescribed on feasts of the confessors, as emblematical of the preciousness of their faith; but at Laon on Good-Friday, in allusion to the envy of the Jews. Pale yellow, as in the dress of Judas, signifies deceit. Red, by the Salisbury use, was enjoined on Ash-Wednesday, Sundays in Lent, and the three latter days of Holy Week, as the symbol of sin (Isa 1:18); as the sign of majesty and might on Sundays (Isa 58:1); and of blood, in the commemoration of the passion, death, and burial of our crucified Lord; and so on Good-Friday at Biourges, Sells, Mans, and by the Ambrosian rite. The latter requires it also on Corpus Christi, as the great mystery of Christ's love, and, like the Church of Lyons, on the Circumcision, in memory of the first shedding of his blood, and.the first act of his love; whereas the Roinaln use employs white onl the former day, an allusion to the mystery of faith; red on Pentecost personifies, the divine love of the Holy Spirit; and in funeral services of the Greeks, and the ancient rites of France, and by the pope on Good-Friday, as showing that love is the cause of their sorrow.

Red is the ordinary color of the Salisbury and Amubrosian rites, as green is of the Roman. Red was used in Lent, being the vigil of the Passion, fiom Septuagesima to Easter eve, at Bourges, Nevers, Sells, and  Maans. Black chasubles with red orphreys were used from Passion-Sunday to Easter at Paris, and at funerals in parts of Germany and Flanders. Red and white were the Dominical colors in England. Martyrs were buried in a scarlet colobium or dalmatic, the symbol of charity and blood-shedding. Blue (indicum, blodium) was worn on the Continent, like violet, on All- Saints' Day, in Advent, and on Septuagesima, and on feasts of St. Mary, as in Englaud, in Spain, and Naples. It was probably used at Salisbury on ferials in Advent. Our Lord and the Virgin Mary wear red and blue. Blue, the color of heaven, was the emblem of piety, sincerity, godliness, contemplation, expectation, love of heavenly things."

## Colossae[[@Headword:Colossae]]

             (Κολοσσαί, Col 1:2; but the preponderance of MS. authority is in favor of Κολασσαί, Colasse, a form used by the Byzantine writers, and which perhaps represents the provincial mode of pronouncing the name. On coins and inscriptions [see Eckhel, Doct. Num. I, 3, 147], and in classical writers [see Valcken. ad Herod. 7:30], we find Κολοσσαί), a city  of Phrygia Pacatiana, in the upper part of the basin of the Maeander, on one of its affluents named the Lycus. Hierapolis and Laodicea were in its immediate neighborhood (Col 2:1; Col 4:13; Col 4:15-16; see Rev 1:11; Rev 3:14). Colossae fell as these other two cities rose in importance. At a later date they were all overthrown by an earthquake. Herodotus (7, 30) and Xenophon (Anab. 1:2, 6) speak of it as a city of considerable consequence (comp. Pliny, v. 29). Strabo (12:576) describes it as only a πόλισμα, not a πόλις; yet elsewhere (p. 578) he implies that it had some mercantile importance; and Pliny, in Paul's time, describes it (5, 41) as one of the “celeberrima oppida” of its district. Colossae was situated close to the great road which led from Ephesus to the Euphrates. Hence our impulse would be to conclude that Paul passed this way, and founded or confirmed the Colossian Church on his third missionary journey (Act 18:23; Act 19:1). He might also have easily visited Colossse during the prolonged stay at Ephesus, which immediately followed. The most competent commentators, however, agree in thinking that Col 2:1, proves that Paul had never been there when the epistle was written (but see the Stud. u. Krit. 1829, 3. 612 sq.). SEE PAUL.

Theodoret's argument that he must have visited Colossas on the journey just referred to, because he is said to have gone through the whole region of Phrygia, may be proved fallacious from geographical considerations; Colossae, though ethnologically in Phrygia (Herod. l. c.; Xen. l. c.), was at this period politically in the province of Asia (see Rev. l. c.). That the apostle hoped to visit the place on being delivered from his Roman imprisonment is clear from Phm 1:22 (compare Php 2:24). Philemon and his slave Onesimus were dwellers in Colossae. So also were Archippus and Epaphras. From Col 1:7; Col 4:12, it has been naturally concluded that the latter Christian was the founder of the Colossian Church (see Alford's Prolegomena to Gr. Test. 3. 35). SEE EPAPHRAS.

The worship of angels mentioned by the apostle (Col 2:18) curiously reappears in Christian times in connection with one of the topographical features of the place. A church in honor of the archangel Michael was erected at the entrance of a chasm in consequence of a legend connected with an inundation (Hartley's Researches in Greece, p. 52); and there is good reason for identifying this chasm with one which is mentioned by Herodotus. This kind of superstition is mentioned by Theodoret as subsisting in his time; also by the Byzantine writer Nicetas Choniates, who was a native of this place, and who says that Colossse and Chonae were the same (Chronicles p. 115). The probability is that under the later  emperors, Colossae, being in a ruinous state, made way for a more modern town, Chonae (Χῶναι, so Theophylact. ad Col 2:1), situated near it. The neighborhood (visited by Pococke) was explored by Mr. Arundel (Seven Churches, p. 158; Asia Minor, 2:160); but Mr. Hamilton was the first to determine the actual site of the ancient city, which appears to be at some little distance from the modern village of Chonas (Researches in Asia Minor, 1:508). The huge range of Mount Cadmus rises immediately behind the village, close to which there is in the mountain an immense perpendicular chasm, affording an outlet for a wide mountain torrent. The ruins of an old castle stand on the summit of the rock forming the left side of this chasm. There are some traces of ruins and fragments of stone in the neighborhood, but barely more than sufficient to attest the existence of an ancient site (Pococke, East, 3. 114; Schubert, Reise, 1:282; see generally Hofmann, Introd. in lection. ep. ad Colos. Lips. 1749; Cellarii Notit. 2:152 sq.; Mannert, Geogr. VI, 1:127 sq.; Smith, Dict. of Class. Geogr s.v.). SEE COLOSSIANS (EPISTLE TO THE).

## Colossae (2)[[@Headword:Colossae (2)]]

             We give a few additional particulars of this place from Kitto's Pict. Bible, note to Colossians 4 :

"Though a town of considerable note, it was by no means the principal one of Phrygia; for when that great province was ultimately divided into Phrygia Pacatiana and Phrygia Salutaris, it ranked but as the sixth city of the former division. The town was seated on an eminence to the south of the Meander, at a place where the river Lycus began to run under ground, as it did for five furlongs, after which it again rose and flowed into the Meander. This valuable indication of the site of Colosse, furnished by Herodotus (1:7, c. 30), establishes the truth of the received conclusion, that the ancient city is represented by the modern village of Khonas. The approach to Khonas, as well as the village itself, is beautiful, abounding in tall trees, from which vines of most luxuriant growth are suspended. In the immediate neighborhood of the village are several vestiges of an ancient city, consisting of arches, vaults, squared stones, while the ground is strewed with unbroken pottery, which so generally and so remarkably indicates the sites of ancient, towns in the East. That these ruins are all that now remain of Colossse there seems no just reason to doubt." The town now contains about four thousand inhabitants, and has a khan. The ruins, which lie three miles north of the town, are of the Roman period, but they contain no inscriptions. See Murray, Hand-book for Asia Minor, page 326.

## Colossians, Epistle To The[[@Headword:Colossians, Epistle To The]]

             the seventh of the Pauline epistles in the New Test. (see Davidson's Introd. to the N.T. 2:394 sq.). SEE EPISTLE.

I. Authorship. — That this epistle is the genuine production of the apostle Paul is proved by the most satisfactory evidence, and has never, indeed, been seriously called in question. The external testimonies (Just. M. Trypho , p. 311 b; Theophil. ad Autol. 2, p. 100, ed. Colossians 1686; Irenaeus, Haer. 3. 14, 1; Clem. Alex. Strom. 1, p. 325; 4, p. 588, al., ed. Potter; Tertull. de Praescr. ch. 7; de Resurr. ch. 23; Origen, contra Cels.v. 8) are explicit, and the internal arguments, founded on the style, balance of sentences, positions of adverbs, uses of the relative pronoun, participial anacolutha, unusually strong and well defined. It is not right to suppress the fact that Mayerhoff (Der Brief an die Kol. Berl. 1838) and Baur (Der Apostel Paulus, p. 417) have deliberately rejected this epistle as claiming to be a production of the apostle Paul. The first of these critics, however, has been briefly, but, as it would seem, completely answered by Meyer (Komment. p. 7); and to the second, in his subjective and anti-historical attempt to make individual writings of the N.T. mere theosophistic productions of a later Gnosticism, the intelligent and critical reader will naturally yield but little credence (see Rabiger, De Christologia Paulina, etc. Vratisl. 1852; Klopper, De origine Epp. ad Ephesios et Collossenses,  Gryph. 1853). It is, indeed, remarkable that the strongly-marked peculiarity of style, the nerve and force of the arguments, and the originality that appears in every paragraph, should not have made both these writers pause in their ill-considered attack on this epistle (see Tregelles, in Horne's Introd. new edit. vol. 3).

II. It is less certain, however, when and where it was composed. The common opinion is that Paul wrote it at Rome during his imprisonment in that city (Act 28:16; Act 28:30). Erasmus, followed by others, supposes that Ephesus was the place at which it was composed; but this suggestion is obviously untenable from its incompatibility with the allusions ‘contained' in the epistle itself to the state of trouble and imprisonment in which the apostle was whilst composing it (Col 1:24; Col 4:10; Col 4:18). In Germany, the opinions of theologians have been divided of late years between the common hypothesis and one proposed by Schulz in the Theologische Studien und Kritiken for 1829 (p. 612 sq.), viz., that this epistle, with those to the Ephesians and Philemon, was written during the apostle's (two years') imprisonment at Caesarea previous to his being sent to Rome. This opinion has been adopted and defended by Schott, Bottger, and Wiggers, whilst it has been opposed by Neander, Steiger, Harless, Ruckert, Credner, and others. In a more recent number of the same periodical, however, the whole question has been subjected to a new investigation by Dr. Wiggers, who comes to the conclusion that, of the facts above appealed to, none can be regarded as decisive for either hypothesis (Stud. u. Krit. 1841, p. 436). The above opinion that this epistle and those to the Ephesians and to Philemon were written during the apostle's imprisonment at Caesarea (Act 21:27 to Act 26:32), has been recently advocated by several writers of ability, and stated with such cogency and clearness by Meyer (Einleit. z. Ephes. p. 15, sq.), as to deserve some consideration. It will be found, however, to rest on ingeniously-urged plausibilities; whereas, to go no further into the present epistle, the notices of the apostle's imprisonment in Col 4:3-4; Col 4:11, certainly seem historically inconsistent with the nature of the imprisonment at Caesarea. The permission of Felix (Act 24:23) can scarcely be strained into any degree of liberty to teach or preach the Gospel, while the facts recorded of Paul's imprisonment at Rome (Act 28:23; Act 28:31) are such as to harmonize admirably with the freedom in this respect which our present epistle represents to have been accorded both to the apostle and his companions (see chap. Act 4:11, and comp. De Wette,  Einleit. z. Coloss. p. 12, 13; Wieseler, Chronol. p. 420).

Finally, the foundation for this opinion is taken away by the fact that the imprisonment of Paul at Cesarea was not so long as commonly supposed. See PAUL. It is most likely, therefore, that it was written during Paul's first imprisonment at Rome, probably in the spring of A.D. 57, and apparently soon after the Epistle to the Ephesians, with which it contains numerous and striking coincidences. In support of this date the following facts may be adduced: Timothy was with Paul at the time (Col 1:1; comp. Php 2:19); Epaphroditus (Epaphras) had lately come from Asia Minor (1, 4, 7, 9; comp. Php 2:25; Php 4:18), and was now with Paul (Col 4:2); Paul was in prison, and had been preaching in his confinement (Col 4:3; Col 4:18; see Act 28:30-31); various friends were at this time with him (Col 4:7-14; these had therefore had time to gather about him, and it was not a season of danger); Tychicus (on his second journey) and Onesimus carried the letter (Col 4:7-8; and subscription; comp. Eph 6:21; Phm 1:12). From this last circumstance, it would appear that the epistle could not have been written very early in his imprisonment, as the letter to Philemon (doubtless written not long after) speaks confidently of a speedy release (see Conybeare and Howson's Life and Epistles of St. Paul. 2:384).

“The striking similarity between many portions of this epistle and of that to the Ephesians has given rise to much speculation, both as to the reason of this studied similarity, and as to the priority of order in respect to composition. These points cannot here be discussed at length, but must be somewhat briefly dismissed with the simple expression of an opinion that the similarity may reasonably be accounted for,

(1) by the proximity in time at which the two epistles were written;

(2) by the high probability that in two cities of Asia, within a moderate distance from one another, there would be many doctrinal prejudices, and many social relations, that would call forth and need precisely the same language of warning and exhortation. The priority in composition must remain a matter for a reasonable difference of opinion.” SEE EPHESIANS and SEE PHILEMON (Epistles to).

III. Design. — The Epistle to the Colossians was written, apparently, in consequence of information received by Paul through Epaphras concerning  the internal state of their church (Col 1:6-8). Whether the apostle had ever himself before this time visited Colossa is matter of uncertainty and dispute. From Col 2:1, where he says, “I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh,” etc., it has by some been very confidently concluded that he had not. It has been urged, however, that when, in Col 2:5, the apostle says, “though I am absent in the flesh, yet am I with you in the spirit,” etc., his language is strongly indicative of his having formerly been amongst the Colossians, for the ἄπειμι is used properly only of such absence as arises from the person's having gone away from the place of which his absence is predicated. In support of the same view have been adduced Paul's having twice visited and gone through Phrygia (Act 16:6; Act 18:23), in which Colossae was a chief city; his familiar acquaintance with so many of the Colossian Christians, Epaphras, Archippus, Philemon (who was one of his own converts, Philippians 13, 19), and Apphia, probably the wife of Philemon; his apparent acquaintance with Onesimus, the slave of Philemon, so that he recognized him again at Rome; the cordiality of friendship and interest subsisting between the apostle and the Colossians as a body (Col 1:24-25; Col 2:1; Col 4:7, etc.); the apostle's familiar acquaintance with their state and relations (Col 1:6; Col 2:6-7, etc.); and their knowledge of so many of his companions, and especially of Timothy, whose name the apostle associates with his own at the commencement of the epistle, a circumstance which is worthy of consideration from this, that Timothy was the companion of Paul during his first tour through Phrygia, when probably the Gospel was first preached at Colossae.

Of these considerations it must be allowed that the cumulative force is very strong in favor of the opinion that the Christians at Colossa had been privileged to enjoy the personal ministrations of Paul. At the same time, if the Colossians and Laodiceans are not to be included among those of whom Paul says they had not seen his face, it seems unaccountable that in writing to the Colossians he should have referred to this class at all: If, moreover, he had visited the Colossians, was it not strange that he should have no deeper feeling towards them than he had for the multitudes of Christians scattered over the world whose faces he had never seen? In fine, as it is quite possible that Paul may have been twice in Phrygia without being once in Colossae, is it not easy also to account for his interest in the church at Colossae, his knowledge of their affairs, and his acquaintance with individuals among them, by supposing that members of that church had frequently visited him  in different places, though he had never visited Colossae? SEE LAODICEANS (EPISTLE TO).

A great part of this epistle is directed against certain false teachers who had crept into the church at Colossae (see Rheinwald, De pseudo doctoribus Colossensibus, Bonnae, 1834). To what class these teachers belonged has not been fully determined. Heinrichs (Nov. Test. Koppian. VII, 2:156) contends that they were disciples of John the Baptist. Michaelis and Storr, with more show of reason, conclude that they were Essenes. Hug (Introd. 2:449) traces their system to the Magian philosophy, of which the outlines are furnished by Iamblichus. But the best opinion seems to be that of Neander (Planting and Training, 1:374 sq.), by whom they are represented as a party of speculatists who endeavored to combine the doctrines of Oriental theosophy and asceticism with Christianity, and promised thereby to their disciples a deeper insight into the. spiritual world, and a fuller approximation to heavenly purity and intelligence than simple Christianity could yield. (See below.) Against this party the apostle argues by reminding the Colossians that in Jesus Christ, as set before them in the Gospel, they had all that they required; that he was the image of the invisible God; that he was before all things; that by him all things consist; that they were complete in him, and that he would present them to God holy, unblamable, and unreprovable, provided they continued steadfast in the faith. He then shows that the prescriptions of a mere carnal asceticism are not worthy of being submitted to by Christians, and concludes by directing their attention to the elevated principles which should regulate the conscience and conduct of such, and the duties of social and domestic life to which these would prompt. (See Jour. Sac. Lit. vol. 3) SEE PHILOSOPHY.

What these dangerous tendencies therefore were that had appeared in the doctrine and practice of the Colossian Church we discover more particularly from three specifications:

1. A pretentious philosophy, which affected an esoteric knowledge, received through tradition, and which, abandoning Christ the Head, indulged in unhallowed speculations on the number and nature of the spiritual beings with which the invisible world is peopled (Col 2:8; Col 2:18).

2. The observance, if not the asserted obligation (for this does not appear), of Jewish ordinances (Col 2:16; Col 2:20-22).

3. The practice of ascetic regulations (Col 2:23). A question here at once arises, Were these various errors found united in the same party or individual? At first sight they seem mutually to exclude each other. The pharisaic Judaizers exhibited no proneness either to a speculative gnosis or to asceticism; the Gnostic ascetics, on the other hand, were usually opposed to a rigid ceremonialism. It is so improbable, however, that, in a small community like that of Colossae, three distinct parties should have existed, that we are driven to the conclusion that the corrupt tendencies in question did really exist in combination in the same persons; and the difficulty will perhaps be alleviated if we bear in mind that in the apostolic age two classes of Judaizing teachers, equally opposed to the simplicity of the apostolic message, though in different ways, busied themselves in sowing tares among the wheat in the visible Church. The former consisted of the rigid formalists, chiefly Pharisees, who occupy so prominent a place in the history of the Acts and in several of Paul's epistles, and who contended for the continued obligation of the law of Moses upon Gentile converts; the latter were speculative adherents of the Alexandrian school, whose principle it was to subordinate the letter to the spirit, or rather to treat the former as a mere shell, which the initiated were at liberty to cast away as worthless, or intended only for the vulgar. With this false spiritualism was usually combined an element of Oriental theosophy, with its doctrine of the essential evil of matter, and the ascetic practices by which it was supposed that the soul is to be emancipated from the material thraldom under which it at present labors.

To angelology, or the framing of angelic genealogies, the Jews in general of that age were notoriously addicted; in the pastoral epistles (see 1Ti 1:4) we again meet this idle form of speculation. That persons imbued with these various notions should, on becoming Christians, attempt an amalgamation of them with their new faith is but natural; and the ill-assorted union seems to have given birth to the Gnosticism of a subsequent age, with its monstrous tenets, the product of an unbridled imagination. Teachers then, or perhaps a single teacher (Col 2:16), of this cast of Judaism had effected an entrance into the Colossian Church, and seems to have there experienced a favorable reception. In a Gentile community like this, pharisaic Judaism could not so easily have gained a footing; but the mixture of mystical speculation and ascetic discipline, which distinguished the section of the Alexandrian school alluded to, was just adapted to attract the unstable, especially in Phrygia, from time immemorial the land of mystic rites, such as those connected with the worship of Cybele, and of magical  superstition. From this congenial soil, in a subsequent age, Montanism sprang; and, as Neander remarks (Apostelgeschichte, 1:442), it is remarkable that in the 4th century the Council of Laodicea was compelled to prohibit a species of angel-worship, which appears to have maintained its ground in these regions (Can. 35). We must not, however, suppose that these tendencies had worked themselves out into a distinct system, or had brought forth the bitter practical fruits which were their natural consequence, and which, at a later period, distinguished the heresiarchs alluded to in the pastoral epistles, and the followers of Cerinthus. The corrupt teaching was as yet in its bud. The apostle therefore recommends no harsh measures, such as excommunication: he treats the case as one rather of ignorance and inexperience; as that of erring but sincere Christians, not of active opponents; and seeks by gentle persuasion to win them back to their allegiance to Christ. SEE GNOSTICISM.

IV. Contents. — Like the majority of Paul's epistles, that to the Colossians consists of two main divisions, one of which contains the doctrinal, the other the practical matter.

After his usual salutation (Col 1:1-2), the apostle returns thanks to God for the faith of the Colossians, the spirit of love they had shown, and the progress which the Gospel had made among them as preached by Epaphras (Col 1:3-8). This leads him to pray without ceasing that they may be fruitful in good works, and especially thankful to the Father, who gave them an inheritance with his saints, and translated them into the kingdom of his Son — his Son, the image of the invisible God, the first-born before every creature, the Creator of all things earthly and heavenly, the Head of the Church, He in whom an things subsist, and by whom all things have been reconciled to the eternal Father (Col 1:9-20). This reconciliation, the apostle reminds them, was exemplified in their own cases; they were once alienated, but now so reconciled as to be presented holy and blameless before God, if only they continued firm in the faith, and were not moved from the hope of which the Gospel was the source and origin (Col 1:21-24).

Of this Gospel the apostle declares himself the minister; the mystery of salvation was that for which he toiled and for which he suffered (Col 1:24-29). Nor were his sufferings only for the Church at large, but also for them and others whom he had not personally visited, even that they might come to the full knowledge of Christ, and might not fall victims to plausible sophistries; they were to walk in Christ and to be built on him (Col 2:1-7).  Here the apostle brings in the particular theme of the epistle. Especially were the Colossians to be careful that no philosophy was to lead them from Him in whom dwelt all the fullness of the Godhead, who was the Head of all spiritual powers, and who had quickened them, forgiven them, and in his death had triumphed over all the hosts of darkness (Col 2:8; Col 2:15). Surely with such spiritual privileges they were not to be judged in the matter of mere ceremonial observances or beguiled into creature-worship. Christ was the head of the body; if they were truly united to him, what need was there of bodily austerities? (Col 2:16-23.)

In the latter half of the epistle the apostle enforces the practical duties flowing from these truths. The Colossians were, then, to mind things above — spiritual things, not carnal ordinances, for their life was hidden with Christ (Col 3:1-4): they were to mortify their members and the evil principles in which they once walked; the old man was to be put off, and the new man put on, in which all are one in Christ (Col 3:5-12). Furthermore, they were to give heed to special duties; they were to be forgiving and loving, as was Christ. In the consciousness of his abiding word were they to sing; in his name were they to be thankful (Col 3:13-17). Wives and husbands, children and parents, were all to perform their duties; servants were to be faithful, masters to be just (Col 3:18 to Col 4:1).

In the last chapter the apostle gives further special precepts, strikingly similar to those given to his Ephesian converts. They were to pray for the apostle, and for his success in preaching the Gospel; they were to walk circumspectly, and to be ready to give a seasonable answer to all who questioned them (Col 4:2-7). Tychicus, the bearer of the letter, and Onesimus would tell them all the state of the apostle (Col 4:7-9): Aristarchus and others sent them friendly greetings (Col 4:10-14). With an injunction to interchange this letter with that sent to the neighboring church of Laodicea (Col 4:16), a special message to Archippus (Col 4:17), and an autograph salutation, this short but striking epistle comes to its close. SEE EPISTLE.

V. Commentaries. — The following are expressly on this Epistle (including, in some instances, one or more of the other Pauline letters), the most important being designated by an asterisk (\*) prefixed: Jerome, Commeint. (in Opp. [Suppos.] 2); Chrysostom, Hoan. (in Opp. 2:368); Zuingle, Annotationes (in Opp. 4:512); Melancthon, Enarrationes  (Wittenb. 1559, 4to); Zanchius, Comment. (in Opp. vi); Musculus, Commentarius (Basil. 1565, 1578, 1595, fol.); Aretius, Commentarii (Morg. 1580, 8vo); Olevianus, Notae (Genesis 1580, 8vo); Grynaeus, Explicatio (Basil. 1585, 8vo); Rollock, Commentarius (Edinb. 1600, 8vo; Genev. 1602); also Lectures (Lond. 1603, 4to); Cartwright, Commentary (Lond. 1612, 4to); \*Byfield, Exposition (Lond. 1615, fol.; also 1627, 1649); Elton, Exposition (Lond. 1615, 4to; 1620, 1631, fol.); Quiros, Commentarius (in Disput., Lugd. B. 1623); Crellius, Commentarius (in Opp. 1:523); Cocceius, In Ep. ad Colossians (in Opp. 12:213); Alting, Analysis (in Opp. iv); \*Davenant, Expositio (Cantab. 1627, fol.; also 1630, 1639, fol.; Genev. 1655, 4to; in English, London, 1831, 2 vols. 8vo); Calixtus, Expositio (Brunsw. 1654, 4to); Daille, Sermons (in French, Genesis 1662, 2d ed. 3 vols. 8vo; in English, Lond. 1672, fol.); and Exposition (Lond. 1841, 8vo); Fergusson, Commentarius (Lord. 1658, 8vo); Martin, Analysis (in Opp. 4:389); \*D'Outrein, Sendbrief, etc. (Amst. 1695, 4to; in German, Frankfort, 1696, 4to); Schmid, Commentarius (Hamb. 1696, 4to; also 1704).; Suicer, Commentarius (Tiguri. 1699, 4to); Streso, Meditationes (Amst. 1708, 8vo); Gleich, Predigten (Dresden, 1717, 4to); Lutken, Predigten (Gardel. 1718, 1737, 4to); Hazevoet, Verklaering (Lugd. B. 1720, 4to); Van Til, Commentarius (Amst. 1726, 4to); Roell, Exegesis (Traj. 1731, 4to); Peirce, Paraphrase (London, 1733, 4to); Koning, Openlegging (L. B. 1739, 4to); Storr, Interpretatio (in his Opusc. Acad. 2:120-241); Boysen, Erklarung (Quedlb. 1766-1781); Jones, Version (London, 1820,12mo); Junker, Commentar (Mannheim, 1828, 8vo); Bohmer, Auslegwng (8vo, Berl. 1829; Breslau, 1835); Flatt, Erklar. ed. by Kling (Tub. 1829, 8vo); \*Blhr, Commentar (Basel, 1833, 8vo); Watson, Discourses (Lond. 1834, 8vo; also 1838); Steiger, Uebers. u. Erklar. (Erlang. 1835, 8vo); Schleiermacher, Predigten (Berlin, 1835, 2 vols. 8vo); Lange, Homilien (Barmen, 1839); Decker, Bearbeitung (Hamb. 1848, 8vo); Hither, Commentar (Hamb. 1841, 2 vols. 8vo); \*De Wette, Erklarung (Lpz. 1843, 1847, 8vo); Wilson, Lectures (London, 1845, 8vo; also 1846); Baumgarten-Crusius, Commentar (Jena, 1847, 8vo); Meyer, Handbuch (Gott. 1848, 8vo, pt. ix); Kahler, Auslegung (Eisleb. 1853, 8vo); Bisping, Erklarung (Munst. 1855, 8vo); \*Eadie, Commentary (Glasg. 1856, 8vo); Dalmer, Auslegung (Gotha, 1858, 8vo); \*Ellicott, Commentary (London, 1858, 1861, 8vo; Andover, 1865, 8vo); Gisborne, Exposition (Lond. 1860, 12mo); Messmer, Erklarung (Brixen, 1863, 8vo); Passavant, Auslegung (Basel, 1865, 8vo); \*Bleek, Vorlesungen (Berlin, 1865, 8vo). SEE COMMENTARY.

## Colossianus[[@Headword:Colossianus]]

             SEE FIRMUS.

## Coloumelle, Landulfe De[[@Headword:Coloumelle, Landulfe De]]

             a French chronicler, was canon of Chartres after his uncle Balph, about 1330. He wrote a chronicle from the foundation of the world down to his own time, entitled, Breviaire Historial; twice published in full in Latin (Poitiers, 1479; Paris, eod.). Labbe printed some fragments in the first volume of his Library of Manuscripts, among others, the eulogies on Philip the Fair, king of France, and his two sons, Louis the Stubborn and Philip the Long. See Hoefer, Nouv. Biog. Generale, s.v.

## Colpias[[@Headword:Colpias]]

             (Wind) was, in Phoenician mythology, the primaeval deity of the wind, who, with his wife Baan, or night, begot AEon and Protogonus, the first mortal men.

## Colquhoun, James[[@Headword:Colquhoun, James]]

             a Scotch clergyman, took his degree at Glasgow University in 1635; was called to the living at Whithorn in 1664; transferred to Penningham in 1665. Having persecuted some of his parishioners, he was ousted by them in 1689, when he went to Ireland, got a benefice there, and died at an advanced age. See Fasti Eccles. Scoticanae, 1:743, 748.

## Colquhoun, John (1)[[@Headword:Colquhoun, John (1)]]

             a Scotch clergyman, received a bursary of theology at the Glasgow University in 1735; was licensed to preach in 1739; presented by the king to the living at Baldernock in 1745, and ordained; anal died July 21, 1772. He published a sermon in 1766, The Apostles the Light of the World. See Fasti Eccles. Scoticanae, 2:343.

## Colquhoun, John (2), D.D[[@Headword:Colquhoun, John (2), D.D]]

             a Scotch clergyman, was born at Luss in January 1748; educated at the universities of Glasgow and Edinburgh; licensed to preach in 1780; called to the living of St. John's, Edinburgh, in 1781, and died November 27,1827. He was never absent from his charge excepting On sacramental occasions; his duties were discharged with zeal, and his life was one of sincerity and simplicity. He wrote, A Treatise on Spiritual Coniobit (1815): — On the Law and Gospel (1816): — On the Covenant of Grace (1818): — Catechism for Directing Young Communicants (1821): — On  the Covenant of Works (eod.): — View of Saving Faith (1824): — Collection of the Promises of Scripture (1825): View of Evangelical Repentance (eod.): — Sermons on Doctrinal Subjects (posthumous, 1836). See Fasti Eccles. Scoticanae, 1:109.

## Colquhoun, Malcolm[[@Headword:Colquhoun, Malcolm]]

             a Scotch clergyman, was licensed to preach in 1794; appointed minister at the Gaelic chapel, Dundee, in 1796, and ordained; and died March 19, 1819, aged sixty-one years. See Fasti Eccles. Scoticanae, 3:700.

## Colquhoun, Robert[[@Headword:Colquhoun, Robert]]

             a Scotch prelate, was made bishop of Argyle in 1473, and was so in 1495. See Keith, Scottish Bishops, page 288.

## Colson, Ebenezer[[@Headword:Colson, Ebenezer]]

             a Methodist Episcopal minister, was born at Plainfield, Massachusetts, about 1805. He was converted at the age of fifteen, and at twenty-four entered the Oneida Conference. In 1844 he joined the Genesee Conference, in which; he labored as health would permit, until his death, December 16, 1864. Mr. Colson was a true man, deeply pious and faithful. See Minutes of Annual Conferences, 1864, page 134.

## Colston, Edward[[@Headword:Colston, Edward]]

             an English philanthropist, was born at Bristol, November 2, 1630. Having amassed a fortune in Spanish trade, he spent nearly all of it in establishing charitable institutions, such as schools and hospitals, in Bristol and other cities of England. He died October 11, 1721.

## Colston, William Hungerford, D.D[[@Headword:Colston, William Hungerford, D.D]]

             a Church of England divine, was born in 1774. He graduated at St. Mary's Hall, Oxford, in 1796; was for fifty-seven years rector of West Lydford, and for the same period an active magistrate and a deputy-lieutenant of Somersetshire, and also rector of Clapton. He died at Bath, October 8, 1856. See Hardwick, Annual Biography, 1856, page 230.

## Colt[[@Headword:Colt]]

             (prop. Per, עִיִר, a young ass, Jdg 10:4; Jdg 13:14; Job 11:12; Zec 9:9; πῶλος, Mat 21:2, etc.), spoken of the young of the horse, ass, or camel. SEE FOAL.

## Colt, Adam, A.M[[@Headword:Colt, Adam, A.M]]

             a Scotch clergyman, regent in the Edinburgh University, was admitted to the living at Borthwick in 1595; presented to the new erection in 1596; transferred to Inveresk in 1597; was one of the royal commissioners, and nominated a minister for Edinburgh; was at the general assemblies of 1601 and 1602; in 1606 was selected as one of eight, for a conference at London previous to the establishment of episcopacy; detailed in London ten months, then returned, and confined within his parish; resigned the charge in 1641, and died soon after his last sermon, March 24, 1643, "having much reputation for learning, wisdom, and piety; for grace and gifts, faithfulness and success." See Fasti Eccles. Scoticanae 1:266, 285, 286.

## Colt, John[[@Headword:Colt, John]]

             a Scotch clergyman, was licensed to preach in 1635; admitted to the living at Langnewton in 1642; conformed to episcopacy, and continued in February, 1665. See Fasti Eccles. Scoticanae, 1:486.

## Colt, Milton[[@Headword:Colt, Milton]]

             a Methodist Episcopal minister, was born in Oswego County, N.Y., in 1810. He received an early religious education; was converted in his twentieth year; licensed to preach in 1830, and in 1833 entered the Pittsburgh Conference. He ended his short but highly successful career January 1, 1836. Mr. Colt was remarkable for his energy and piety. See Minutes of Annual Conferences, 1837, page 484.

## Colt, Oliver (1), A.M[[@Headword:Colt, Oliver (1), A.M]]

             a Scotch clergyman, Regent of Humanity in the Edinburgh University, was appointed to the living at Holyrood House, Edinburgh, in 1611; transferred to Foulden in 1614; presented to the vicarage of Lammerton in 1616, and died before 1630. See Fasti Eccles. Scoticanae, 1:88, 438.

## Colt, Oliver (2)[[@Headword:Colt, Oliver (2)]]

             a Scotch clergyman, took his degree at Edinburgh University in 1621; was licensed to preach in 1627; appointed helper to his father at the living of Inveresk in 1632, and ordained; was a member of the General Assembly in 1638; presented to the living in 1641, in succession to his father; had protection from earl Montrose during the war in 1645, and took shelter in  Dundee from the invading army of England in 1651. He died December 30, 1679, aged eighty-one years. He was a man of marked diligence, piety, persuasiveness, and integrity. See Fasti Eccles. Scoticanae, 1:286.

## Coltart, James[[@Headword:Coltart, James]]

             a Scotch clergyman, tutor in the family of colonel McLean, was licensed to preach in 1810; presented to the living at Fintry in 1822, and ordained; and died June 11, 1840. See Fasti Eccles. Scoticanae, 2:355.

## Coltellini, Michele[[@Headword:Coltellini, Michele]]

             a Ferrarese painter, flourished about 1517. His principal works are at Ferrara in San Andrea, The Virgin and Infant, with saints; in the sacristy of the Augustines, a picture of St. Monica, with four saints of that order; and in Santa Maria, St. Francis Receiving the Stigmata.

## Colton, Asa Smith[[@Headword:Colton, Asa Smith]]

             a Protestant Episcopal minister, was born at Champion, Jefferson County, N.Y., October 26, 1804. He received his preparatory education at Guilford, and graduated at Hamilton College in 1827. He then taught one year at Freehold, N.J.; entered Princeton Theological Seminary in November 1828, where he remained nearly two years; then studied one year with the Reverend Thomas H. Skinner, D.D., in Philadelphia; was licensed by the Presbytery of Philadelphia, October 30, 1830, and taught three years in Philadelphia. Having united with the Protestant Episcopal Church, he was admitted to deacon's orders, August 4, 1833, and ordained a presbyter, August 27, 1839. He taught in Morristown, N.J., from 1834 to 1836; preached and taught in Bordentown, from 1837 to 1839; was missionary in Bucks County, Pennsylvania, in 1839 and 1840; taught privately at Gulf Mills, Montgomery County, from 1840 to 1842; was rector of St. Andrew's Church, West Vincent, and St. Mark's, Honeybrook, both in Chester County, from 1842 to 1845; of Christ Church, Towanda, from 1845 to 1847; at Pike, from 1847 to 1849; of St. Peter's Church, Montgomery County, St. Paul's, Point of Rocks, and minister of Zion's Parish, Urbana, Indiana, from 1849 to 1854; taught and supplied several vacant parishes at Wilmington, Delaware, from 1854 to 1859; and afterwards resided at Princeton, N.J., preaching occasionally until his death, August 19, 1881. See Necrol, Report of Princeton Theol. Sem. 1882, page 22.

## Colton, Benjamin[[@Headword:Colton, Benjamin]]

             a Congregational minister, was born at Long Meadow, Massachusetts. He graduated at Yale College in 1710; was ordained pastor of the Church at West Hartford, February 24, 1713, and died March 1, 1749. See Sprague, Annals of the Amer. Pulpit, 1:180.

## Colton, Caleb C[[@Headword:Colton, Caleb C]]

             an English clergyman, was educated at Eton, and King's College, Cambridge, and became vicar of Kew and Petersham. A passion for gaming so embarrassed him financially that he was compelled to abscond to America in 1828, to avoid his creditors. He next took up his residence at Paris, where he is said to have been very successful at play, clearing £25,000 in less than two years. The dread of an impending surgical operation unbalanced his mind, and he blew out his brains at Fontainebleau in 1832. He published, Narrative of the Sampford Ghost (1810): Hypocrisy, a Satirical Poem (1812): — Napoleon, a poem (eod.): — Lines on the Conflagration of Moscow (1816): — Bacon, or Many Things in Few Words (1820). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Colton, Calvin, D.D[[@Headword:Colton, Calvin, D.D]]

             was born in Longmeadow, Mass., and graduated at Yale College in 1812. He studied divinity at Andover, and was ordained a Presbyterian clergyman in 1815, when he settled at Batavia, N. Y., where he preached until 1826, at which time he lost his voice, and thenceforth devoted his time to writing for periodicals. He traveled in Europe for several years, returning to New York in 1835, when he took orders in the Protestant Episcopal Church. After this he turned his attention to political subjects, and from 1838 to 1842 wrote many pamphlets. He held for some years before his death the chair of Political Economy in Trinity College, Hartford. Among his theological writings are The Genius and Mission of the Protestant Episcopal Church in the United States (12mo); The Religious State of the Country (12mo). He died at Savannah, March 20, 1857.

## Colton, George[[@Headword:Colton, George]]

             a Congregational minister, son of Reverend Benjamin Colton, of West Hartford, graduated at Yale College in 1756; was ordained at Bolton, November 9, 1763, and died in 1812. See Sprague, Annals of the Amer. Pulpit, 1:180.

## Colton, Henry Martyn[[@Headword:Colton, Henry Martyn]]

             a Congregational minister, was born at Royalton, N.Y. He graduated at Yale College, and remained one year after graduation, pursuing a select course in philosophy and languages. The next three years were spent in the Yale Divinity School, and in November 1852, he was ordained pastor of the First Congregational Church in Woodstock, Connecticut. In January, 1855, he removed to East Avon, and supplied the pulpit of the Congregational Church until April 1857. In this year Mr. Colton established a classical school in Middletown, which continued for eleven years. In September 1858, he opened the "Yale School for Boys," in New York city, and conducted it till the time of his death, June 2, 1872. See Obituary Record of Yale College, 1872.

## Colton, John[[@Headword:Colton, John]]

             an English divine of the 14th century, was born at Terrington, Norfolk, and became chaplain to William Bateman, bishop of Norwich, and the first master (by appointment of the founder) of Gonville Hall, Cambridge. Leland says he was a man "plus quam mediocriter doctius et bonus," for which, qualities it is presumed Henry IV promoted him to be bishop of Ar- magh and primate of Ireland (or, as Fuller says, correcting Lits, this was done by Richard II). He was employed at the court of Rome in the schism between popea Urban VI and Clement VII, which occasioned the writing of his learned treatise, De causa Schismatis, and another book as a sequel, De Remedius Ejusden. He is supposed to have resigned his archbishopric before his death, which occurred in 1404. See Warens, De Scriptoribus Hibernicis, page 129; Fuller, Worthies of England (ed. Nuttall), 2:459.

## Colton, Richard Francis[[@Headword:Colton, Richard Francis]]

             a Protestant Episcopal clergyman, became assistant minister of the Church of the Atonement, in Philadelphia, in 1866; the following year was instructor in Hebrew in the. Divinity School of that city; in 1870, retaining his place ini the Divinity School, he assumed the rectorship of the Church of Our Saviour, Jenkintown, in which offices he remained until his death, in July 1880. See Whittaker, Church Almanac and Directory, 1881, page 172.

## Colton, Simeon, D.D[[@Headword:Colton, Simeon, D.D]]

             a Congregational minister, was born at Long Meadow, Massachusetts, about 1786. He graduated from Yale College in 1806, was ordained at Palmer, June 19, 1811, and dismissed November 13, 1821. For a time he was engaged in teaching at Munson, also in North Carolina, and subsequently became president of a college in one of the south-western states. See Hampden Pulpit, page 97. (J.C.S.)

## Colton, Walter[[@Headword:Colton, Walter]]

             a Congregational minister, was born at Rutland, Vermont, May 9, 1797. He graduated from Yale College in 1822, and from Andover Theological Seminary in 1825; was ordained June 5, 1827; was professor of moral philosophy and Biblical literature at the Military Academy, Middletown, Conn., from 1825 to 1830; and editor of the American Spectator,  Washington, D.C., in 1830 and 1831. In the latter year he was appointed chaplain of the navy, and ordered to the Mediterranean; while there gathered the materials for his Ship and Shore in Madeira, Lisbon, and the Mediterranean (New York, 1835); in 1835 was assigned to the naval station at Charlestown, Massachusetts; in 1837 edited the Colonization Herald, and in 1838 the North American, Philadelphia; in 1845 was ordered to the Pacific coast, and July 28, 1846, was appointed alcalde of Monterey, in California, by the American military authorities; established the first newspaper (Alta California), and built the first schoolhouse in California. Having returned to Philadelphia in 1849, he died there January 22, 1851. His Deck and Port, and Three Years in California, were published in 1850, and a volume of Literary Remains in 1851. See Gen. Cat. of Andovers Theol. Sem. 1870, page 64; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Coltrin, Cyrus[[@Headword:Coltrin, Cyrus]]

             a Free-will Baptist minister, was born at Lenox, Madison County, N.Y., December 10, 1813. He went to Illinois about 1848, having been previously ordained, and labored within the bounds of the Fox and Rock River Quarterly Meetings. In 1869 he removed to Iowa. Broken in health by hardships as an evangelist in a new and sparsely settled country, he died at Waltham, Tama County, September 13, 1872. See Morning Star, July 8 1874. (J.C.S.)

## Coltrin, Nathaniel Potter[[@Headword:Coltrin, Nathaniel Potter]]

             a Congregational minister, was born at Steubenville, Ohio, February 17, 1820. He graduated from Wabash College in 1845; was a member of Lane Theological Seminary; one year, in the class of 1849; was ordained (by the Illinois, now the Quincy, Association) at Mendon, Illinois, October 13, 1850; was acting pastor at Jacksonville, until April 1851; at Chandlerville, and Round Prairie (now Plymouth), from 1851 to 1857; at Griggsville, from 1857 to 1861; for a short time chaplain in the army, after which he preached a year at Litchfield, having no church; from December 1862, to May 1864, was acting pastor at Wythe; chaplain of the 33d Regiment until December, 1865; during 1866 was without charge; and finally acting pastor at Sandoval and Clement until his death at Centralia, December 26, 1877. (W.P.S.)

## Colum[[@Headword:Colum]]

             SEE STRAINER.

## Colum (or Colam)[[@Headword:Colum (or Colam)]]

             is the primary form of the name which becomes also Columbus, Columba, and, as a diminutive, Colman, Colmoc, Columban, and with the prefixes da and mo becomes Dacholmoc and Mocholmoc, or Mocholmog. SEE COLMAN. It appears as the proper name of Irish saints, but more or less interchangeable with the other forms.

1. Son of Aedh of Cuil-Damhain, or Cuil-Brinin, is commemorated November 8 and December 11.

2. Of Tirdaglas, is commemorated December 13. He is, often called son of Crimthainn, or of Ui Crimthainn, so that the abbots of Tirdaglas were styled the coarbs of, Colum Mac-Crimthainn. He was a pupil of St. Finian at Clonard. About A.D. 548, he founded the celebrated monastery of Tirdaglas. He died, with many other saints, of the great epidemic, about A.D. 552 (Reeves, Adamnan, pages 186, 332; Lanigan, Eccl. Hist. of Ireland, 2:71; Butler, Lives of the Saints, 12:259).

3. Cruimthir (priest) Colulm, of Domhuach-mor Maighe Imnchlair, is commemorated June 4 in the Mart. Domeg. On this day Colgan places the Columbanus or Columba, presbyter of Kill-Erain (in Meath, or Limerick), who is said to have been one of those who met St. Patrick as he returned from Rome, and received from him the skin to form the book-satchel, which remained in the Church of Kill-Ernain.

4. A priest of Enach, is commemorated September 22. Colgan places him among the disciples of St. Columba, but this is denied by Lanigan '(Eccl. Hist. of Ireland, 2:141, 407).

5. Of Inis-Cealtra, is often mentioned in Irish history, but the details of his life are lost. He had his monastery on one of the islands inh Lough Derg, now included in the parish of Innishctaltra, and called the island of seven churches. He died of the great epidemic A.D. 548, and is to be distinguished from St. Caimin (commemorated March 24) of the same place (O'Donovan, Four Masters, 1:187).

6. Of Ros-Glanda, is commemorated September 6. SEE COLIAN (4) son of Eochaidh.

7. Gobha (the Smith), is commemorated June 7. Colgane identifies Columbus Coilriginus (whose soul Columbus in Hy is said to.have seen carried by the angels to the heavenly joys for his abundant alms to the poor) with this Colum or Columbus the Smith. See Smith, Dict. of Christ. Biog. s.v.

## Columba[[@Headword:Columba]]

             was the first of the numerous Irish missionaries of the sixth and seventh centuries. He was born about A.D. 520, in Donegal, Ireland, of the royal family. His real name was Colum, but, from his dovelike appearance in childhood, it was Latinized to Columba (dove). Among his own countrymen he was called Colum na Cielle, or Columbkille, Colum of the Church. His mother, Ethena, was of the royal house of Leinster. Before Columba went abroad on his mission he had traveled over Leinster, Connaught, Meath, and other parts, preaching and calling upon all immediately to repent and believe in Christ. The Venerable Bede (Eccl. Hist. lib. in) says, “Before Columb came into North Britain he founded a noble monastery in Ireland, which, in the language of the Scots [Irish], was called Dairmach, that is, the ‘Field of Oaks.'” Archbishop Usher, who studied the life of this saint carefully, says “that, directly or indirectly, Columba founded nearly one hundred monasteries in Ireland.”

The bishop may have meant simply Christian schools; for, like his prototype St. Patrick, wherever he had built a church he founded a school. With these early Irish Christians religion and learning were twin sisters. But Columba  is better known in history as “The Apostle of the Picts, or the Western Isles.” Passing over on a religious visit to the Irish colony in Albyn or North Britain, the chieftains of which were his own relatives, for the ‘first time he was brought into contact with the Picts, who were then pagans. From that moment he resolved to devote his life to their evangelization. For this purpose, about A.D. 563, Columba formed a company of twelve, and embarked for Druids' Island, situated west of Mull, in the country afterwards called Scotland. Here he founded the monastery, or, more properly, the great theological school known on the Continent during the Dark Ages as “The Western Star of literature and religion.” Its government was wholly within itself, presbyterian and republican; the abbot or head invariably to be a presbyter, and to be chosen only by the inmates. Having built his huts, and left some of his men to till the ground for their support, with a few attendants he set out to preach to the Picts and the Highlanders on the north side of the Grampian Range. At first he was sternly resisted by the chieftain and his Druidic priest. At last, however, the king not only embraced Christianity, but became active in spreading it among his people. Columba and his companions afterwards set sail for the Western and Orkney Islands, and founded several churches and schools upon them. Having thus established his mission beyond the, Grampian Hills, he returned to Iona and Albyn.

For several years his field of labor was very large, extending from the Western Islands to the Lowland Picts, to the Irish colony in Argyleshire, to the Angle-Saxons in Northumberland, and occasionally to Ireland. Although never episcopally ordained, he thus became the greatest missionary bishop of his day. His last visit to Ireland was one of peace, to adjust a political difference between two princes. On reaching Iona, “the isle of his heart,” as he usually called it, he was very feeble. Finding that he was drawing near the close of life, he was taken to a little eminence from which he could see the holy settlement, and from which he invoked God's blessing upon it. Having returned, he began his favorite employment of transcribing the Scriptures. That night, being led to the altar, he fell on his knees and began to pray; soon, however, he was discovered leaning against the railing in a dying state. The brotherhood, now gathering around him with their lighted torches, began to weep and to crave his last blessing. Recovering for a moment, and feebly opening his eyes and smiling on all around, he attempted to raise his hand to pronounce the blessing, but it immediately fell. He then sank down in death, and breathed his last, in the 78th year of his age.  Columba was no ordinary man. In person he is said to have been very comely — beautiful even to old age. He was never idle. When not engaged in study, prayer, or missionary duty, he employed himself in transcribing the Holy Scriptures.

When traveling he was always seeking for opportunities to do good. If he met a child, he gave it his blessing; if an adult, he inquired in regard to his soul. On entering a house, he invoked God's blessing upon it; and often, when reaching the threshing-floor, he would request all to stop work till they had thanked God, the giver of bread. His early biographers say that he was a powerful preacher, speaking the Irish and Latin with equal ease, and both with great fluency. His voice was tender, tremulous, musical, and sufficiently strong to be heard at a great distance. His soul was in his preaching, and was constantly manifesting itself through his words, tones, and gestures. He was a man of great prayer; the spirit of devotion seemed to have been the atmosphere in which he lived. If he entered a boat, mounted a horse, administered medicine, or parted with a friend, in all these he acknowledged God, and asked his protection. He was not a Romanist — Romanism proper had not reached Ireland in his day. He enjoined on all his disciples to receive nothing as religious truth that was not sustained by proof drawn from the Holy Scriptures (Prolatis sacrae Scripturae testimoniis). — Adamnan, Life of Columba; Bede, Eccl. Hist. 3. 4; Moore, Hist. of Ireland, often; Pict. Hist. of England, 1:277; Montalembert, Monks of the West, vol. 3; Todd, Ancient Irish Church; Smith, Religion of Ancient Britain, p. 256; McLear, Christian Missions in the Middle Ages, Lond. 1863; Princeton Rev. Jan. 1867, p. 5.

## Columba (2)[[@Headword:Columba (2)]]

             (a dove) is a vessel shaped like a dove. Anciently the sacrament was reserved within a vessel of precious metal made in the form of a dove, which was suspended before the high-altar by a chain from the roof of the church. To this chain was hung a corona-like dish, basin, or disk, enclosed by other chains, on which the dove itself was placed. This vessel opened li the back; while in the body of it was formed a receptacle for the host. The custom of reserving the sacrament in such a vessel was originally common to East and West. Perpetuus, bishop of Tours, A.D. 474, left in his will a silver dove to Amalarius, a priest. It is record ed of Basil the Great that he reserved the Lord's body in a dove made of gold. The smaller example, illustrated by the engravings here given, is from the celebrated French collection of M. le Comte de Bastard. The "peristerium," however, occurs in several old English inventories of Church oranamenta. SEE DOVES.

Figures of doves, as appropriate ecclesiastical symbols, were likewise suspended over English baptisteries, and are sometimes found carved on the canopies of fonts. As symbolic representations of the Holy Spirit, they are likewise carved over altars; and sometimes, as on the brass corona at Thame Church, Oxfordshire, they symbolize the light and glory of God. Examples of this custom are found in illuminated MSS., and such vessels exist in several foreign sacristies, though their use has lately given place to the ordinary tabernacle. SEE TABERNACLE.

## Columba (3)[[@Headword:Columba (3)]]

             is the name of several early saints besides the bishop of Iona and the virgin martyr. SEE COLOMBA.

1. Said to have flourished about A.D. 640, is often given as the first bishop of Dunkeld, and the educator of St. Cuthbert and St. Brigida (Lanigan, Eccl. Hist. of Ireland, 2:165). Dr. Reeves, however (Adamnan, page 6 n., 296-298), says that the only Columba connected with Dunkeld is St. Columba of Iona, whose relics were deposited there, and who was honored as the patron saint on June 9 (Grub, Eccl. Hist. of Scotland, 1:129. sq.).

2. Another Columba was the son of the regulus or lord of Appleby, Congere, Troclyngham, and Malemath, all situated in England, who is said to have been raised from the (lead, and baptized by St. Blane (q.v.). He is buried at Dunblane, Perthshire (Forbes, Kal. of Scot. Saints, page 307).

## Columbanus[[@Headword:Columbanus]]

             a missionary of the sixth century, was born in Leinster, Ireland, about A.D. 543, and descended from a noble family of that province. In early Life, from talents, position, and property, the world opened to him with unusual attractions, but he decided to enter the monastery of Banchor, in Ulster, then giving instruction to about one thousand students. Having formed a company of missionaries, Columbanus set out for France, and settled at the foot of the Vosges Mountains, among the wildest, poorest, and most uncivilized of all the Franks. Here he built huts. The daily routine of the fraternity was, in their cabins, reading, praying, and transcribing the Scriptures and other books; in the field, cultivating the ground for their sustenance and to give to the poor; and when abroad, visiting the people, and inviting them to hear the Gospel. Their establishment, although  generally called a monastery, was far more like one of our modern missionary stations. After a few years another was commenced at Fontaines — “The Springs” — which soon became a place of general resort, and which greatly enlarged their sphere of usefulness. In these places they continued for about twenty years, exerting the most benign influence on all the surrounding country; and through the wives and daughters of the semi-barbarous chieftains, Christianizing its political institutions. “The common people had followed these missionaries gladly; but the keen rebukes of Columbanus had long chafed the most of the ruling classes. At a royal festival a glass of wine was presented to him, which he dashed on the floor because it had ‘been polluted by the touch of an adulterer'“ (Godwin's Ancient Gaul, p. 338). At another time four illegitimate children of Theuderik, or Thierry, the king, were placed before him to receive his blessing, which he refused, and pronounced them to be the offspring of sin. Upon this the famous Brunehilda vowed his destruction. When the soldiers came to disperse his establishment, he met them with intrepidity. But the monastery was broken up. The brotherhood now rallied around him, and were willing to die with him; but he advised them to go to Germany.

Columbanus went to Italy, where new troubles awaited him. Holding with the Irish Church in regard to the Three Chapters (q.v.) and the time of keeping Easter (q.v.), he learned that the Roman Church had condemned these views under severe penalties. He found, however, a protector in Theodolinda, the pious queen of the Lombards, who agreed with him about the Three Chapters. He had everywhere avowed his principles, and even addressed a letter to pope Boniface, in which he charged him and the General Council with departing from the faith of the apostles. He reminded him that in Rome and Italy there had been many disputes and dissensions, while in Ireland “there never had been a heretic or schismatic but that from the beginning they had held without wavering (inconcussa) the true catholic faith.” Soon afterwards he retired to Bobbio, in the Apennines, where he founded his last monastery, and died prematurely about A.D. 615.

Columbanus was one of those men who cannot pass easily through this world. The subjects of his rebukes were generally shining marks — kings, queens, dukes, popes, and others in high places. By nature he was a poet; and the fragments of Irish poetry left by him are said by competent judges to have been imitated in Macpherson's Ossian. He has been almost  overlooked in English literature, while the authors of the Literary History of France are even extravagant in his praise. He left a treatise on Penitence, from which it is evident that communion in both kinds was allowed in the Irish Church in his day. Of the works written by Columbanus are still extant: De octo vitiis principalibus, Poenitentiale, Instructiones de officis Christiani, and some letters and poems. They have been published by Fleming (Louvain, 1607), and in Gallandius, Bibl. veterum Patr. tom. 10. Columbanus's monastic rule has been published in Holsten-Brockie, Codex Regul. 1:166 sq. Biographies of Columbanus were written by his companion Jonas and by the monk Walafrid Strabo, both of which are given by Mabillon, Acta SS. Ord. S. Ben. i, sec. 2. — See Wetzer u. Welte, Kirchen-Lex. 2:700; Herzog, Real-Encyklop. 2:789; Hefele, Gesch. der Einfuhr. des Christ. in Siddeutsch. p. 262-280; Knottenbelt, Disp. de Columbano (Leyd. 1859); Histoire Litt. de la France, 3. 279-505; Usher, 6:281; Lives of Illust. Men of Ireland, 1:125 (Dublin, 1838); Moore's Hist. of Ireland, p. 136 (Philadelphia); Neander, Light in Dark Places, p. 187.

## Columbanus (or Colomban), Saint[[@Headword:Columbanus (or Colomban), Saint]]

             was a French poet, and abbot of Trudo (St. Trond). He died about the middle of the 9th century. Among the works of Rabanus Maurus is a poem or dirge on the death of Charlemagne. written by a certain Colomban, who is supposed to have been the abbot of St. Trond. To him is also attributed the poem entitled De Origine atque Primordiis Gentis Francorum (Stirpis Carolinae). It was written about the year 840, and dedicated to Charles the: Bald, and published with the notes of Thomas Aquinas (Paris, 1644). See Histoire Litteraire de la France, 4:422, and 9; Migne, Patrol Lat. 106, page 1257.

## Columbarium[[@Headword:Columbarium]]

             (so called from its resemblance to a dove-cote) was a Roman vault with recesses for the funereal ashes. It is an utterly untenable view, that this distinctively pagan arrangement, essentially belonging to the practice of burning the dead, which was held by the Christians in such abhorrence, is ever found within the limits of, or in close connection with, a Christian catacomb. The misconception has arisen from the fact that the Christian excavators in carrying forward their subterranean galleries not unfrequently came into contact with the walls of a heathen columbarium.

As soon as this unintentional interference with the sanctity of the tomb was discovered, thefossores proceeded to repair their error. The gallery was abruptly  closed, and a wall was built at its end to shut it off from the columbarium. Padre Marchi (Monum. Primit. page 61) describes his discovery of a gallery in the catacombs of St. Agnes closed in this way with a ruined wall, oil the other side of which was a plundered columbarium. This is probably the true explanation of the fact that a passage has been found connecting a large heathen tomb full of columbaria, on the Via Appia, near the Porta San Sebastiano, with a catacomb. See Rostell, Beschreib. d. Rom, page 389; Raoul-Rochette, Tubleau des Catacombes, page 283.

## Columbi, Dominique[[@Headword:Columbi, Dominique]]

             a French historian and Jacobin monk, who died October 6, 1696, wrote Histoire de Sainte-Madeleine (Aix, 1688). See Hoefer, Nouv. Biog. Generale, s.v.

## Columbi, Jean[[@Headword:Columbi, Jean]]

             a French theologian and historian of the Jesuit order, was born in 1592, at Manosque, in Provence. He was successively, in the College of Lyons, professor of rhetoric, of philosophy, of theology, and of Holy Scriptures, and died at Lyons, December 11, 1679, leaving, De Rebus Gestis Episcoporum Valentinorum et Diensium (Lyons, 1638): — Quod Joannes Montlucius noon Fuerit Haereticus (1640): — De Rebus Gestis Episcoporum Vivarensium (1651): — De Rebus Gestis Episcoporum Vasionensium (1656): — Commentaria in Sacram Scripturam (Lyons, 1656, vol. 1): — De Rebus Gestis Episcoporumn Listariensium (1663). See Hoefer, Nouv. Biog. Generale, s.v.

## Columbus, Jonas[[@Headword:Columbus, Jonas]]

             a Swedish Protestant theologian, became pastor of Dalecarlia, made a great effort to impress with dignity the acts of worship in that province, and especially the music in the churches. He died in 1669, leaving some poems.

His son SAMUEL died July 8, 1679. He was also a poet, and a collection of his works was published by J. Renstierna in 1687. See Hoefer, Nouv. Biog. Generale.

## Columcille[[@Headword:Columcille]]

             SEE COLUMBA, SAINT.

## Column[[@Headword:Column]]

             (Lat. columna), a pillar to support a roof or other part of a building. It is more usually applied to ancient architecture, the columns of Gothic buildings being usually termed pillars. Still, this distinction of terms is not universally observed. A column generally has a base, shaft, and capital. The proportions vary with the style of architecture, and the size and purpose of the building. It was frequently merely an architectural ornament, and was used in all cultivated ages. Those employed by the ancient Egyptians, Greeks, and Persians may be taken as the best and most classical examples of antiquity. SEE PILLAR.

1. Egyptian columns may be classed in eight orders, as in the accompanying wood-cut, where, being drawn to the same scale, their respective dimensions are shown. For, though columns of the same order vary very much in different buildings, an average proportion may be assigned to them, which, indeed, is all that can be done in those of Greece, though they varied less than in Egyptian architecture. In point of antiquity, the first was certainly the square pillar; then the polygonal and round fluted column of the second order; and soon afterwards the third and fourth came  into use. But the fourth and fifth. though used long before, were not common till the 18th dynasty, and the fourth assumed a larger size than any other, as at Karnak and Luxor. The sixth, though mostly in Ptolemaic and Roman temples, dates at least as early as the 18th dynasty; as does the eighth, which is, in fact, the square pillar, with a figure attached, and the evident original of the Caryatide of Greece; but the seventh is limited to the age of the Ptolemies, and has an endless variety in the form and ornaments of its capital. It was, however, quite Egyptian, and in no way indebted to Greek taste for its introduction. Of the same kind were the columns described by Athenaeus (v. 103), with circular capitals, set round with rose-like ornaments, or with flowers and interlaced leaves, some of which were made of the long tapering form used in their houses, to which he also alludes. There was also a pilaster surmounted by a cow's head (Wilkinson's Anc. Egyptians, 2:285, 286, abridgm.).

2. Among the Greeks, also, the grandeur of the temples, which were very simple in form, was greatly owing to the beautiful combinations of columns which adorned the interior as well as the outside. These columns either surrounded the building entirely, or were arranged in porticoes on one or more of its fronts, and according to their number and distribution temples have been classified both by ancient and modern writers on architecture. Columns were originally used simply to support the roof of the edifice; and, amidst all the elaborations of a later age, this object was always kept in view. Hence we find the column supporting a horizontal mass technically called the entablature. Both the column and the entablature are again divided into three distinct parts. The former consists of the base, the shaft, and the capital; the latter of the architrave, the frieze, and the cornice. The architrave is the chief beam (ἐπιστύλιον, epistlium), resting on the summit of the row of columns; the frieze (ζωφόρος, zophorus) rises above the architrave, and is frequently adorned by figures in detail; and above the frieze projects the cornice (κορωνίς, coronis), forming a handsome finish (Smith's History of Greece, p. 144; see Miller, ANCIENT ART [Lond. 1842], § 277).

3. The Persian style of columns, SEE ASSYRIA; SEE JACHIN, greatly resembled the Ionic, having a circular and ornamental base, a fluted shaft, and a capital, consisting either of two half-formed animals (the horse-head or demi-bulls were the favorites) crosswise of the architrave, or of a  complex pyramidal ornament surmounted by volutes (Fergusson's Nineveh and Persepolis, p. 159 sq.). SEE ARCHITECTURE.

## Colvener, George[[@Headword:Colvener, George]]

             a Flemish theologian, was born at Louvain in 1564. He was provost of the college and chancellor of the University of Douay, and died in 1649, leaving, Joh. Niederi Formicarium, with notes (Douay, 1602): — Chronicon Cameracense et Atrabatense of Balderic (ibid. 1615): — Miraculorum et Exemplorum Memorabilium Libri duo, of Thomas de Cantipre, with the life of the author (ibid. 1627): — Kalendarium S.V. Mariae Novissimum (ibid. 1638). See Hoefer, Nouv. Biog. Generale, s.v.

## Colver, Nathaniel, D.D[[@Headword:Colver, Nathaniel, D.D]]

             a Baptist minister, was born at Orwell, Vermont, May 10, 1794. He had limited facilities for obtaining an early education, but his natural endowments were such that he took an honorable position among the ministers of his denomination. He served as a soldier in the war. of 1812, and for some time followed the business of tanning. After he was settled in life, his thoughts were turned towards the ministry. For several years he preached in Vermont and New York, until, in 1836, he was called to the pastoral charge at Union Village, N.Y., where he remained seven years. During this period he made for himself a high reputation, both as a preacher and an eloquent pleader for temperance and anti-slavery. In 1843 he was invited as pastor to Tremont Temple, Boston. For thirteen years he prosecuted his work with eminent success, adding constantly to his reputation as a pulpit orator and a platform speaker. Leaving Boston, he went to the West, spending a year in Detroit, then a year or two in Cincinnati, and finally taking up his residence in Chicago, where with the exception of a short time when he had charge of the "Colver Institute," an institution at Richmond, Virginia, where he devoted himself to the work of preparing colored students for the ministry — he spent the remainder of his life. He died at Chicago, December 25, 1870. More than sixteen hundred converts were baptized by him. (J.C.S.)

## Colvil, Robert, D.D[[@Headword:Colvil, Robert, D.D]]

             a Scotch clergyman, a native of Sanquhar, was tutor in the family of Hope Johnston; was licensed to preach in 1805; presented to the living at Johnston in 1808, and ordained in 1809. He died September 4, 1851, aged seventy-two years. He left two sons, Walter, minister of Cramond, and Robert Francis, minister of Kirkpatrick-Juxta. See Fasti Eccles. Scoticanae, 1:651.

## Colvill (Colville, or Colwil)[[@Headword:Colvill (Colville, or Colwil)]]

             is the name of a number of Scotch clergymen:

1. ALEXANDER (1), was born in 1620, near St. Anirews; became rector of the University of Edinburgh, and died there in 1676, leaving, among other works of controversy Fludibras Ecossais, a poem in the style of  Butler, directed against the Presbyterians. See Hoefer, Nouv. Biog. Generale, s.v.

2. ALEXANDER (2), was licensed to preach in 1755; called to the living at Gask in 1763; transferred to Ormiston in 1765, and died November 3, 1813. He published An Account of the Parish. See Fasti Eccles. Scoticanae 1:303; 2:765.

3. GEORGE, D.D., studied theology in the Edinburgh University; was licensed to preach in 1821; presented to the living at Kilwinning in 1824, and ordained; transferred to Beith in 1831, and died May 13, 1852. His son George was minister at Canonbie. See Fasti Eccles. Scoticanae, 2:161,183.

4. HENRY, was presented to the parsonage and vicarage of Mukhart in 1577, and to the living at Orphir in 1580, and continued in 1595. He was "hunted to a savage death on the Noup of Nesting," July 9, 1596, and Gilbert. Pack was beheaded at the market cross, Edinburgh, for his part of the murder. See Fasti Eccles. Scoticanae, 3:399.

5. JOHN (1), took his degree at the University of St. Andrews about 1561; was presented to the chantry of Glasgow in 1567, and remained the minister at Kilbride when it was separated in 1569. He was accused of neglect and non-residence in 1575; deserted his charge in 1578, but on examination before the synod was acquitted. He was appointed master of requests the same year; was ambassador to queen Elizabeth in 1582; was found guilty of treason in 1584, and imprisoned in Edinburgh; afterwards restored, and named one of the lords of session in 1587, but resigned within a month. Disappointed, he joined the earl of Bothwell in his seditious practices, was driven from the kingdom, became a papist, wrote bitterly against Protestant principles, and died at Paris in November, 1605, in great want and misery. His several published works were chiefly in defence of his own erratic conduct. See Fasti Eccles. Scoticanae, 2:288.

6. JOHN (2), took his degree at the University of St. Andrews in 1635; was admitted to the living at Kirknewton in 1648, and died in February, 1663, aged about forty-eight years. See Fasti Eccles. Scoticanae, 1:142.

7. JOHN (3), A.M., was regent in the old college, St. Andrews, presented to the living at Mid-Calder in 1663, and died in 1671, aged about forty- one years. See Fasti Eccles. Scoticanae, 1:175.

8. PATRICK, took his degree at Edinburgh University in 1629; was appointed to the living at Beith in 1645, and ordained; was a member of the General Assembly in 1648; was appointed, in 1654, one of those for authorizing admissions to the ministry; elected moderator of the synod in 1661, which was the last meeting they held previous to the reestablishment of the presbytery after the Revolution. He was a very learned and good man, and died in May 1662, aged about fifty-three years. See Fasti Eccles. Scoticanen, 2:159.

9. ROBERT (1), became minister at Culross in 1593; was one of the forty who, in 1606, consulted about holding the assembly at Aberdeen against the king's authority; signed, with forty-one others, a protest to parliament against the introduction of Episcopacy, and was one of the fifty-five who petitioned parliament in behalf of the liberties of the Kirk in 1617. He continued in 1629 with an assistant, and died in 1630. See Fasti Eccles. Scoticanae, 2:584.

10. ROBERT (2), took his degree at Edinburgh University in 1682; was appointed to the living at Barra in 1694; transferred to Glenluce in 1698; resigned in July, 1714, and retired to Stranraer, where he died, June 6, 1729, aged seventy years. See Fasti Eccles. Scoticanae, 1:334, 766.

11. ROBERT (3), took his degree at Edinburgh University in 1691; became schoolmaster at Jedburgh, aind was licensed to preach there in 1695; admitted to the living at Annan in 1696, and ordained: transferred to Yetholm in 1699, and died before March 2, 1731, aged about sixty years. See Fasti Eccles. Scoticanae, 1:477, 613.

12. ROBERT (4), was licensed to preach in 1758; presented to the second charge at Dysart the same year, and ordained. A libel was charged against him, to part of which he confessed, and for which he was suspended in 1784, but allowed an assistant. He died January 23, 1788. He published, Britain, a poem (1757): — Caledonian Heroine, a poem (1771): — Atalana, a poem (1777): — The Downfall of the Papal Confederacy (1788): Poetical Works (1789, 2 vols.): — Savannah, a poem (1793): — To the Memory of the Hon. William Leslie, a poem: — Extracts from Synod Sermon, etc. See Fasti Eccles. Scoticanae, 2:538.

13. WILLIAM (1), brother of lord Colvill, took his degree at the University of St. Andrews in 1617; was elected minister of Cramond in 1635; changed to the second charge at Greyfriars in 1638; was a member  of the General Assembly the same year; promoted to Trinity College Church, Edinburgh, in 1639; the same year sent by the Covenanters to the king of France to solicit his aid against the despotic actions of Charles I. He and his papers were seized in England, and he was imprisoned, till released in 1640 by the Scottish army. When the Tron Church was made a new parish, in 1641, he was appointed the first incumbent. In 1645 he obtained protection from the marquis of Montrose, for which he was suspected of treason, in 1648 suspended, and deposed in 1649. In 1652 he was made a prisoner, but was restored to the ministry in 1654; appointed to the Collegiate Church at Perth in 1655; refused a bishopric, and was promoted to the principalship of Edinburgh University in 1662. See Fasti Eccles. Scoticanae, 1:31, 55, 133; 2:615.

14. WILLIAM (2), took his degree at Edinburgh University; was licensed to preach in 1821; presented to the living at Eaglesham in 1829, and ordained. He died March 12, 1859, aged fifty-nine years. See Fasti Eccles. Scoticanae, 2:66.

## Colvius, Andrew[[@Headword:Colvius, Andrew]]

             a Protestant divine, was born at Dort in 1594. He became minister of several Walloon churches, and at length of that in Dort; and in 1620 went to Venice as chaplain to Paul Sarpi, whose work on the Inquisition he translated into Latin (Rotterdam, 1651). He died in 1671. He was an industrious writer in some branches of science, philosophy, and poetry, and published, in 1655, a Catalogus Muscei Andraea Colvii.

## Colvius, Nicholas[[@Headword:Colvius, Nicholas]]

             son of the foregoing, was born in 1634, became co-pastor at Dort in 1655, afterwards pastor at Amsterdam, and died in 1717. Colwell, Charles, an English Methodist preacher, was a native of Cornwall. He entered the  English Wesleyan ministry in 1810, became a sunpernumerary at Falmouth in 1837, removed to Helstone, Cornwall, in 1838, and died June 20, 1860, in the seventy-eighth year of his age. See Minutes of the British Conference, 1860.

## Colwell, John W[[@Headword:Colwell, John W]]

             a Free-will Baptist minister, was born about 1810. He was ordained at Rochester, Massachusetts, September 3, 1841, and was pastor there four years; at Charlestown and Richmond, R.I., in 1846. During the next five years he organized a Church at Cranston. He died April 26, 1852, on board the steamer off the coast of Mexico, near Acapulco. See Free-will Baptist Register, 1853, page 87.

## Colymbion[[@Headword:Colymbion]]

             (κολύμβιον) is a vessel used for containing holy water (q.v.) at the entrance of a church. A representation of such a vessel is found in one of the mosaics of the Church of San Vitale at Ravenna, and is here engraved. It is noteworthy that the aspergillum which hangs from the arch above the basin is in shape not unlike those of modern times (Neale, Eastern Church, introduction, page 215).

## Colyns, David[[@Headword:Colyns, David]]

             a Dutch painter, was born at Amsterdam about 1650. There are two very highly esteemed pictures by him, at Amsterdam, representing the Israelites Fed with Manna, and Moses Striking the Rock. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Comaigh (Lat. Comngia)[[@Headword:Comaigh (Lat. Comngia)]]

             a virgin,, is commemorated as an Irish saint May 27. She was the daughter of Eochaidh. Her mother was Aiglema. She had a monastery at Suamhluthair, and also her brother, Colman (q.v.) (Reeves, Adamnan, page 172 sq.).

## Coman (or Comman), son of Ernan[[@Headword:Coman (or Comman), son of Ernan]]

             is commemorated as an Irish saint March 18. He was a brother of Cumin Finn, abbot of Hy. He went to Hy as, a monk, and was alive in the time of  St. Adamnan. His church is Kilchoman, in the Rinns of Islay. The date of his death is unknown.

## Comande, Francesco[[@Headword:Comande, Francesco]]

             a Sicilian painter, was born at Messina about 1580, studied under Deodato Guinaccia, and painted in conjunction with his brother, Giovanni Simone. His best pictures are, The Martyrdomini of St. Bartholomew, in the church of that saint at Messina, and The Adoration of the Magigi, in the monastery of Basico. See Spooner, Biog. History of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Comander[[@Headword:Comander]]

             SEE KOMANDER.

## Comasius[[@Headword:Comasius]]

             was a rhetor in the 5th century, who turned monk, and still continued in the monastery collecting "the rubbish" of classical Greek literature, for which he is severely rebuked by Nilus (Epist; 2:73, page 153; 2:257, page 251).

## Comb[[@Headword:Comb]]

             SEE HONEY.

## Comb, Ecclesiastical[[@Headword:Comb, Ecclesiastical]]

             A comb of ivory or precious metal, with which the first tonsure was made and the hair was arranged in the sacristy, was one of the ornamenta found in ancient sacristies for the practical use of the clergy. Each cleric had his own. The comb was usually buried with the priest on his decease. St. Cuthbert's, of ivory, found in his tomb when opened, remains in the library of Durham Cathedral, and St. Loup's, of the 12th century, at Sens. The latter is jewelled and has symbolical animals. SEE IVORIES.

## Comb, George[[@Headword:Comb, George]]

             an English Baptist minister, was born at Edinburgh, February 12, 1782. At the age of twenty-six he was converted, and united with the Church at Guildford. He studied for the ministry, in due time took charge of a new Church at Horsell Common, and in 1823 accepted a call to Oxford-Street, London, where he remained until his death, February 20, 1841. See (Lond.) Baptist Hand-book, 1841, page 37. (J.C.S.)

## Comb, Marie Magdaleine de Cyz de[[@Headword:Comb, Marie Magdaleine de Cyz de]]

             a Dutch nun, was born at Leyden in 1656. She was brought up in the Calvinistic belief, and at the age of nineteen married a wealthy gentleman of Holland, Adrian de Combe, from whom she soon afterwards separated. She went to France, joined the Catholics, and by the aid of the abbot, La Bermondieu, rector of St. Sulpicius, obtained a pension of two hundred pounds. In 1686 she formed a religious community called Le Bon Pasteur, which the king took under his protection. The order spread through the province, and was confirmed by letters-patent in 1698, after the death of its founder, which occurred at Paris, June 16, 1692. Boileau published a Vie de Madame Combe (Paris, 1700,1732). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Combadaxus[[@Headword:Combadaxus]]

             a deity of the eastern Asiatics, was a bonze, or Indian priest, while living.

## Combal Theodore[[@Headword:Combal Theodore]]

             a famous Roman Catholic preacher of France, was born at Chatenay, in the Isere Department, August 21, 1798. At the age of twenty-three he received holy orders, and pope Gregory XVI, before whom he once preached, appointed him apostolic vicar. For a number of years he acted as vicargeneral of Rouen, AArras, and Montpellier, and, died stiddenly at Paris, March 19, 1873. He wrote, Elements de Philosophie Catholique (Paris, 1833): — La Connaissance de Jesus-Christ (1841; 4th ed. 1852): — Memoire Adresse aur Eveques de France, etc. (1844), for which he was imprisoned for thirty days: — Conferences sur les Grandeurs de la Sainte-Vierge (1845): — Lettre a M. Guizot, etc. (1858). See Lichtenberger, Encyclop. des Sciences Religieuses, s.v.; Vapereau, Dict. des Contemporains, s.v. (B.P.)

## Combat[[@Headword:Combat]]

             SEE SINGLE COMBAT.

## Combefis, Francois[[@Headword:Combefis, Francois]]

             a learned Dominican monk was born in November, 1605, at Marmande, in the Department of Lot-et-Garonne, in France. He was educated by the Jesuits at Bordeaux, and in 1624 entered the Dominican order. After completing his theological studies, he was appointed professor of philosophy and theology in several houses of his order (in 1640 at Paris). But soon he withdrew from his professorship in order to devote all his time to literary labors, and, in particular, to the study and publication of the ancient writers of the Church. After publishing, in 1644, the works of Amphilochius, bishop of Iconium, of Methodius and Andreas of Crete (2 vols. fol., Greek and Latin, with notes), and in 1645 the Scholia of St. Maximus on Dionysius, he attracted great attention by the publication of the Novum Auctarium Greeco-Latinoe. Bibliothecae Patrum (Paris, 1648), which consists of an exegetical and a historical part. The former contains homilies and sermons of St. Asterius, bishop of Amasea, of St. Proclus, of St. Anastasius of Alexandria, and of several other Church fathers and writers. The second part contains a history of the Monothelites, which was not well received in Rome, and the writings of several Greek writers, ecclesiastical and secular.

In 1655 he published the Chronography of the Byzantine writer Theophanes, which had been begun by the Dominican monk Goar, but left unfinished at his death. In order to encourage these literary labors, the French bishops, at a meeting in Paris in 1655, assigned to Combefis an annual salary of 500 livres, which in the next year was increased to 800, and later to 1000 livres. In 1656 he published several works of Chrysostom; in 1660 the acts of martyrs of the Greek Church (Illustrium Christi Martyrum Lecti Triumphi, Greek and Latin). In 1662  appeared one of his greatest works, the Bibliotheca Patrum Concionatoria (8 vols. Paris). Among the most important of his later works are the following: Auctarium novissimum Bibliothecoe Graecorum Patrum (Paris, 1672, 2 vols.), containing Liber Flavii Josephi de imperio rationis in laudem Maccabceorum, two books of Hippolytus, one essay of Methodius, two works against the Manicheans by Alexander of Lycopolis (formerly himself a Manichean). and by Didymus of Alexandria; some essays of the Hesychast Palamas and his opponent Manuel Kalakas, who, on account of his Romanizing tendencies, had been expelled from the Greek Church and had entered the Dominican order; the Eccles. Groecus (Par. 1674), containing a Latin translation of select works of Basil the Great and Basil bishop of Seleucia; and new editions of the works of Maximus Confessor (Paris, 1675, 2 vols. fol. this work was left incomplete in consequence of the death of Combefis) and of Basil the Great. The edition of Gregory of Nazianzus, and of the works of those Byzantine writers who wrote after Theophanes, were prepared by Combefis, but not finished. The latter was published by Du Fresne (Paris, 1685); the former was made use of by the Maurine Louvard for his edition of Gregory. Combefis died March 23,1679. See Wetzer u. Welte, Kirchen Lex. 2:701 sq.; Quetif and Echard, Script. Ord. Praedic. 2:678 sq.

## Comber, Thomas[[@Headword:Comber, Thomas]]

             a learned English divine, was born at Westerham, Kent, March 19, 1644. It is said that he could read Greek at ten years old. Admitted B.A. at Cambridge in 1662, he was made Prebendary of York in 1677, dean of Durham in 1691, and died in 1699. His chief works are: Companion to the Temple (new edit., Oxford, 1841, 7 vols. 8vo, one of the most complete works extant on the Book of Common Prayer): — Short Discourses on the Common Prayer (1684, 8vo): — Roman Forgeries in the Councils of the first four Centuries (London, 1689, 4to). His Memoirs, by his great grandson, T. Comber, were published in London in 1799 (8vo). — Hook, Ecclesiastes Biography, 4:156; Kippis, Biographia Britannica, 4:45.

## Comber, Thomas (1), D.D[[@Headword:Comber, Thomas (1), D.D]]

             an English divine, uncle of the dean of Durham, was born in Sussex, January 1, 1575, and educated at Trinity College, Cambridge, where he became a fellow, October 1597. He was preferred to the deanery of Carlisle in August 1630, and made master of Trinity College in October 1631. In 1642 he was imprisoned, plundered, and deprived of all his preferments. He died at Cambridge, in February 1653.

## Comber, Thomas (2)[[@Headword:Comber, Thomas (2)]]

             grandson of the preceding, passed M.A. at Cambridge in 1770, and LL.D. in 1777. He was rector of Hickby-Misherton, Yorkshire, afterwards of Morbone, and died rector of Buckworth in 1778. He wrote The Heathen Rejection of Christianity in the first Ages considered (Lond. 1747, 8vo):  —Examination of Middleton's Discourse against Miracles (8vo): — Treatise of Laws, from the Greek of Sylburgius (1776, 8vo),

## Comber, Thomas (2)[[@Headword:Comber, Thomas (2)]]

             an English .clergyman. great-grandson of the dean of Durham, was rector of Oswaldkirk, Yorkshire. He published, Memoir of the Life and Writinsgs of Dean Comber (1779): — Sermons (1807): — History of the Massacre of St. Bartholomew (1810): — Adultery Analyzed (eod.): — A Scourge for Adulterers, Duellists, Gamesters, and Self-murderers. (anon., eod.). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Combes, Andrew J[[@Headword:Combes, Andrew J]]

             a Methodist Episcopal minister, was born in Indiana, November 12, 1845. He lived successively in Illinois, Iowa, and Nebraska; was converted in 1865, licensed to preach in 1872, and in 1875 entered the Nebraska Conference, wherein he labored heroically until his death, in 1878. See Minutes of Annual Conferences, 1878, page 61.

## Combes, Francisco[[@Headword:Combes, Francisco]]

             a Spanish Jesuit and traveller, was born at Saragossa in 1613. He was sent to the Philippine Islands to propagate the Catholic faith. On his way to Rome to represent his province, he died at Acapulco, in 1663, leaving, in Spanish, a History of the Islands of Mindanao (Madrid, 1667). See Hoefer, Nouv. Biog. Generale, s.v.

## Combet, Claude[[@Headword:Combet, Claude]]

             a French Dominican, was born at Lyons in 1614. He was bachelor of the University of Paris, and became a famous preacher. He died at Lyons in 1689, leaving, Oraison Funibre de Louis XIII (Lyons, 1643): — Oraison Funebrede la Reine Anne d'Autriche (Vannes, 1666). See Hoefer, Nouv. Biog. Generale, s.v.

## Combonus, Hieronymus[[@Headword:Combonus, Hieronymus]]

             an Italian Hebraist, lived in the early part of the 17th century. He belonged to the order of Observantists, and was professor of Hebrew at Bergamo. He wrote, Compendium in quo Quidquid ad Hebraicam Linguam Legendans Pertinet Continetur (Bergamo, 1616). See Hoefer, Nouv. Biog. Generale, s.v.

## Comdhan[[@Headword:Comdhan]]

             SEE COMGAN; SEE CONGAN.

## Comdyn (Comin, or Cumin), John[[@Headword:Comdyn (Comin, or Cumin), John]]

             an Irish prelate, was a native of England, and a monk of the Benedictine abbey of Evesham. His education was superior. September 6, 1181, he was elected to the see of Dublin, and was subsequently ordained a priest, at Velletri; March 21, 1182, he was there consecrated archbishop by pope Lucius III. In September 1184, he was sent to Ireland by the king to prepare for the reception of prince John earl of Moreton. In 1185 he was one of the English nobles who received John. and his train on their arrival at Waterford, and in the same year he obtained from the boy prince, during his sojourn in Ireland, a grant of the bishopric of Glendalough, with all its churches, lands, tithes, etc. In 1186 Comyn held a provincial synod in Dublin, in the Church of the Holy Trinity. He assisted at the coronation of king Richard I, September 3, 1189, and was the witness to that monarch's letters-patent for surrendering to William, king of Scotland, the castles of .Rockbork and Berwick. In 1190 this prelate erected a church, dedicated to St. Patrick, in the southern part of Dublin. At the same time he repaired and partly enlarged the choir of the cathedral of Christ Church, and founded and endowed the nunnery of Grace Dieu in Dublin. He died October 25, 1212. See D'Alton, Memoirs of the Abps. of Dublin, page 68.

## Come, Saint[[@Headword:Come, Saint]]

             SEE COSMAS.

## Comegern[[@Headword:Comegern]]

             was eighth bishop of Llandaff, contemporary with Ywyr, king of Gwynedd (Stubbs, Register, page 156).

## Comeiras, Victor Delpuech de[[@Headword:Comeiras, Victor Delpuech de]]

             a French ecclesiastic and geographer, was born at St. Hippolyte-du-Gard, September 11, 1733. He was abbot of Sylvanes, and vicargeneral of Beauvais, but was deprived of his position at the Revolution, and died at Paris, March 29, 1805. He wrote volumes 22-32 of L'Abrige de l'Histoire Generale des Voyages (Paris, 1780-1801; volumes 1-20 were published by La Harpe): — La Vix du Sage (ibid. 1799): — Histoire de l'Astronomie, transl. from Bailly (ibid. 1806). Other writings remain in MS. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Comenius[[@Headword:Comenius]]

             (properly Komensky), JOHN AMOS, was born at Comna, in Moravia, March 28, 1592. Having studied at Herborn and Heidelberg, he entered the ministry of the Bohemian Brethren's Church, and took charge (1616) of the parish of Prerau, as also of the rectorship of its theological seminary. In 1618 he removed to Fulneck, where he filled the same offices. Driven from his native country in the Bohemian anti-Reformation, he settled at Lissa, in Poland, where he superintended the high school of the Brethren. In 1632 he became one of their bishops, and, as such, prepared the way for their renewal as a church, caring in particular for the continuance of their episcopal succession. His skill as an educator, especially his new method of teaching Latin, gave him great celebrity, and he traveled through a large part of Protestant Europe to improve the methods of education, being called to England for this purpose in 1641, and to Sweden in 1642. He became closely connected with the mystic Antoinette Bourignon (q.v.), and in 1657 published Lux in Tenebris (4to), in which he reported the “visions” of Kotter, Poniatovia, and Drabicius. In after years, however, he regretted this connection, and acknowledged that “he had been entangled in an inextricable labyrinth.” He settled finally at Amsterdam, where he died Oct. 15, 1671. His principal works are: Theatrum divinum (Prague, 1616): — Labyrinth der Welt (Prague, 1631; Berlin, 1787): — Janua linguarum reserata (Lissa, 1631), translated into many languages, and, among others, into Persian and Arabic, an elementary encyclopedia divided into 100 chapters and 1000 paragraphs: — Opera didactica omnia (Amst. 1657, fol.): — Ratio disciplicae ordinisque eccl. in Unitate Fratrum Bohernorum (Lissa, 1632; Amsterd. 1660; Halle, 1702; in German by Koppen; in English by Seifferth, Ch. Const. of the Boh. Brethren (Lond. 1867).

## Comer, John[[@Headword:Comer, John]]

             one of the early Baptist ministers in America, was born in Boston, Aug. 1, 1704. He was apprenticed to a glover, but at seventeen, by the influence of Increase Mather, he was released by his master, and soon entered Harvard College, whence he removed, after a few years, to Yale. In 1721 he joined the Congregationalist Church at Cambridge, but in 1725 became a Baptist,  connecting himself with Mr. Callender's church in Boston. In the same year he began preaching, and in 1726 he was ordained co-pastor at Newport. In 1729 a dispute about the “laying on of hands” in admitting baptized members into the Church led to his dismissal from his charge. In 1732 he became pastor at Old Rehoboth, about ten miles from Providence, where he died of consumption, May 23, 1734. He left a Diary in MS., which is of great interest for the early history of the Baptist Church in America. — Sprague, Annals, 6:42.

## Comes[[@Headword:Comes]]

             SEE LECTIONARY.

## Comestor (or le Mangeur, i.e., devourer of books), Pierre[[@Headword:Comestor (or le Mangeur, i.e., devourer of books), Pierre]]

             a French theologian, was born at Troyes. He was successively canon and dean of Troyes, then, in 1164, chancellor of the Church of Paris and master of the school of philosophy. He gave up his benefices in order to become canon-regular of St. Victor at Paris. At his death, which occurred in that city October 21, 1198 (others say 1178 or 1185), he left all his goods to the poor. He wrote, among other works, Scholastica Historics super Novum Testamentum (written before 1176, and published at Reutling, 1471; Utrecht, 1473; Strasburg, 1483, 1502; Basle, 1486; Paris, 1513; Haguenau, 1519; Lyons, 1526; Venice, 1728; transl. into French in 1494 by Guyart des Moulins, under the title: La Bible Historie; Paris, without date, with engravings): — Catenua Temporum (transl. into Gothic-French by Jehan de Rely, tinder the title, Mer des Histoires; Paris, 1488): Sermones, under the name of Pierre de Blois (Mayence, 1600, 1605;  Lyons, 1677, and often since). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Comfort, David[[@Headword:Comfort, David]]

             a Presbyterian minister, a graduate of Princeton, was licensed to preach by the Presbytery of New Brunswick in 1798, and soon after became pastor of the Presbyterian Church at Kingston, N.J., where he labored during a long life. From 1816 till his death, in 1853, he was a trustee of Princeton College. Mr. Comfort was honored and beloved by all. See Alexander, Princeton College in the 18th Century.

## Comfort, David D[[@Headword:Comfort, David D]]

             a minister of the Methodist Episcopal Church South, was received on trial in the North Mississippi Conference in 1880, and died in September 1882. See Minutes of Annual Conferences of the M.E. Church South, 1882, page 104.

## Comfort, Silas, D.D[[@Headword:Comfort, Silas, D.D]]

             a Methodist Episcopal minister, was born at Deer Park, Orange County, N.Y., May 18, 1803. He was converted at the age of nine, he became a class-leader at eighteen, a travelling preacher at twenty, and in 1827 entered the Genesee Conference. Then began in earnest his student life, studying on horseback, by torchlight, amid the confusion of families, always rising at four o'clock. Thus the dead languages, science, general literature, Biblical criticism, and systematic theology were thoroughly explored by him. During his forty-five years in the ministry he served sixteen years as presiding elder, wrote several valuable volumes, and contributed largely to the first periodicals of the Church. In 1835 he was transferred to the Missouri Conference, returned to the Oneida Conference seven years later, and in it labored until his sudden death, January 10, 1868. See Minutes of Annual Conferences, 1868, page 105; Simpson, Cyclop. of Methodism, s.v.

## Comfort, William C[[@Headword:Comfort, William C]]

             a Methodist Episcopal minister, received an early religious training, was converted at the age of twenty, and, after exercising his talents as a local preacher a short time, was admitted into the Michigan Conference, wherein he labored many years faithfully until his death, June 15, 1862. Mr.  Comfort was a man of decided opinions and uncompromising integrity. See Minutes of Annual Conferences, 1862, page 206.

## Comfortable Words, The[[@Headword:Comfortable Words, The]]

             A modern feature in the existing Anglican form for the celebration of the holy communion, first introduced in the second prayerbook of Edward VI., A.D. 1552, consisting of four texts of Scripture, which the priest is directed to address to the people. These words follow the absolution, and precede the preface.

## Comforted, The[[@Headword:Comforted, The]]

             one of the two classes (the consolati or comforted, and the faederati or confederated) into which the Manichsean congregations were anciently divided. SEE MANICHEISM. The Albigenses (q.v.) classified their people in precisely the same way, and the comforted led a life of celibacy and strict austerity.

## Comforter[[@Headword:Comforter]]

             SEE PARACLETE.

## Comgall (or Congall)[[@Headword:Comgall (or Congall)]]

             is the name of several early Irish saints:

1. An abbot of Bangor, commemorated May 10. He was one of the most prominent leaders of monasticism in Ireland, and is said to have had three thousand monks under him at one time in various affiliated houses. His parents were Setna or Sedna, and Brig or Briga, and he was born about A.D. 517. After teaching for some years, he founded, in 558, his great monastery at Bangor, County. Down, Ireland, to which multitudes flocked. Comgall drew up for it and kindred institutions a rule which was one of the most famous in Ireland. His most noted disciples at Bangor were Cormac, son' of Diarmaid and king of South Leinster, and St. Columbanus (q.v.). While on a visit to Scotland, he founded a monastery in Heth. Comgall died at Bangor on May 10, 602, and was buried there. In 824 the Danes plundered the city and abbey, and, breaking openi his shrine, scattered the contents to the four winds (see Reeves, Eccl. Hist. pages 93-95, 152-154, and Adamnan, pages 213, 317; Ussher. Eccl. Antiq. c. 17, in Works, 6:473 sq.). Comngall is commemorated in the Scotch calendars, but Camerarius places him on Jan. 2, and suggests a Scotch Bangor. See Lanigan, Fccl. Hist. of Ireland, 2, c. ,10; Todd and Reeves, Mart. Doneg. page 123;  Butler, Lives of the Saints, 5:195 sq.; Forbes, Kal. of Scott. Saints, pages 108-110.

2. Son of Eochaidh, commemorated September 4. His monastery was at Both-conais, in Inis-Eoghan. He is said to have received this monastery from St. Cialnan of Duleek. He belongs to the 8th century (Todd and Reeves, Mart. Doneg. page 237; Lanigan. Eccl. Hist. of Ireland, 1:345; 3:162).

3. Of Gobhal-linin, commemorated July 28. His monastery was at what is now Galloon. On July 27, Butler (Lives of the Saints, 7:425) gives a short memoir of St. Congall, abbot of Jabhualhini.

## Comgan (Comdhan, or Comman)[[@Headword:Comgan (Comdhan, or Comman)]]

             is the name of two early Irish saints:

1. Of Cluain-Connaidh, commemorated October 13. There is a St. Comnganns named among the relatives of St. Columba. who is supposed to be the same as this Comgan. SEE CONGAN.

2. Of Glenn-Uissen, commemorated February 27. He was the son of Diarmaid. and his mother was Ethne. He founded a monastery in his native province at Ceanw-indis, and succeeded St. Diarmaid in the governmeant of the monastery at Glenn-Uissen. He died about A.D. 569, it is supposed (Lanigan, Ecclesiastical History of Ireland, 2:76 sq.; Reeves, Adamnan, 70 note).

## Comi, Girolamo[[@Headword:Comi, Girolamo]]

             a painter of Modena flourished about 1550. He painted sacred subjects. and was much employed by the churches in ornamental work. One of his pictures in San Michele at Bosco is dated 1563. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Noun. Biog. Generale, s.v.

## Comiers, Claude[[@Headword:Comiers, Claude]]

             a learned French mathematician, was born at Embrun. He was canon there, provost of the chapter of Ternant, doctor of theology, and apostolic prothonotary; also professor of mathematics at Paris, and was considered an able physician and chemist. He had contributed to the Journal des Savants from 1676 to 1678, and had invented several curious machines. Having become blind in 1690, he entered the hospital of Quinze-Vingts,  where he took the title of aveugle royal because he had a pension from the king. He died at Paris in October, 1693, leaving La Nouvelle Science de la Nature des Cometes (Lyons, 1665): — Instruction pour Reunir les Eglises Pratendues Reformees a l'Eglise Romaine (Paris, 1678): — Traite des Langues et Ecritures (in the Mercure of September, October 1684, and February 1685): — Traite des Propheties (ibid. of August, September, December 1689, and September 1690): — Lettre a une Dame Nouvellement Convertie a la Religion Catholique (ibid. of December 1691), and many other pieces. See Hoefer, Nouv. Biog. Generale. s.v.; Biog. Universelle, s.v.

## Comin (or Cumin)[[@Headword:Comin (or Cumin)]]

             SEE COMYN.

## Coming[[@Headword:Coming]]

             (παρουσία, being present) OF CHRIST, a phrase employed,

(1.) literally, in reference to our Lord's first appearance in the flesh (1Jn 5:20; 2Jn 1:7), or to his future appearance at the last day to fulfill his promises to raise the dead and judge the world in righteousness (Act 1:11; Act 3:20-21; 1Th 4:15; 2Ti 4:1; Heb 9:28).

(2.) Metaphorically, Christ is said to come when his Gospel is introduced or preached in any place by his ministers (Joh 15:22; Eph 2:17); when his church or kingdom is visibly or powerfully established in the world (Mat 16:28); when he bestows upon believers the influence of his spirit, and the peculiar tokens of his love (Joh 14:18; Joh 14:23; Joh 14:28); when he executes his judgment on wicked communities who reject or corrupt his Gospel (2Th 2:8); and when his providence calls us away from the world by death, as preparatory to the judgment of the last day (Mat 24:42). The basis of this metaphorical usage in regard to the coming of Christ is the same as in relation to the coming of God; that as he governs the world, every specific act of his providence and authority indicates his presence in a more striking manner to human conception, on the principle that no agent can act where he is not. See ESCHATOLOGY.

## Comingo, Henry G., D.D[[@Headword:Comingo, Henry G., D.D]]

             a Presbyterian minister, was born at Harrodsburg, Kentucky, February 2, 1809. He was carefully reared by Christian parents; graduated from Centre College, Danville, in 1832; studied two years (1833-34) in Princeton Theological Seminary; was licensed in 1836 by the New Brunswick Presbytery, and became pastor, May 24, 1837, in Steubenville, Ohio, where he labored until the close of his life, December 1, 1861. He was a living Christian and an earnest minister of the gospel. See Wilson, Presb. Hist. Almanac, 1863, page 155.

## Comingoe, Bruin Romcas[[@Headword:Comingoe, Bruin Romcas]]

             a German Reformed minister, was a native of Germany. He was pastor at Lunenburg, Nova Scotia, for forty-nine years, from 1770. Old age and ill health caused him to resign in 1819. He returned to Germany soon after, and nothing more was heard of him. See Harbaugh, Fathers of the Germ. Ref. Church, 2:159.

## Comitibus, Blaseus De[[@Headword:Comitibus, Blaseus De]]

             an Italian theologian, was born at Milan. He was a Minorite, and for fifteen years regent of the order at Prague; then director of the grand seminarny, and theologian to the archbishop. He died at Prague in 1685, leaving De Deo Trino et Uno (Prague, 1682): — De Intellectu, Scientia, Providentia, Praedestinatione et Reprobatione (ibid.): — De Creatione, Statu  lnnocentice, Angelis, etc. (ibid. 1688). See Hoefer, Nouv. Biog. Generale, s.v.

## Comitin, Jean Baptiste[[@Headword:Comitin, Jean Baptiste]]

             a French theologian of the Jesuit order, who lived in the latter part of the 17th century, wrote Defense de l'Honneur des Saints (Dijon, 1657): — Initinto Sapientice et Finis, Timor et Amor Dei (Chalon, 1662, 1672): — Selectae de Fide Controversiae (about 1666). See Hoefer, Nouv. Biog. Generale, s.v.

## Comitolo, Neapolio[[@Headword:Comitolo, Neapolio]]

             an Italian prelate, was born at Perugia in 1544, of the family of the counts of Colle-Mezzo. He at first followed the profession of law, but afterwards obtained an abbey, and became auditor of the Rota; was appointed bishop of Perugia in 1591, founded a college and several religious societies, and died there, August 24, 1624, leaving, in Latin, a History of the Bishops of Perugia, a collection of the decisions of the tribunal of the Rota, and some liturgical works. See Hoefer, Nouv. Biog. Generale, s.v.

## Comitolo, Paolo[[@Headword:Comitolo, Paolo]]

             an Italian theologian of the same family as the foregoing, was born at Perugia in 1545. He was not more than fourteen years of age when he- became a Jesuit, and later one of the best casuists of that society. He taught successively rhetoric, the Sacred Scriptures, and moral theology. He died at Perugia, February 18, 1626. His principal works are Catena Illustrium Authorum in Librum Job (transl. from the Greek, Lyons, 1586; Venice, 1587): — Consilia seu Responsa Moralia (Lyons, 1609): — Doctrina de Contractu Universo (ibid. 1615). See Hoefer, Nouv. Biog. Generale, s.v.

## Comman[[@Headword:Comman]]

             is a not uncommon name among the Irish saints, and is often exchanlged with Colman, Comgan, Coeman.

1. Mac Va Theimhue, commemorated February 27. Colgan (Acta Sanctorum, page 417) distinguishes "St. Comgan Hua-Teanne" from St. Gomgan of Glenn-uissen, who is commemorated on the same day, and gives from the Irish Annals the date of the former's death as A.D. 663. O'Donovan thinks he was the brother of Muirchu Maccuthennuis, who  wrote, a life of St. Patrick from the dictation of Aldus, bishop of Sletty, and if so he may have been the son of Cogitosus (q.v.).

2. Of Roscommon (Ross-Commain), commemorated December 26. It is thought he died A.D. 742. He is said to have been of the race of Irial, son of Conall Cearnach. He wrote a monastic rule, anid in the Annals, about the year 790, there is mention made of the promulgation of "the law of St. Coman" thoughout the three divisions of Connaught (O'Donovan, Four Masters, 1:343, 349, 395; Todd and Reeves, Mart. Doneg. page 349; Lanigan, Ecclesiastical History of Ireland, 2:225; 3:177).

## Commandery[[@Headword:Commandery]]

             (commenda, a benefice), or Preceptory (praeceptio. a first share), is a cell of the Templars and Hospitallers for collecting demesne-rents, and a home for veteran members of those orders. The president paid himself first his own pension, and then accounted for the residue. These houses remain at Swing-field, Cliburn, and Worcester.

## Commandery or Commandry[[@Headword:Commandery or Commandry]]

             a kind of benefice belonging to a military order. There are also “commanderies” in the orders of Bernard and Anthony, and for the knights of Malta, accorded for distinguished services.

## Commandment[[@Headword:Commandment]]

             SEE DECALOGUE.

## Commandments, The Five[[@Headword:Commandments, The Five]]

             or COMMANDMENTS OF THE CHURCH, certain rules of the Roman Catholic Church which, within the last three centuries, have been considered to be as obligatory on the laity as the commandments of the decalogue. These five commandments are generally stated as follows:

1. To keep holy the obligatory feast-days;

2. Devoutly to hear mass on Sundays and feast-days;

3. To observe the days of fast and abstinence;

4. To confess to the priest at least once a year (at Easter) (Conc. Lat. IV, Can. 21);

5. To partake of the sacrament at least once a year, towards Easter. As these different rules have no common origin in the regulations of the Church, and are not even taken from the Catechismus Romanus, it is not to be wondered at that they have undergone several modifications. Among other variations, it has been a general practice to join the fourth and fifth commandments together, and to replace the fifth by “Not to marry at certain prohibited times.” Others have made various alterations. Bellarmine includes the paying of tithes among the commandments of the Church, whilst some of the French catechisms, unable to include all the rules under the five heads, have added a sixth, yet without reaching their object. In the United States the “commandments” are enjoined in the following form:

1. The Catholic Church commands her children, on Sundays and holydays of obligation, to be present at the holy sacrifice of mass, to rest from servile works on those days, and to keep them holy.

2. She commands them to abstain from flesh on all days of fasting and abstinence, and on fast-days to eat but one meal.

3. She commands them to confess their sins to their pastor at least once a year.

4. She commands them to receive the blessed sacrament at least once a year, and that at Easter, or during the paschal time.

5. To contribute to the support of their pastor.

6. Not to marry within the fourth degree of kindred, nor privately without witnesses; nor to solemnize marriage at certain prohibited times.

We have said that these commandments are as obligatory for the Romanist layman as the commandments of God. The Council of Trent has dogmatically settled the point (Sess. VI, De Justif. Can. 20). The Protestant opposition to this great wrong was commenced by such writings as Luther's De captivitate Babylonica and Zwingle's Von Erkiesen und Fryheit der Spysen. The Evangelical Confessions express the same opposition, as, for instance, the Augustana, in the articles XV, XVII, XXVI, the Helvetica in 23, 24, and 27, Tetrapol. cap. 7, 8, 9, 10. The clearly-expressed protestation contained in these passages does in no way seek to overthrow the dutiful obedience commanded towards pastors and rulers (Heb 13:17), or towards decency and order (1Co 14:40), and the power of government held by the Church in the persons of its constituted organs. All this is entirely different from the commandments established by the Romish hierarchy in opposition to the Word of God, as expressed in Col 2:16; Col 2:18; Col 2:20-23; Mat 15:17; 1Ti 4:1-4; 1Co 8:8; 1Co 7:6; 1Co 3:21; Mar 2:23; Gal 4:9-11. The old plea constantly presented by the Romish apologists, that the doctrine of the commandments of the Church has its foundation in the power of the keys and in the commandments of God himself, is of no weight. — Herzog, Real-Encyklop. 4:644; Wetzer u. Welte, Kirch.-Lex. 4:344.

## Commatres[[@Headword:Commatres]]

             is a term sometimes used in ancient writers to denote sponsors in baptism. Commemoration, in its liturgical use, designates:

1. The recitation of the names of those for whom intercession is made in the mass. SEE DIPTYCH.

2. The introduction of the names of certain saints or events in the divine office. Such commemorations are generally of the cross, of the Virgin Mary, of St. Peter and St. Paul, and for peace.

3. According to the rubrics of the Roman breviary, when a greater festival falls on the day of a "simple" festival, the latter is "commemorated" by the introduction of certain portions of its proper service into that of the greater festival.

4. In the Church of England "commemoration" takes place when two festivals concur, and the office for the greater is used, while the collect only of the lesser is said; or when a festival coincides with a greater Sunday; or a festival of the second class falls on a greater week-day, and the same rule is observed. In Lent, Advent, on ember-days, and greater ferials, a special collect is used.

## Commemoration of the Departed[[@Headword:Commemoration of the Departed]]

             is the solemn remembrance of the faithful in Christ who have passed from hence with the sign of faith, and now rest in the sleep of peace. A prayer substantially containing such a commemoration is found in every ancient liturgy. Prayer for the dead has been pronounced legal by the highest ecclesiastical court in England, but is a relic of Romanism..

## Commemoration-day[[@Headword:Commemoration-day]]

             in the University of Oxford, is an annual solemnity in remembrance of the founders and benefactors of the university, when speeches are made, prize compositions recited, and honorary degrees conferred upon distinguished persons. In colleges a form of prayer, prescribed in queen Elizabeth's reign, is used during term, in pious memory of founders and benefactors. The proper Psalms are 145, 146, 147; the lesson, Sirach 44. The suffrage is:

"The just shall be had in everlasting remembrance;

 He shall not be afraid of evil tidings.

The souls of the righteous are in the hand of God;

 Neither doth any torment touch them."

Then follows a collect. At Oxford the commemoration by the university is also called encaenia.

## Commenda[[@Headword:Commenda]]

             SEE DIOCESE; SEE MONASTERY.

## Commendam[[@Headword:Commendam]]

             When a vacant living is commended in the Church of England to the charge of a clergyman until it can be supplied with a pastor, the benefice is said to be supplied in commendam. Anciently the administration of vacant bishoprics belonged to the nearest bishop, thence called commnendatory.  This custom was at a very early period introduced into the Church. Athanasius says of himself, according to Nicephorus, that there had been given him, in commendam, another church beside that of Alexandria, of which he was the stated bishop. When a priest is made bishop, his parsonage becomes vacant, but he may still hold it in commendam. It has been the practice sometimes in England for the crown thus to annex to a bishopric of small value either the living which had been held by the newly made bishop, and of which, in virtue of such elevation of its incumbent, the patronage became at the disposal of the crown, or some other in its stead. — Eden, Churchman's Dict.; Farrar, Eccl. Dict.; Wetzer u. Welte, Kirch.- Lex. 2:705.

## Commendatio[[@Headword:Commendatio]]

             (παράθεσις), i.e., collect.

(1) In the third Council of Carthage it is provided that if a commendatio of the dead takes place in the afternoon, it must consist of prayers only, without the celebration of mass. In the African code, he set forms to be ordinarily used in churches seem to be summed up under the heads preces, praefationes, commendationes, manus impositiones.

(2) But the word παράθεσις is also used to designate the prayers made in the congregation on behalf of the catechumens. Alexius Aristenus (quoted  by Suicer, s.v.) explains it when designating a part of divine service, as "the prayers over the catechumens, whereby we commend them to the Lord."

## Commendation[[@Headword:Commendation]]

             is (1) the act of commending; a favorable representation in words; (2) the act of commending the dying to the mercy and favor of God.

## Commendatory[[@Headword:Commendatory]]

             is one having the grant of a benefice in trust for life, and. enjoying the revenues.

## Commendatory Prayer[[@Headword:Commendatory Prayer]]

             is a name given to the thanksgiving offered by the bishop in the early Church near the close of the morning service. It is called ευχαριστία ὀρθρινή (morning thanksgiving), and is in these words: "O God, the God of spirits and of all flesh, with whom no one can compare, whom no one can approach, that givest the sun to govern the day, and the moon and the stars to govern the night; look down now upon us with the eyes of thy favor, and receive our morning thanksgivings, and have mercy upon us. For we have not spread forth our hands to any strange god; for there is not any new god among us, but thou, our eternal and immortal God, who hast given us our being through Christ, and our well-being through him also. Vouchsafe by him to bring us to everlasting life; with whom unto thee be glory, honor, and adoration, in the Holy Ghost, world without end. Amen." — Bingham, Antiq. book 13, chapter 10, § 7.

## Commendone Giovanni Francesco[[@Headword:Commendone Giovanni Francesco]]

             a cardinal and papal legate in Germany, was born at Venice March 17, 1523. After studying law, he went (1550) to Rome, where he attracted the attention of Pope Julius III, and was employed as early as 1551 for a political mission. In 1552 he went as papal envoy to the Netherlands, and from there to England, where he had an important secret interview with Mary, the daughter of Henry VIII, who, on the death of her brother Edward, was to ascend the English throne. Mary gave him an autograph letter to the pope, and promised that the Roman Catholic religion should be re-established as the state Church. Commendone, having now gained the entire confidence of the pope, was at once employed for other important missions to Portugal, Spain, and France. Paul IV made him papal secretary and bishop of Zante. Pius IV sent him to Germany to invite the Protestant princes to send delegates to the Council of Trent. He addressed the Protestant convention at Naumburg (1561), and presented the papal bull of invitation and letters to the several princes, but met with no success, the letters being returned unopened and the invitation declined. Subsequent efforts to prevail upon the elector of Brandenburg and the kings of Denmark and Sweden to send deputies to the council remained likewise without effect. More successful was a mission to Poland in 1563. Whilst staying at the Polish:court he was appointed a cardinal. In 1566 and 1568 he was sent to the Emperor Maximilian, who was suspected of leaning toward Protestantism, in order to detain him from making concessions to the Protestants. Soon after he was again sent to Poland in order to secure the election of a French prince, who was known as a fanatical partisan of the Church of Rome, as king of Poland. He returned to Rome in 1573, and died in 1584. His life was written by A. Maria Gratiani, his secretary, and  subsequently bishop of Amelia. See Wetzer u. Welte, Kirchen-Lex. 1:707 sq.; Prisac, Die papstlichen Legaten Commendone und Cappaccini in Berlin (Neuss, 1846).

## Commentaries, Biblical[[@Headword:Commentaries, Biblical]]

             We supplement our article on this subject, in volume 2, by a notice of the principal expository works that have appeared later.

Lange's Bibelwerk, as translated and augmented by the various (chiefly American) scholars, under the general supervision of Dr. Schaff, covers the entire Bible, including the Apocrypha, in twenty-five large octavo volumes, and is the most complete thesaurus of exegetical, critical, doctrinal, and practical comment extant. The additions by the American editors have greatly enhanced its value.

Keil and Delitzsch on the entire Old Testament (transl. in Clark's Foreign Theological Library, Edinb. 25 volumes, 8vo) is, on the whole, the best simply exegetical commentary for scholars. The authors have shrunk from no difficulty, but have met every question in a careful, evangelical, and earnest spirit; and have brought to their task the ripest fruits of learning. Their readers, of course, will not agree with them on every point, but they will have reason to weigh well their judgment and their arguments. There is promise of a continuation of the work into the New Testament. Delitzsch has published notes on Hebrews (transl. likewise by the Messrs. Clark), and Keil has begun his comments on the Gospels. For the present, however, their work must be supplemented by Meyer on the New Testament (likewise in an English dress, by the Messrs. Clark of Edinb., 20 volumes, 8vo, not embracing Reverend). This is perhaps, on the whole, the  best exegetical manual for scholars on the New Testament, being accurate, moderately rationalistic, and sufficiently copious for most purposes.

The Bible Commentary, or, as it is generally designated, The Speaker's Commentary (republished by the Scribners, N.Y. 10 volumes, 8vo), is peculiarly available for both scholars and ordinary readers, as it embraces a large amount of valuable exposition in a comparatively small compass. It is especially good on archaeological questions; is eminently conservative, and particularly commendable for its brief but excellent introductions to the- several books.

Wordsworth (The Holy Bible, with Notes, together with his Greek Testament, with Notes, covering, together, the entire canonical Scriptures [Lond. 1856-64, and several later editions, 10 volumes, imperial 4to] is throughout sound and judicious; suggestive but not exhaustive; scholarly rather than profound.

The Pulpit Commentary, by a number of English scholars (similar in this respect to The Bible Commentary above, but more practical and copious), of which about: thirty volumes, octavo, have already appeared, and which is intended to cover the whole Bible, has many excellent features, happily combining sound learning and practical piety. It is adapted. to general readers.

The Cambridge Bible is a series of small volumes for popular use (especially schools), and yet containing the results of the latest criticisms and researches, prepared by various English divines, and edited by dean Perowne, a large portion of which has already been issued.

Whedon's Commentary is intended for English readers, especially Sunday- school teachers, and is admirably pithy and suggestive. The New- Testament part (N.Y. and Lond. 5 volumes, 12mo) has lately been completed by Dr. Whedon himself, and the Old Test. has been intrusted to various scholars, who have already issued three volumes in similar style, and are expected to finish the work in five volumes more. Jamieson, Fausset, and Brown have combined in a practical commentary on the entire Scriptures, which has been published in several forms in Scotland, and reprinted in Philadelphia in one thick volume. The annotations are brief, but spiritual, and well adapted to ordinary readers.  Cowles has prepared a very judicious series of notes on all the Biblical books (N.Y. 16 volumes, 12mo), for pastors, teachers, and general readers.

Stier's Words of the Lord Jesus, together with his Words of the Angels, covers many very important passages of the New Testament, and is an almost unique specimen of exhaustive comment in the most evangelical and practical spirit. The whole has been republished by Tibbals & Son, New York, in three compact octavo volumes, with valuable improvements from Clark's translation out of the original German.

Ellicott's Commentary for English Readers (of which the New Testament portion, prepared by various eminent British clergymen, has appeared in London in three super-royal octavo volumes; and of which the Old Testament is in course of publication on a similar plan) is delightfully fresh and instructive.

Dr. Schaff is also editing an elegantly illustrated commentary on the New Testament, prepared by able American scholars, several volumes of which have already appeared, giving the results of criticism and explorations in a popular form.

The issue of the Anglo-American Revised New Testament, recently followed by the revised version of the Old Testament, has given a powerful stimulus to Bible study, and the International Sunday-school. Series of lessons has wonderfully aided in the same direction, especially the comments thereon abundantly issued in books and periodicals.

Among recent expositions on particular books of the Bible, available in an English dress for scholars, we notice as specially valuable, Ellicott's admirable notes on the Pastoral Epistles of Paul (reprinted in 2 volumes, 8vo, at Andover); Murphy, on Genesis, Exodus, Leviticus, and the Psalms (reprinted, ibid.); Godet, on Luke, John, and Romans (transl. in Clark's Foreign Evangelical Library, Edinb.); Luthardt, on John's Gospel (ibid.); Haupt, on 1 John (ibid.); Philippi, on Romans (ibid.); Gloag, on the Acts (ibid.); Glasgow, on Revelations (ibid.).; Lightfoot, on the Pauline Epistles (Galatians, Philippians, Colossians, and Philemon, already issued by Macmillan, Lond.); Eadie, on Galatians, Ephesians, Colossians, and Thessalonians (Lond. and Edinb., in part reprinted by Carter, N.Y.); Hodge, on Romans (new ed. Phila. 1871), Corinthians, and Ephesians; Turner, on Romans, Galatians, Ephesians, and Hebrews (N.Y. 1852-56);  Demarest, on Peter (ibid. 1851-62); Hackett, on the Acts (new ed. Bost. 1858); Perowne, on the Psalms (new ed. Lond. 1870); Gardner, on Jude (Bost. 1856); Moore, on Haggai, Zechariah, and Malachi (N.Y. eod.); Wright, on Ecclesiastes (Lond. 1883).

An excellent and discriminating review of exegetical writers, in past and recent times, may be found in Terry's Biblical Hermeneutics (N.Y. 1883), pages 603-738.

## Commentary[[@Headword:Commentary]]

             (ὑπομνηματισμός, Lat. commentarii. 2Ma 2:13), BIBLICAL (see Carpenter's GUIDE TO THE STUDY OF THE BIBLE, pt. 1, ch. 3. sec. 1-4; Davidson, in Horne's Introd. new ed. 2:377-385; M. Stuart in the Am. Bib. Repos. 3. 130 sq.). SEE INTERPRETATION.

I. Definition. — By commentary, in its theological application, is usually meant an exhibition of the meaning which the sacred writers intended to convey; or a development of the truths which the Holy Spirit willed to communicate to men for their saving enlightenment. This is usually effected by notes more or less extended — by a series of remarks, critical, philological, grammatical, or popular, whose purport is to bring out into view the exact sentiments which the inspired authors meant to express. It is true that this can only be imperfectly done, owing to the various causes by which every language is affected; but the substance of revelation may be adequately embodied in a great variety of garb.

(1.) The characteristics of commentary are:

(a.) An elucidation of the meaning belonging to the words, phrases, and idioms of the original. The signification of a term is generic or specific. A variety of significations also belongs to the same term, according to the position it occupies. Now a commentary points out the particular meaning belonging to a term in a particular place, together with the reason of its bearing such a sense. So with phraseso It should likewise explain the construction of sentences, the peculiarities of the diction employed, the difficulties belonging to certain combinations of words, and the mode in which they affect the general meaning.

(b.) Another characteristic of commentary is an exhibition of the writer's scope, or the end he has in view in a particular place. Every particle and word, every phrase and sentence, forms a link in the chain of reasoning drawn out by an inspired author — a step in the progress of his holy revelations. A commentary should thus exhibit the design of a writer in a certain connection-the arguments he employs to establish his positions,  their coherence with one another, their general harmony, and the degree of importance assigned to them.

(c.) In addition to this, the train of thought or reasoning pursued throughout an entire book or epistle, the various topics discussed, the great end of the whole, with the subordinate particulars it embraces, the digressions made by the writer — these, and other particulars of a like nature, should be pointed out by the true commentator. The connection of one argument with another, the consistency and ultimate bearing of all the statements advanced — in short, their various relations, as far as these are developed or intimated by the author, should be clearly apprehended and intelligently stated.

(d.) Another characteristic of commentary is, that it presents a comparison of the sentiments contained in one book, or one entire connected portion of Scripture, with those of another, and with the general tenor of revelation. A beautiful harmony pervades the Bible. Diversities, indeed, it exhibits, just as we should expect it a priori to do; it presents difficulties and mysteries which we cannot fathom, but with this variety there is a uniformity worthy of the wisdom of God. A commentator should therefore be able to account for diversities of sentiment, in reference to the same topic, that appear in the pages of books written at different periods, and addressed to individuals or communities whose circumstances, intellectual and physical, were dissimilar. Without it religious truth will be seen in disjointed fragments; no connected system, compact and harmonious in its parts, will meet the eye.

(2.) From what has been stated in regard to the constituents of commentary, it will also be seen that it differs from translation. The latter endeavors to find in another language equivalent terms expressive of the ideas which the words of the Hebrew and Greek languages were framed to convey. It is easy to see, however, that in many cases this cannot be done, and that in others it can be effected very imperfectly. There are and must be a thousand varieties of conception expressed in the original languages of Scripture, of which no other can afford an adequate representation. The inhabitants of the countries where the sacred books were written lived amid circumstances in many respects diverse from those of other people. These circumstances naturally gave a coloring to their language. They affected it in such a way as to create terms for which there are no equivalents in the languages of tribes who are conversant with different  objects, and live amid different relations. In such a case no expedient is left but circumlocution. By the help of several phrases we must try to approximate at least the sentiment or shade of thought which the inspired writers designed to express. Commentary is thus more diffuse than translation. Its object is not to find words in one language corresponding to those of the original languages of the Scriptures, or nearly resembling them in significance, but to set forth the meaning of the writers in notes and remarks of considerable length. Paraphrase occupies a middle place between translation and commentary, partaking of greater diffuseness than the former, but of less extent than the latter. It aims at finding equivalent terms to those which the sacred writers employ, accompanied with others that appear necessary to fill up the sense, or to spread it out before the mind of the reader in such a form as the authors themselves might be supposed to have employed in reference to the people to whom the paraphrast belongs. Scholia differ from commentary only in brevity. They are short notes on passages of Scripture. Sometimes difficult places alone are selected as their object; at other times they embrace continuously an entire book.

II. There are two kinds of commentary which we shall notice, viz. the critical and the popular.

1. The former contains grammatical and philological remarks, unfolds the general and special significations of words, points out idioms and peculiarities of the original languages, and always brings into view the Hebrew or Greek phraseology employed by the sacred writers. It dilates on the peculiarities and difficulties of construction which may present themselves, referring to various readings, and occasionally bringing into comparison the sentiments and diction of profane writers, where they resemble those of the Bible. In a word, it takes a wide range, while it states the processes which lead to results, and shrinks not from employing the technical language common to scholars. Extended dissertations are sometimes given, in which the language is made the direct subject of examination, and the aid of lexicons and grammars called in to support or confirm a certain interpretation.

2. Popular commentary states in perspicuous and untechnical phraseology the sentiments of the holy writers, usually without detailing the steps by which that meaning has been discovered. It leaves philological observations to those whose taste leads them to such studies. All scientific investigations  are avoided. Its great object is to present, in an attractive form, the thoughts of the sacred authors, so that they may vividly impress the mind and interest the heart. It avoids every thing that a reader unacquainted with Hebrew and Greek would not understand, and occupies itself solely with the theology of the inspired authors — that holy sense which enlightens and saves mankind. This, however, is rather what popular commentary should do, than what it has hitherto done.

The limits of critical and popular commentary are not so wide as to prevent a partial union of both. Their ultimate object is the same, viz. to present the exact meaning which the Holy Spirit intended to express. Both may state the import of words and phrases; both may investigate the course of thought pursued by prophets and apostles. They may develop processes of argumentation, the scope of the writers' remarks, the bearing of each particular on a certain purpose, and the connection between different portions of Scripture. Yet there is much difficulty in combining their respective qualities. In popularizing the critical, and in elevating the popular to the standard of intelligent interpretation, there is room for the exercise of great talent. The former is apt to degenerate into philological sterility, the latter into trite reflection. But by vivifying the one, and solidifying the other, a good degree of affinity would be effected. Critical and antiquarian knowledge should only be regarded as a means of arriving at the truth taught. Geographical, chronological, and historical remarks should solely subserve the educement or confirmation of Jehovah's will.

III. The prominent defects of existing commentaries. —

1. Prolixity. This defect chiefly applies to the older works; hence their great size. It is not uncommon to meet with a large folio volume of commentary on a book of Scripture of moderate extent. Thus Byfield, on the Epistle to the Colossians, fills a folio volume; and Venema, on Jeremiah, two quartos. Peter Martyr's “most learned and fruitful commentaries upon the Epistle to the Romans” occupy a folio, and his “commentaries upon the book of Judges” another tome of the same extent. But Venema on the Psalms, and Caryl on Job, are still more extravagant, the former extending to no less than six volumes quarto, the latter to two goodly folios. It is almost superfluous to remark that such writers wander away, without confining themselves to exposition. We do not deny that even their extraneous matter may be good and edifying to those who have the patience to wade through its labyrinths, but still it is not commentary. It  is very easy to write, currente calamo, any thing however remotely connected with a passage, or to note down the thoughts as they rise; but to think out the meaning of a place, to exercise independent mental effort upon it, to apply severe and rigid examination to each sentence and paragraph of the original, is quite a different process. To exhibit in a lucid and self-satisfying manner the results of deep thought and indomitable industry, is far from the intention of those prolix interpreters who, in their apparent anxiety to compose a full commentary, present the reader with a chaos of annotations, and bury the holy sense of the inspired writers beneath the rubbish of their prosaic musings.

2. Some commentators are fond of detailing various opinions without sifting them. They procure a number of former expositions, and write down out of each what is said upon a text. They tell what one and another learned annotator affirms, but do not search or scrutinize his affirmations. No doubt an array of names looks imposing; and the reader may stare with surprise at the extent of research displayed; but nothing is easier than to fill up pages with such patchwork, and to be as entirely ignorant of the nature of commentary as before. The intelligent reader will be inclined to say, What matters it to me what this rabbi has said, or that doctor has stated? I am anxious to know the true sense of the Scriptures, and not the varying opinions of men concerning them. It is a work of supererogation to collect a multitude of Annotations from various sources, most of which the industrious collector knows to be improbable or erroneous. It is folly to adduce and combat interpretations from which the common sense and simple piety of the unsophisticated reader turn away with instinctive aversion. If plausible views be stated, they should be thoroughly analyzed. But in all cases the right meaning ought to be a prominent thing with the commentator, and prominently should it be manifested, surrounded, if possible, with those hues which Heaven itself has given it, and qualified by such circumstances as the Bible may furnish.

3. Another defect consists in dwelling on the easy and evading the dfficult passages. This feature belongs especially to those English commentaries which are most current among us. By a series of appended remarks, plain statements are expanded; but wherever there is a real perplexity, it is glozed over with marvellous superficiality. It may be that much is said about it, but yet there is no penetration beneath the surface; and when the reader asks himself what is the true import, he finds himself in the same state of ignorance as when he first took up the Commentary in question.  Pious reflections and multitudinous inferences enter largely into our popular books of exposition. They spiritualize, but they do not expound. They sermonize upon a book, but they do not catch its spirit or comprehend its meaning. When a writer undertakes to educe and exhibit the true sense of the Bible, he should not give forth his own meditations, however just and proper in themselves. Put in the room of exposition, they are wholly out of place. The simple portions of the Bible are precisely those which require little to be said on them, while to the more difficult superlative attention should be paid. But the reverse order of procedure is followed by our popular commentators. They piously descant on what is well known, leaving the reader in darkness where he most needs assistance.

4. A very common fault with modern commentators is the attempt to go over too much ground of text, and thus do the whole work superficially. Many are ambitious of writing a commentary on the whole Bible, often with very inadequate preparations, or leisure, or research, and thus do but little else than rehearse the conclusions of others, with scarcely any original investigation themselves. The commentator should ‘come to his work only after a long and matured study' of the Scriptures as a whole, and then, with great deliberation, and patient study and balancing of various views and conflicting opinions, proceed step by step with one book at a time; not hastily run over the entire volume, and produce the crude and first-caught materials that he has gathered suddenly and by onesided investigations. Hence those Annotations are almost always the best where a writer has confined himself to a single book or epistle, and has perhaps made it his life-long study, looking at it from every possible point of view, and verifying his conclusions by repeated comparisons and researches. Commentaries “written to order” have almost invariably been worthless. See American Biblical Repository, January, 1833, art. 4.

IV. We shall briefly review the principal works of this class on the Bible at large, with criticisms especially on the older commentaries and those best known in modern times.

1. Such as are most accessible by having been written in English or Latin, or translated into one of those languages. (See a select list of this kind, with criticisms, in the Supplem. to Jenks's Comprehensive Commentary.)

(1.) J. Calvin (“Commentarii,” etc. in his Opp. , translated, Edinb. 1845- 56, 52 vols. 8vo). — In all the higher qualifications of a commentator  Calvin is preeminent. His knowledge of the original languages was not so great as that of many later expositors, but in developing the meaning of the sacred writers he has few equals. It has been well remarked that he chiefly attended to the logic of commentary. He possessed singular acuteness, united to a deep acquaintance with the human heart, a comprehension of mind by which he was able to survey revelation in all its features, and an enlightened understanding competent to perceive sound exegetical principles, and resolute in adhering to them. He can never be consulted without advantage, although all his opinions should not be followed, especially those that result from his doctrinal prepossessions.

(2.) T. Beza (“Test. Vet. c. schol. Tremellii et Junii, Apocr. c. notis Junii, et N.T. c. notis Bezae,” fol. Genev. 1575-79, Lond. 1593, and often; “Bible with Annotations,” fol. Genesis 1561-2, and often). — Beza's talents are seen to great advantage in expounding the argumentative parts of the Bible. He possessed many of the best exegetical qualities which characterized his great master. In tracing the connection of one part with another, and the successive steps of an argument, he displays much ability. His acuteness and learning were considerable. He was better acquainted with the theology than the criticism of the New Testament.

(3.) H. Hammond (“Paraphrase and Annotations” on the N.T., Lond. 1653, best ed. 1702; on the Psalms, in his Works, 4 vols. fol. 1674-84). — This learned annotator was well qualified for interpretation, and many good specimens of criticism are found in his notes. Yet he has not entered deeply into the spirit of the original, or developed with uniform success the meaning of the inspired writers. Many of the most difficult portions he has superficially examined or wholly mistaken.

(4.) M. Poole (“Annotations” on the whole Bible, Lond. 2 vols. fol. 1700 and before, best ed. Lond. 1840, 3 vols. 8vo). — Poole's Annotations on the Holy Bible contain several valuable, judicious remarks. But their defects are numerous. The pious author had only a partial acquaintance with the original. He was remarkable neither for profundity nor acuteness. Yet he had piety and good sense, amazing industry, and an extensive knowledge of the older commentators.

Poli “Synopsis Criticorum” (fol. 4 vols. in 5, Lond. 1669-76, and several eds. since; best ed. by Leusden, Ultr. 1684). — In this large work, the Annotations of a great number of the older commentators are collected and condensed, many of them from the still more extensive collection known as  the Critici Sacri (q.v.), edited by Bp. Pearson and others (2d edit. with two supplemental vols. Frcft. a. M. 1696-1701, 9 vols. fol.). But they are seldom sifted and criticized, so that the reader is left to choose among them for himself.

(5.) H. Grotius (“Annotationes” on all the Bible and Apocr. in his Opp. also ed. Moody, Lond. 1727, 2 vols. 4to). — This very learned writer investigates the literal sense of the Scriptures with great diligence and success. He had considerable exegetical tact, and a large acquaintance with the heathen classics, from which he was accustomed to adduce parallels. His taste was good, and his mode of unfolding the meaning of a passage simple, direct, and brief. His judgment was sound, free from prejudice, and liberal beyond the age in which he lived. As a commentator he was distinguished for his uniformly good sense. It has been said without reason that he found Christ nowhere in the Old Testament. It is true that he opposed the Cocceian method, but in this he was often correct. His chief defect is in spiritual discernment. Hence he rests in the literal meaning in many cases, where there is a higher or ulterior reference.

(6.) J. Le Clerc (“V. T. c. Paraphrasi, Commentario,” etc. 4 vols. fol. Amst. 1710 sq.). — Excellent notes are interspersed throughout the commentaries of this author (his work by a similar title on the N.T. was based upon that of Hammond, 2 vols. in 1, fol. Amst. 1699). His judgment was good, and his mode of interpretation perspicuous. From his richly- stored mind he could easily draw Illustrations of the Bible both pertinent and just. Yet he was very defective in theological discrimination. Hence, in the prophetic and doctrinal books he is unsatisfactory. It has been thought, not without truth, that he had a rationalistic tendency. It is certain that he exalted his own judgment too highly, and pronounced dogmatically where he ought to have manifested a modest diffidence.

(7.) A. Calmet (“Commentaire Litteral” on the entire Bible and Apocr. Par. 1724, 8 vols. in 9, fol.; transl. into Latin, with the dissertations by J. D. Manse, 19 vols. 4to, Wirceb. 1789). — Calmet is perhaps the most distinguished commentator on the Bible belonging to the Roman Catholic Church. In the higher qualities of commentary his voluminous work is very deficient. It contains a good collection of historical materials, and presents the meaning of the original where it is already plain; but his historical apparatus needs to be purified of its irrelevant, erroneous statements, while on the difficult portions no new light is thrown.

(8.) Patrick, Lowth, Arnald, and Whitby (“Critical Commentary,” etc. on the O. and N.T. and Apocr. 6 vols. 4to, Lond. 1822; 4 vols. 8vo, Phila. and N. Y. 1845). — Bishop Patrick had many of the elements belonging to a good commentator. His learning was great when we consider the time at which he lived, his method brief and perspicuous. Lowth is inferior to Patrick. Whitby presents a remarkable compound of excellences and imperfections. In philosophy he was a master. In critical elucidations of the text he was at home. Nor was he wanting in acuteness or philosophical ability. His judgment was singularly clear, and his manner of annotating straightforward. Yet he had not much comprehensiveness of intellect, nor a deep insight into the spiritual nature of revelation.

(9.) M. Henry (“Exposition of the O. and N. Test.” Lond. 1704 sq., 5 vols. fol., and various eds. since, latest Lond. 1849, 6 vols. 4to, condensed with Scott's Notes and Doddridge's Practical Observations, besides additions from other sources, in Jenks's Comprehensive Commentary, Brattleboro, Vt. 1836 sq., 5 vols. 8vo).The name of this good man is venerable, and will be held in everlasting remembrance. His commentary does not contain much exposition. It is full of sermonizing. It is surprising, however, to see how far his good sense and simple piety led him into the doctrine of the Bible, apart from many of the higher qualities belonging to a successful commentator. His prolixity is great. Practical preaching is the burden of his voluminous notes.

(10.) J. Gill (“Exposition of the O. and N. Test.” Lond. 1763, 9 vols. fol., and several times since). — The prominent characteristic of Gill's commentary is heaviness. It lacks condensation and brevity. The meaning of the inspired authors is often undeveloped, and more frequently distorted. Gill's chief merit was his Rabbinical learning.

(11.) P. Doddridge (“Family Expositor of the N.T.,” Lond. 1739, 6 vols. 4to, and often since; Amherst, Mass. 1837, 1 vol. 8vo). — The taste of this pious commentator was good, and his style remarkably pure. He had not much acumen or comprehension of mind; but he had an excellent judgment, and a calm candor of inquiry. His paraphrase leaves much unexplained, while it dilutes the strength of the original. The practical observations are excellent. The notes are few, and ordinarily correct.

(12.) T. Scott (“Holy Bible with Notes,” etc. Lond. 1796, and often since; Lond. 1841, 6 vols. 4to; Bost. 1827, 6 vols. 8vo). — The prevailing characteristic of Scott's commentary is judiciousness in the opinions  advanced. The greater portion of it, however, is not proper exposition. The pious author preaches about and paraphrases the original. His simplicity of purpose generally preserved him from mistakes; but as a commentator he was neither acute nor learned. He wanted a competent acquaintance with the original, power of analysis, a mind unprepossessed by a doctrinal system, and penetration of spirit.

(13.) A. Clarke (“Holy Bible, with Commentary,” etc. 8 vols. 4to, Lond. 1810-23, and often since; best ed. Lond. 1844, 6 vols. 8vo, N. Y. 1843). — In many of the higher qualities by which an interpreter should be distinguished, this man of much reading was wanting. His commentary, however, which was the chief literary labor of his life, is replete with profound and varied, though not always accurate, and often inapposite, learning. He is always thoroughly earnest and practically spiritual. Some of his notions are indeed extravagant, but they are never the errors of the heart. Many of the dissertations scattered through the work possess a permanent value for their diligent research. Its historical notes are the best. Its quotations from ancient and Oriental authors are abundant and usually apt. Its remarks in vindication of the truth and consistency of Scripture are also often worthy of consultation.

(14.) E. F. C. Rosenmüller. — The “Scholia” of this laborious writer extend over the greater part of the Old Testament (11 pts. in 23 vols. 8vo, Lpz. 1795 sq.; “in Compendium redacta,” by Lechner, 5 vols. 8vo). — The last editions especially are unquestionably of high value. They bring together a mass of annotation such as is sufficient to satisfy the desires of most Biblical students. Yet the learned author undertook too much to perform it in a masterly style. Hence his materials are not properly sifted, the chaff from the wheat. He has not drunk deeply into the spirit of the inspired authors. He seems, indeed, not to have had a soul attuned to the spirituality of their utterances, or impregnated with the celestial fire that touched their hallowed lips,. His father, J. G. Rosenmüller, the author of the “Scholia” on the New Testament (5 vols 8vo, Nurnbg. 1785, and since), is a good word-explainer for students beginning to read the original. He has not produced a masterly specimen of commentary on any one book or epistle.

(15.) H. Olshausen (“Biblisches Commentar” on the N.T. continued by Ebrard and others, 7 vols. 8vo. Konigsb. 1837-56; tr. in Clarke's Library, Edinb. 1847 sq.; ed. by Kendrick, N. Y. 1856 sq., 6 vols. 8vo. have  hitherto appeared). — One of the best examples of commentary on the New Testament with which we are acquainted has been given by this; writer. The arrangement, however, being semi-historical, has some inconveniences, especially as the text is not given. The exposition is almost wholly free from the influence of German neology. Verbal criticism is but sparingly introduced, although even here the hand of a master is apparent. He is intent, however, on higher things. He investigates the thought, traces the connection, puts himself in the same position as the writers, and views with philosophic ability the holy revelations of Christ in their comprehensive tendencies. The critical and the popular are admirably mingled. The continuation of the work by other hands is scarcely equal in value.

(16.) A. Tholuck. — The commentaries of this eminent writer on various books of the New Testament, especially those on the Epistles to the Romans and Hebrews, exhibit the highest exegetical excellences. While he critically investigates phrases and idioms, he ascends into the pure region of the ideas, unfolding the sense with much skill and discernment. His commentary on John is of a more popular cast. His interpretation of the Bergpredigt, or Sermon on the Mount, is very valuable. That on the Psalms is less thorough. (For the editions, see each of these books in their place.)

(17.) E. W. Hengstenberg. — This writer is too fanciful in his exegesis, too arbitrary in his philology, and too extreme in his theology to be fully trustworthy as a commentator; yet his expositions of the Psalms, Ecclesiastes, Revelation, etc., may be consulted with advantage, if used with comparison of other authors.

(18.) E. Henderson. — This commentator's translation and notes on the Minor Prophets, as well as Isaiah, Jeremiah, and Ezekiel, are admirable specimens of sound learning, good judgment, and evangelical piety. Their only fault in the exposition is an excessive leaning to literalism.

(19.) A. Barnes. — This series of Notes on the New Test. (N. Y. 12 vols. 12mo; Lond. 1850-52), and portions of the Old (Job, Isaiah, Daniel), have had a popularity which shows their adaptation to an extensive want. They are simple, lucid, and practical, and written with the author's happy flow of style, and are marked by genuine spirituality; but they are not characterized by critical or extensive learning.

(20.) J. A. Alexander. — The notes of this eminent scholar on Isaiah are a thorough and well-digested production. His commentaries on the Psalms and historical books of the N.T., however, are too popular to add anything to his reputation.

(21.) C. T. Kuinol. — The commentaries of this writer, especially on the Gospels and Acts (in Latin, best ed. London, 1835, 3 vols. 8vo), although strongly tinctured with rationalism, are among the best, critically and philologically considered, extant. Learning, acuteness, and candor are everywhere apparent.

(22.) G. Bush. — This author's Annotations on several of the first books of the O.T., although intended for popular use, are generally characterized by good sense, genuine learning, and pious sentiment; and are the more valuable as being nearly the only good commentary on these portions of Scripture available to the common reader.

(23.) M. Stuart. — His commentaries on Romans, Hebrews, Daniel, Revelation, Proverbs, and Ecclesiastes, albeit rather diffuse and grammatical, are yet of great value for their eminent candor, careful investigation, and general apprehension of the genius and scope of the writers. To the young student especially they are indispensable.

(24.) S. T. Bloomfield. — This author's critical Digest (8 vols. 8vo, Lond. 1826-8), as well as his Commentary (Lond. 1830 sq. 2 vols. 8vo; Phila. 1836) and its Supplement (London, 1840, 1 vol. 8vo), all on the N.T., give very much sound and judicious exposition, and have the advantage of placing before the reader the views of earlier interpreters. Without any great attempt at originality, there is generally a careful sifting of opinions and balancing of arguments that make his comments, on the whole, the best synopsis of simple exegesis yet produced.

(25.) H. Alford (“Gr. Test.” with critical apparatus and notes, Lond. 1853- 61, 5 vols. 8vo; vol. 1, N. Y. 1859). — This scholarly edition of the Greek Test. contains a critically-revised text, a copious exhibit of various readings, valuable prolegomena, and a series of analytical, philological, and expository notes. There is not much strictly new in any of these departments, but a convenient assemblage of materials not usually accessible. The whole is wrought out with great care and learning, and presented in the most condensed form. A very serious drawback upon its value, however, is the latitudinarianism evident in the author's theological,  or, perhaps, rather hermeneutical principles, which leads him in very many difficult passages rather to array the sacred authors against one another than to reconcile their apparent discrepancies. Under arrogance of superior “honesty,” he too often declines the prime task of an expositor by pronouncing difficulties insoluble. The critical apparatus is pervaded by the same subjective proclivity, insomuch that the writer has himself once or twice completely remodeled it.

(26.) F. J. V. D. Maurer (“Commentarius in V. T.” Lps. 1835-47, 4 vols. 8vo). — This is a series of brief Annotations on the Old Test., considerably full on the poetic portions, and characterized by great acumen, with much accuracy of scholarship, but little or no combination of the spiritual insight into Holy Writ. It is chiefly valuable to students for expounding the literal meaning.

(27.) J. C. Wolf (“Curoe in N.T.” 5 vols. 4to, Basil. 1741). — This author, although somewhat old, deserves especial notice for his valuable mass of sound annotations.

Besides the above, the following English commentaries on portions of Scripture are entitled to particular mention, including several German works presented in an English dress by the publishers Clark, of Edinburgh (valuable additions to our literature these last, but sadly in need, as a general thing, of judicious editing), and some reprinted in this country: Trench on the Miracles and Parables; Stier on the words of Christ; Kitto's Pictorial Bible and Daily Bible Illustrations; Conybeare and Howson's Life and Epistles of St. Paul; Watson on Matthew and some other parts of the N.T.; Bengel on the N.T.; Baumgarten on the Acts; Eadie on several of the Pauline epistles; Horsley on Hosea; Elliott on Revelation; Lowth on Isaiah; Wemyss and Fry on Job; Ellicott on the pastoral epistles; Good on the Psalms and Canticles; Steiger on 1st Peter; Umbreit on Job; Billroth on Corinthians; Tittmann on John; Lightfoot's Horoe Hebraicoe; Keil on Joshua and Kings; Auberlein on Daniel; Kalisch on Genesis and Exodus; Stanley on Corinthians; Jowett on several of Paul's epistles; Ginsburg on Song of Solomon and Ecclesiastes; Phillips and De Burgh on the Psalms; Maclean on Hebrews; Preston on Ecclesiastes, and many others which space does not permit us here to enumerate. There are commentaries on the entire Bible by Girdlestone, Wellbeloved, Wesley, Coke, Benson, Cobbin, Sutcliffe, and others; on the New Test. by Baxter, Burkitt, Gillies, Trollope, and others; on the Gospels by Quesnel, Campbell, Norton, Ryle,  and others; on the Epistles by Macknight, Pyle, and others. There are also serviceable Annotations on various parts of Scripture by several of the early Church fathers, especially Origen, Jerome, and Chrysostom, SEE CATENA, by the mediaeval theologians and reformers, especially Luther, and an almost innumerable series of later commentators more or less extensive, sufficiently complete lists of which are given under the appropriate heads in this Cyclopaedia. There also exist an immense number of academical dissertations of an exegetical character, chiefly by Germans, for certain collections of a few of which, well known on the Continent, see Walch, Bibl. Theolog. 4:920 sq. See also the several books and divisions of Scripture in their proper place in this work. For Hebrew commentaries on the whole Jewish Scriptures, SEE RABBINIC BIBLES.

2. The modern Germans, prolific as they are in theological works, have seldom ventured to undertake an exposition of the whole Bible. Each writer usually confines himself to the task of commenting on a few books. In this their wisdom is manifested. Yet they do not usually excel in good specimens of commentary, at least in the more sacred elements. They are word-explainers. In pointing out various readings, in grammatical, historical, and geographical annotations, as also in subtle speculations respecting the genius of the times in which the writers of the Bible lived, they are at home. In the lower criticism we willingly sit at their feet and learn. But with regard to the higher, in all that pertains to the logic of commentary, in development of the sense in its holy relations, the great majority of them are lamentably wanting. Refined notions usurp the place of practical piety in their minds; and the minutiae of verbal criticism furnish them nutriment apart from the rich repast of theological sentiment and sanctifying truth. But there are some noble exceptions, several of which are designated above.

One of the most complete and recent series of German commentaries (although somewhat meager in detail) is that published by Hirzel (Leipzig, 1841-57), consisting of a Kurzgefasstes exegetisches Handbuch, on the Old Test., by Hitzig, Hirzel, Thenius, Knobel, Bertheau, and J. Olshausen (in 16 vols. 8vo); on the New Test. by De Wette, with additions by Bruckner, Messner, and Licke (in 11 vols. 8vo); on the Apocrypha by Fritzsche and Grimm (in 5 vols. 8vo). A most copious and (in the German sense) valuable series is also the Kritisch exegetischer Kommentar zum Neuen Testament, by Dr. H. A. W. Meyer and others (Gott. in 16 pts. lately completed, with new eds. of the earlier portions). Another is the  Exeg. Handb. zu den Briefen des Apostels Paulus, by A. Bisping (Miinster, 1858); and still more deserving of notice, Die Heilige Schrift, m. Einleit. u. erkl. Anmerkungen, by Otto von Gerlach (2d ed. Berl. 1858); to which may be added Die potischen Bucher des alten Bundes erklart, by H. Ewald (Gott. 1836-54, 4 vols. 8vo), together with his Drei Erste Evangelien (ibid. 1851, 8vo), Sendschreiben des Paulus (ib. 1857, 8vo), Das B. Ijob (ib. 1854, 8vo); Die Propheten des alten Bundes erklart (Stuttg. 1842, 2 vols. 8vo), and Coinment. in Apocalypsin (Lips. 1828, 8vo); likewise F. W. C. Umbreit's Commentar ub. d. Propheten (Hamb. 1842-6, 4 vols. 8vo), Romer (Gotha, 1856, 8vo), Psalter (ib. 1848, 8vo), SPRSICHE SALOMOS (ib. 1826, 8vo), Kohelet (ib. 1820, 8vo), and Hiob. (ib. 1832, 8vo); also the Handb. d. Einleit. d. Apocryphen, by G. Volkmar (Tib. 1860 sq.). A new series of critical and exegetical commentaries of great value, in German, on the books of the O.T., is also in progress by Delitzsch and Keil (Lpz. 1861 sq.), which will doubtless include the substance of those already published by these writers on several of the books (Genesis, Psalms, Canticles, Habakipuk, Joshua, Kings, Chronicles separately); it is in course of publication, in an English dress, by the Messrs. Clark of Edinburgh.

J. P. Lange, assisted by several evangelical scholars, is also issuing aseries of admirable homiletical commentaries on. the books of the O. and N.T., of which improved translations are in course of publication in this country, edited by Dr. Schaff (N. Y. 1864 sq.). Wetstein's Novum Testamentum Graecum (Amst. 1751, 2 vols. fol.), and Grinfield's Hellenistic Editio and Scholia on the New Test. (Lond. 1843, 1848, 4 vols. 8vo) afford much valuable philological elucidation of the text. Bunsen's Bibelwerk, now in progress of publication (Lpz. 1858 sq. 8vo), although eccentric in many respects, has also its valuable exegetical features, especially the new translation of the text.

In addition to these, Germany has produced many other specimens of commentary that occupy a high place in the estimation of competent judges, but still remain untranslated. Among these are Licke on John's writings, especially in the third edition; Gesenius on Isaiah; De Wette on the Psalms; Fritzsche on Matt., Mark, and Rom.; Bihr on Colossians; Philippi on Romans; Bleek on Hebrews; Hupfeld on the Psalms; Gramberg on Chronicles; Ruckert on Romans and Corinthians; Flatt on the Epistles; Lengerke on Daniel; Stier on Acts, Hebrews, James, and Jude; Havernick on Ezekiel and Daniel; Harless on Ephesians; Winer (in Latin) on  Galatians; Schultens (Lat.) on Job and Proverbs; and Tuch on Genesis; with numerous others, which possess much merit, accompanied, it is true, with some serious faults. Dr. Nast, of Cincinnati, is publishing in this country a commentary on the New Test. in German on an excellent plan, of which an edition in English is also issued.

3. To these may be added the American commentaries of Turner on Genesis, Romans, John, Ephesians, Galatians, and Hebrews; Hackett on Acts; Moore on Haggai, Zechariah, and Malachi; the notes of Owen, Whedon, Ripley, Jacobus, Hodge, and others, on the Gospels, Epistles, etc.; and numerous other less important works that might be specified, but which are given more fully under the respective books of Scripture. We may also refer to the notes accompanying the revision of the Engl. Bible now in progress by the Am. Bible Union, as furnishing much exegetical elucidation. (See a convenient list of works most accessible and useful to American students, with prices attached, and judicious practical hints on the general subject of aids to Biblical knowledge, in the Methodist Quar. Rev. April, 1856, p. 288-297.) Notwithstanding the above somewhat copious statement, it must, however, be admitted that a convenient and satisfactory manual of exposition on the entire Bible, adapted to the wants of the public in this country, is still a de sideratum.

4. The following is a chronological conspectus of professed Commentaries on the whole canonical Scriptures (exclusive of merely improved versions or editions), as complete as we have been able to make it. For those covering the Old or the New Testament alone, see under those titles. The most important of those here enumerated are designated by an asterisk (\*) prefixed: Origen, Commentaria (ed. Huetius, Rothmagi. 1668, 2 vols. fol.); Augustine, Exegetica (in Opp. 3-6), also his Sermones (ib. vii), and his Quaestiones (Lugd. 1561, 8vo); Paterius, Expositio (from Gregory, in the latter's Opp. IV, ii); Hugo de S. Caro, Postilloe (6 vols. fol.,Ven. et Basil. 1487, Basil. 1498, 1504, Par. 1508, Colon. 1621; 8 vols. fol., Lugd. 1645, 1669); \*Walafridus Strabo, Glossa, etc. (a sort of Catena, including extracts from Rabanus Maurus, and the Postilloe of De Lyra, 6 vols. fol., Nuremb. 1494; also more complete, Duaci. 1617, and Antw. 1634); Nezen, Operationes Biblicoe [from Luther's expositions] (Jen. 1510-11, 2 vols. 4to); Dionysius Carthusianus, Commentarius (Colon. 1532 sq., 12 vols. fol.); \*Pellican, Commentarii [except Jonah, Zechariah and Revelation] (Tiguri. 1532 sq., 7 vols. fol.; with Meyer's notes on the Apocalypse, Tigur. 1542, 10 vols. fol.); Bp. Clario, Annotationes [those  on the O.T. are chiefly from Seb. Munster] (Venice, 1542, 1557, 1564, fol.; also in the Critici Sacri); Gastius, Commentarii [from Augustine] (Basil. 1542, 2 vols. 4to); Vatablus, Scholia [from his lectures] (in Stephens's Latin Bible, Paris, 1545, 1551; also separately, Salamanca, 1584, 2 vols. fol.; and in the Critici Sacri, and since); Bruccioli, Commento (Venice, 1546, 7 pts. fol.); Castalio, Biblia Sacra , etc. (Basil. 1551, fol.; later with various additions, especially Francfort, 1697, fol.; also in the Critici Sacri); Marloratus, Commentarii [on many portions of Scripture] (various places and forms, 1562-85, etc.); Strigelius, Scholia (on the books of the O.T. separately, Lips. etc. 1566 sq., 18 vols. 8vo) and Hiypomnemata (on the N.T., Lips. 1565, 8vo, and later); L. Osiander, Annotationes (Tub. 1573-84, 8 vols., 1587, 1 vol. 4to, 158992, 1597, Franc. 1609, 3 vols. fol.; also in German, Stuttg. 1600, and often); Tremellius and Beza, Scholia et Noteo [chiefly notes by Tremellius and Junius] (Genesis 1575-9, Lond. 1593, fol., and later); Brentz, Commentarii [sermons] (in his Opp. i-vii, Tiib. 1576-90); \*Calvin, Commentarii [except Judges, Ruth, 2 Sam., Kings, Chronicles, Esther, Nehemiah, Ezra, Proverbs, Ecclesiastes, Song of Solomon, and Revelation] (at various times in different languages; together in Latin, in his Opera, Geneva, 1578, 12 vois. 1617, 7 vols., Amst. 1671, 9 vols. fol.; in English [except 1 Samuel and Job], Edinb. 1845-56, 52 vols. 8vo); \*Lucas Brugensis, Notationes (Antw. 1580, 4to; also in the Critici Sacri); also his and Molanus's and others' notes in the Biblia Lovanensis (Antw. 1580, 1582 sq.; 1590, fol.; also in the Critici Sacri); Chytraeus, Commentarii [on most of the books of Scripture] (in Opp. Exeg. Vitemb. 1590-2, Lips. 1598-9, 2 vols. fol.); \*Sa, Notationes (4to, Antw. 1598, 1610, Lugd. 1609, 1647, Colon. 1610, 1620; fol. Lugd. 1641; also in Mariana's Scholia, Antw. 1624, fol., and in De la Haye's Biblia, Par. 1643, fol.); Piscator, Commentarii (Herb. 1601 sq., 24 vols. 8vo; 1643-5,4 vols. fol., N.T. also separate); Diodati, Annotationes (Genev. 1607, fol.; in English, Lond. 1608, enlarged 1651, fol.); Cramer, Auslegung (Argent. 1619, 3 vols. 4to; without the text, 1727, 4to; F. ad M. 1780, 2 vols. 4to); \*Mariana, Scholia (Madrid. 1619, Paris, 1620, Antw. 1624, fol.); \*Estius, Annotationes (Antw. 1621, fol.; Colon. 1622, 4to; enlarged by Nemius, Duaci. 1628, Antw. 1653, Par. 1663, 1683, Mogunt. 1668, fol., and in De la Haye; also with the author's excellent notes on the Epistles, Antw. 1699, fol.); Pareus, Commentaria [on most of the books of the Bible] (at different times, also collected Franefort, 1628, 1641, 1648, Genesis 1642, fol.; and in Opp. Exeg. Franc. 1647, 3 vols. fol.); Haraeus, Expositiones [Patristic and mystical] (Antw.  1630, fol.); \*Menochius, Expositio (fol. Colon. 1630, 3 vols.; Antw. 1679, Lugd. 1683,1695, 1 vol.; with important additions by Tourremine, Par. 1719, 2 vols., Ven. 1722, 1 vol.; also in De la Haye, etc.); \*Tirinus, Commentarius [chiefly compiled, especially from A Lapide] (fol. Antw. 1632, 3 vols.; 1645, 1656, 1668, 1688, 1719, Lugd. 1664, 1678, 1690, 1697, 1702, Venice, 1688, 1704, 1709, 1724, Aug. Vind. 1704, 2 vols.; also in De la Haye's Biblia and Poole's Synopsis); Strabo Fuldensis [ed. Leander], Glossa [with Lyra's Postilla] (Antw. 1634, 6 vols. fol.); Haak, Dutch Annotations of Syn. of Dort (Lond. 1637, 1657, 2 vols. fol.); Gordon, Commentaria (Par. 1636, 3 vols. fol.); Card. Cajetan, Commentarii (Lugd. 1639, 5 vols. fol.); the Nuremberg (otherwise Vinarian or Ernestian, Erklarung [by various authors, edited by Gerhard, Major, and other Jena professors] (Nurnb. 1640-2, and often afterwards, fol.); Quistorp, Annotationes (Rost. 1643, 2 vols. 4to); \*De la Haye, Biblia Magna [a collection of the comments of Gagnaeus, Este, Sa, Menoch, and Tirinus] (Par. 1643, 5 vols. fol.) also his Biblia Maxima [an enlarged but less correct edition of the preceding, with some omissions, and the addition of De Lyra's and some original comments] (Par. 1660, 19 vols. fol.); Bp. Hall, Contemplations (in Works, i, ii, Lond. 1647; also often since separately); Friedlib, Observationes (Stral. 1649-50, 2 vols. fol.; enlarged, F. ad M. 1650); the Westminster Assembly's (q.v.) Annotations [by various divines] (Lond. 1650-7, 2 vols.; 3d ed. 1657, 3 vols. fol.); Escobar and Mendoza, Commentarii (Lugd. 1652-67, 9 vols. fol.); Mayer, Commentary [chiefly compiled] (Lond. 1653, 6 vols. fol., and I vol. in 4to, etc.); Trapp, Commentary [quaint] (Lond. 1654, 5 vols. fol.; 1867 sq., 8vo); \*Grotius, Annotationes (O.T., Par. 1654, 3 vols. fol.; Venice, 1663, fol.; N.T., Par. 1644, 1646, 1649, fol., etc.; together, Lond. 1660, fol.; also in Opera, i, ii; and the Critici Sacri, vii, abridged by Moody, Lond. 1727, 2 vols. 4to); the Critici Sacri (q.v.), ed. by Bp. Pearson and others [an immense collection of exegetical treatises by various eminent scholars] (Lond. 1660, 9 vols. fol.; with the 2 additional vols. called Supplementum, F. ad M. 1696-1701, 9 vols. fol.; and with 4 more vols. called Thesaurus Theologico-philologicus et Thesaurus Novus, Amst. 1698-1732, 13 vols. fol.; condensed by Poole in his Synopsis); Pruckner, Commentarium (F. ad. M. 1663, 2 vols. folo); F. de Carribres, Commentaria (Lugd. 1663, folo); Brenius, Annotationes [Socinian] (ed. Cuper, Amst. 1664, fol,); A Lapide, Commentaria [except Job and the Psalms] (Antwo 1664, 1671, 1681, 1694, 1705, Venice, 1708, 1780, 10 vols fol.); Heinlin, Rebstock, Zeller, Jager, Pfaff, and Hochstetter, Summarien [by order of the duke of  Wirtemberg] (Stuttgart, 1667, Lpz. 1709, Rudest. 1721, 4to, Lpz. 1721, fol. in 6 vols.); S. and H. Marestus, Bibel (Amst. 1669, fol.); \*Poole, Synopsis [in large part a condensation of the Critici Sacri, De la Haye's Biblia, and similar works] (Lond. 1690-1676, 4 vols. in 5, fol.; Franc. 1679, 5 vols. fol.; Ultraj. 1685, 5 vols. fol.; Franc. 1694, 5 vols. 4to; 1712, 5 vols. fol.); a different work is his original Annotations [completed by others] (London, 1683-5, also 1700, 2 vols. fol.; Edinb. 1803, 4 vols. 4to; Lond. 1840, 3 vols. 8vo); De Sacy, Sainte Bible, etc. [chiefly Patristic] (Par. 1672, 30 vols. 8vo; Leyd. 1696, 32 vols. 12mo; Bruxelles, 1723, 3 vols. 4to; Lyons, 1702, 3 vols. fol., and other eds.); Calovius, Biblia illustrata [in opposition to Grotius] (F. ad M. 16726, Dresd. 1719, 4 vols. fol.); Cocceius, Commentarii [on many portions of Scripture] (at various times, separately; also in Opera, i-v, Amst. 1675, fol. and later); Olearius, Erklisr. (Lips. 1618-81, 5 vols. fol.); \*Patrick, Lowth, Arnold, Whitby, and Lowman, Commentary [originally in separate portions by each author on the successive books, Lond. 1679 sq.] (Lond. 1738 sq., 7 vols. fol.; ed. Pitman, Lond. 1821, 6 vols. 4to; Phila. 1844, Lond. 1853, 4 vols. 8vo); \*Schmid, Commentarii [on most of the books of Scripture] (at various places, separately, 1680-1704, 18 vols. 4to); Allix, Reflections (Lond. 1688, 2 vols. in 1, 8vo; 1809, 8vo; Oxf. 1822, 8vo; also in Bishop Watson's Theol. Tracts; also in French, Lond. 1687-9, 8vo; Amst. 1689, 2 ‘vols. 8vo); S. Clarke, Annotations, etc. (Lond. 1690, 1760, Glasg. 1765, fol.); Ness, Hist. and Mystery (Lond. 1690-96, 4 vols. fol.); L. de Carrieres, Commentaire (Paris, 170116, 24 vols. 12mo); Haase, Anmerk. etc. (Lpz. 1704, 1710, 1733, 8vo; 1707, fol.; also in Dutch, Amst. 1725, 4to); Du Hamel, Annotationes, etc. (Par. 1706, 2 vols. fol.); Martin, Bible expliquee (Amst. 1707, 2 vols. fol.); \*Henry, Exposition, etc. [completed from Acts by others] (London, 1707-15, 5 vols. fol.; 4th ed. complete, London, 1737, 5 vols. fol., and often since; new ed. Lond. 1849, 6 vols. 4to; condensed in Jenks's Comr prehensive Commentary) \*Calmet, Commentaire (Par. 1707-16, 23 vols., 1713, 26 vols. 4to; 1724, 8 vols. in 9, fol.; the Dissertations, etc., separately, Par. 1715, 5 vols. 8vo, 1720, 3 vols. 4to; the last in Latin by Manse, Lucca, 1729, 2 vols. fol., and the whole by the same, Wirceb. 1789-93, 19 vols. 4to.; also in German by Mosheim, Brem. 1738-47, 6 vols. 8vo; abridged in French, Par. 1721, 8vo; many of its notes were inserted in the Abbe Vence's Bible, Paris, 1767-73, 17 vols. 4to, and later); Wells, Paraphrase, etc. (in parts, Oxf. 170827, 7 vols. 4to and 8vo): Raphelius, Annotationes [Illustrations from Xenophon, etc.] (first separately on the O.T. and N.T., Hamb. 1709-15, 2  vols. 8vo; together, Lunenb. 1731, 8vo; enlarged, L. Bat. 1747, 2 vols. 8vo); Horche, Erklarung [mystical — Song of Solomon and Revelation omitted] (Marb. 1712, 4to); Mdme. Guyon, Explications [mystical] (Colossians et Amst. 1713-5, 20 vols. 12mo); Osterwald, Observations, etc. [tr. from his French Bible, Amst. 1714, fol.] (by Chamberlayne, Lond. 1722, 8vo; 5th edition enlarged, Lond. 1779, 2 vols. 8vo); Anon. Bibel, etc. (Stuttg. 1716, fol.); Parker, Commentary [in large part compiled] (Oxf. 1717-25, 4to); Anon. Bibel, etc. (Lemgo, 1720, fol.); the Berleburg (q.v.) Bibel [pietistical], by various anonymous editors (Berleburg, 1726-9, 7 vols. fol.); Pitschman, Anmerk. (Zitt, 1728, 4to); \*Gill, Exposition [largely from Rabbinical sources] (originally in separate works, Lond. 1728-67, 9 vols. fol.; together, Lond. 1810, 9 vols. 4to; 1854, 6 vols. 8vo); Pfaffand Klemm, Anmerk. (Tub. 1729, fol.); \*Lang, Erklar. [in part by Adler] (in separate works, Hal. 1729-37, 7 vols. fol.); also substantially condensed in his Biblia parenthetica [in German — an elliptical or paraphrastic elucidation] (Lpz. 1743, 2 vols. fol.); Zeltner, Erkldrung (Alt. 1730, 8vo; 1740, 4to); Wall, Notes (London, 1730-39, 3 vols. 8vo); Willisch, Selbst-Erklar. [completed by Haymann] (Freib. 173q fol.); Schmidt, Erklar. (Erf. 1740, 4to); Starck, Auslegungen (0. Test., Lpz. and Hal. 1741-7, 4 vols., N.T., Lpz. 1733-7, 3 vols. [and at other times in parts], 4to); \*Chais [completed by Maclaine], Commentaire, etc.[from the best English interpreters] (Hague, 1743-90, 7 vols. 4to; the former part also in German, Lips. 174962, 4 vols. 4to); Luca ed. [by order of the pope], Commentarii, etc. [from various authors] (Ven. 1745, 4to); also [by the same authority] ed. Cartier, Commentarii [a more extensive work, with a Germ. version, for the use of the monastery of Ettenheim] (Constantine, 1751, fol.); Edwards, Notes (in Works, 2:676); Koke, Anmerk. (Hild. 1750, 4to); Slezina, Commentarius (Prague, 1757-60, 1770, 4 vols. 4to); Goadby, Illustration [Arian] (London, 1759-70, 3 vols. fol., and later); Rider, Family Bible (Lond. 1763, 3 vols. fol.); Wesley, Notes [those on the N.T. are short, but valuable] (London, 1764, 4 vols. 4to; also in Works); — Allen, Exposition [Antinomian] (London, 1765, 2 vols. fol., and later); Liebich ed., Anmerk. (Hirschberg, 1765, 3 vols. 8vo); \*Dodd, Commentary, etc. [in part extracts from MSS.] (in numbers, Lond. 1765; complete, 1770, 3 vols. fol.); Hawies, Expositor (London, 1765-66 [also published in America], 2 vols. fol.); J. S. Braun, Erklarung (Erf. 1768, 3 vols. fol.); Michaelis, Anmerk. (Gott. and Gotha, 1769-83, and 1790-2, 17 vols. 4to; also in Dutch, Utrecht, 1780-86, 8vo; and Erinnerungen on the same by Schulz, Halle, 1790-4, 6 vols. 4to); Korner,  Anmerk. (Lpz. 1770-3, 3 vols. 4to); Moldenhauer, Erlaut. (Quedlint. 1774- 87, 10 vols. 4to and 2 vols. fol.); Weitenauer [Romans Cath.], Anmerk. (Augsb. 1777-82, 14 vols. 8vo); Hezel, Anmerk. (Lemgo, 1780-91, 10 vols. 8vo; condensed by Schenk, Lemgo, 1787, 8vo; with the author's partial enlargement, Halle,. 1786-90, 9 vols. 8vo; and this again annotated by Roos, Tubing. 1788, fol.); Bp. Wilson, Notes, etc. (Lond. 1785, 3 vols. 4to); H. Braun, Anmerk. (Nurnb. 1786, 8vo; ed. by Feder, 1803, 3 vols.; by Allioli. 1830-2, 6 vols.); also his [patristic] Bemerk. (Augsb. 1788-1805, 13 vols. 8vo; with a Lexikon, 1806, 2 vols. fol.); Yonge, Commentary (Lond. 1787, 4to); \*Scott, Notes, etc. (in parts, Lond. 1788 sq., 4 vols. 4to; 5th ed. Lond. 1822, 6 vols. 4to; new ed. Lond. 1841, 6 vols. 4to; often reprinted in England and America; also condensed in Jenks's Comprehensive Commentary);, \*Rosenmüller and Son, Scholia [on all the books except Samuel — Ezra] (O.T. by the son, Lips. 1788-1817, etc., 22 vols. 8vo; also abridged, by Lechler, Lips. 1828-36, 6 vols. 8vo; the N.T. by the father, Norimb. 1777, 6th ed. enlarged by the son, 1815-31, 5 vols 8vo); Brentano, Erklar. (Frkft. 1797-9, 13 vols. 8vo); Horst, Rullmann, Scherer, and others, ‘Commentar (Altenb. 1799-1809, 7 vols. 8vo); Alber, Interpretatio (Pesth, 1801-4, 16 vols. 8vo); Bulkley, Notes [chiefly Illustrations from the ancients] (ed. by Toulmin, Lond. 1802, 3 vols. 8vo); Priestley, Notes .(Northumb. 1803, 4 vols. 8vo); Coke, Commentary [mostly a reprint of Dodd] (Lond. 1806, 6 vols. 4to); Webster, [Rev. T.], Notes [chiefly from the Genevan Bible and Beza] (London, 1810, 4to); \*A. Clarke, Commentary (Lond. 1810-26, 8 vols. 4to; N. Y. 1811-25, 6 vols. 4to; new ed. Lond. and N.Y. 1832, 6 vols. 8vo; Lond. 1844, 6 vols. 4to and 8vo); Hewlett, Notes (London, 1811, 3 vols. 4to); Fawcett, Devotional Bible (London, 1811, 2 vols. 4to); Benson, Commentary [largely after Poole] (Lond. 1811-18, 5 vols. 4to; 6th ed. 1848, 6 vols. 8vo; N. Y. 1839, 5 vols. 8vo); Hawker, Commentary (Lond. 1816-22, 10 vols. 12mo, and later); Mrs. Cornwallis, Observations (London, 1817, 4 vols. 8vo); D'Oyly and Miant, Notes [chiefly compiled] (Oxf. 1817, 3 vols. 4to, and often since; N. Y. 1818-20, 2 vols. 4to; London, 1856,1861, 3 vols. 8vo); Von Meyer, Anmerkungen (F. ad M. 1819, 1822, 3 vols. 8vo); Anon. Erlaut. (Quedlinb. 1819-21, 5 vols. 8vo); the Richters' Hausbibel (Barm. 1820, 8vo); Mrs. Stevens, Comments (Knaresb. 1823-31, 20 vols. 8vo); Boothroyd, Version, etc. (Huddersf. 1824, 3 vols. 4to; Lond. 1853, 8vo); Williams, Cottage Bible (Lond. 1825-27, 3 vols. 8vo); Greenfield, Comprehensive Bible (Lond. 1827, 4to) —; Plumptre, Ser. mons (London, 1827, 2 vols. 8vo); Stokes, Commentary [chiefly from Scott] (London,  1835-36, 6 vols. 8vo and 12mo); Abbe Glaire, Notes, etc. [from various authors] (Par. 1835-38, 3 vols. 4to); Jenks, Comprehensive Commentary [chiefly an assemblage of Henry, Scott, and Doddridge] (Brattleb. 1835- 38, 5 vols. 8ro); Girdle. stone, Lectures (Lond. 1835-42, 8 vols. 8vo); Davidson, Pocket Commentary (Edinb. 1836, 3 vols. 24mo); Wellbeloved, Notes, etc. [Unitarian] (London, 1838, 2 vols. 8vo); \*Kitto, Pictorial Bible, etc. [valuable for Illustrations of Oriental customs] (Lond. 1838-39, 4 vols. 4to; 1855, 4 vols. 8vo; also without the text, as Illustrated Commentary, Lond. 1840, 5 vols. 8vo); Cobbin, Condensed Commentary (2d ed. Lond. 1839, 8vo); also Portable Commentary (Lond. 1846, 12mo); Abbe MIigne, Commentarius [chiefly compiled] (Paris, 1839-43, 27 vols. 8vo); \*Simeon, Discourses [mostly practical] (Lond. 1840, 21 vols. 8vo); Sutcliffe, Commentary (5th ed. Lond. 1850, 2 vols. 8vo; 1854, 1 vol. 8vo); Bunsen, Bibelwerk [intended as a popular elucidation — learned and ingenious, but extravagant] (Lpz. 1858 sq., 9 vols. [18 half vols.] 8vo [pt. i, translation; ii, exposition; iii, history, with suppl. Atlas]); Lange, Bibelwerk [mostly theological and homiletical] (Bielefeld, 1864 sq., 8vo [a large part of the N.T. has been issued, and several books of the O.T., in successive volumes, a considerable number of which have been translated in Clark's Foreign Theol. Lib., Edinb., and some of them in N.Y., greatly enlarged and improved under the editorship of Dr. Schaff]); Wordsworth, Notes (Lond. 1865 sq., 8vo); Jamieson, etc., Commentary (Lond. 1868 sq., 8vo).

## Commentators, Ancient[[@Headword:Commentators, Ancient]]

             SEE INTERPRETATION, BIBLICAL.

## Commerce[[@Headword:Commerce]]

             a word that does not occur in the Auth. Vers., which uses the term “trade” or “traffic;” but the idea is designated by two Heb. words:

1. רְכֻלָּה, rekullah' (Gesenius, Thes. Heb. p. 1289); Sept. in Eze 26:12, τὰ ὑπάρχοντα, Vulg. negotiationes; in 27:5, 16, 18, ἐμπορία, negotiatio; from רָכִל, rakal', to travel (on foot);

2. סְחֹרָה, sechorah' (Gesen. ib. p. 946), Sept. ἐμπορία, Vulg. negotiatio, Eze 27:15; from סָחִר, sachar', to travel (migrate). SEE TRADE.

1. Commerce, in its usual acceptation, means the exchange of one thing for another — the exchange of what we have to spare for what we want, in whatever country it is produced. The origin of commerce must have been  nearly coeval with the world. As pasturage and agriculture were the only employments of the first inhabitants, so cattle, flocks, and the fruits of the earth were the only objects of the first commerce, or that species of it called barter. It would appear that some progress had been made in manufactures in the ages before the flood. The building of a city or village by Cain, however insignificant the houses may have been, supposes the existence of some mechanical knowledge. The musical instruments, such as harps and organs, the works in brass and in iron exhibited by the succeeding generations, confirm the belief that the arts were considerably advanced. The construction of Noah's ark, a ship of three decks, covered over with pitch, and much larger than any modern effort of architecture, proves that many separate trades were at that period carried on. There must have been parties who supplied Noah and his three sons with the great quantity and variety of materials which they required, and this they would do in exchange for other commodities, and perhaps money. That enormous pile of building, the tower of Babel, was constructed of bricks, the process of making which appears to have been well understood. Some learned astronomers are of opinion that the celestial observations of the Chinese reach back to 2249 years before the Christian era; and the celestial observations made at Babylon, contained in a calendar of above nineteen centuries, transmitted to Greece by Alexander, reach back to within fifteen years of those ascribed to the Chinese. The Indians appear to have had observations quite as early as the Babylonians. SEE ANTEDILUVIANS.

Such of the descendants of Noah as lived near the water may be presumed to have made use of vessels built in imitation of the ark — if, as some think, that was the first floating vessel ever seen in the world — but on a smaller scale, for the purpose of crossing rivers. In the course of time the descendants of his son Japheth settled in “the isles of the Gentiles,” by which are understood the islands at the east end of the Mediterranean Sea, and those between Asia Minor and Greece, whence their colonies spread into Greece, Italy, and other Western lands. SEE ETHNOLOGY.

In short, from the time that men began to live in cities, trade, in some shape, must have been carried on to supply the town-dwellers with necessaries (see Heeren, Afr. Nat. 1:469); but it is also clear that international trade must have existed and affected to some extent even the pastoral nomade races, for we find that Abraham was rich, not only in cattle, but in silver, gold, and gold and silver plate and ornaments (Gen 13:2; Gen 24:22; Gen 24:53); and further, that gold and silver in a  manufactured state, and silver, not improbably in coin, were in use both among the settled inhabitants of Palestine, and the pastoral tribes of Syria at that date (Gen 20:16; Gen 23:16; Gen 38:18; Job 42:11), to whom those metals must in all probability have been imported from other countries (Hussey, Anc. Weights, c. 12:3, p. 193; Kitto, Phys. Hist. of Pal. p. 109, 110; see Herod. 1:215). SEE CITY.

2. Among trading nations mentioned in Scripture, Egypt holds in very early times a prominent position (see Hubbard, Commerce of Ancient Egypt, in the Biblical Repository, April, 1836), though her external trade was carried on, not by her own citizens, but by foreigners, chiefly of the nomade races (Heeren, Afr. Nat. 1:468; 2:371, 372). It was an Ishmaelite caravan, laden with spices, which carried Joseph into Egypt, and the account shows that slaves formed sometimes a part of the merchandise imported (Gen 37:25; Gen 39:1; Job 6:19). From Egypt it is likely that at all times, but especially in times of general scarcity, corn would be exported, which was paid for by the non-exporting nations in silver, which was always weighed (Gen 41:57; Gen 42:3; Gen 42:25; Gen 42:35; Gen 43:11-12; Gen 43:21). These caravans also brought the precious stones as well as the spices of India into Egypt (Exo 25:3; Exo 25:7; Wilkinson, Anc. Eg. 2:235, 237). Intercourse with Tyre does not appear to have taken place till a later period, and thus, though it cannot be determined whether the purple in which the Egyptian woolen and linen cloths were dyed was brought by land from Phoenicia, it is evident that colored cloths had long been made and dyed in Egypt, and the use, at least, of them adopted by the Hebrews for the tabernacle as early as the time of Moses (Exo 25:4-5; comp. Heeren, Asiat. Nat. 1:352; see Herod. 1:1). The pasture-ground of Shechem appears from the story of Joseph to have lain in the way of these caravan journeys (Gen 37:14; Gen 37:25), probably a thoroughfare from Damascus. SEE CARAVAN.

At the same period it is clear that trade was carried on between Babylon and the Syrian cities (see Hubbard, Commerce of Anc. Bab. in the Biblical Repos. July, 1837), and also that gold and silver ornaments were common among the Syrian and Arabian races; a trade which was obviously carried on by land-carriage (Num 31:50; Jos 7:21; Jdg 5:30; Jdg 8:24; Job 6:19). SEE BABYLON.

Sidon, which afterwards became so celebrated for the wonderful mercantile exertions of its inhabitants, was founded about 2200 years before the  Christian aera. The neighboring mountains, being covered with excellent cedar-trees, furnished the best and most durable timber for ship-building. The inhabitants of Sidon accordingly built numerous ships, and exported the produce of the adjoining country, and the various articles of their own manufacture, such as fine linen, embroidery, tapestry, metals, glass, both colored and figured, cut, or carved, and even mirrors. They were unrivaled by the inhabitants of the Mediterranean coasts in works of taste, elegance, and luxury. Their great and universally acknowledged pre-eminence in the arts procured for the Phoenicians, whose principal seaport was Sidon, the honor of being esteemed, among the Greeks and other nations, as the inventors of commerce, ship-building, navigation, the application of astronomy to nautical purposes, and particularly as the discoverers of several stars nearer to the north pole than any that were known to other nations; of naval war, writing, arithmetic, book-keeping, measures and weights-to which, it is probable, they might have added money. SEE SIDON.

The earliest accounts of bargain and sale reach no higher than the time of Abraham, and his transaction with Ephron. He is said to have weighed unto him “400 shekels of silver, current money with the merchant” (Gen 23:16). The word merchant implies that the standard of money was fixed by usage among merchants, who comprised a numerous and respectable class of the community. Manufactures were by this time so far advanced that not only those more immediately connected with agriculture, such as flour ground from corn, wine, oil, butter, and also the most necessary articles of clothing and furniture, but even those of luxury and magnificence, were much in use, as appears by the ear-rings, bracelets of gold and of silver, and other precious things presented by Abraham's steward to Rebecca (Gen 24:22; Gen 24:53.) SEE BARGAIN.

In the book of Job, whose author, in the opinion of the most learned commentators, resided in Arabia, and was nearly contemporary with Abraham, much light is thrown upon the commerce, manufactures, and science of the age and country in which he lived. There is mention of gold, iron, brass, lead, crystal, jewels, the art of weaving, merchants, gold brought from Ophir, which implies commerce with a remote country, and topazes from Ethiopia; ship-building, so far improved that some ships were distinguished for the velocity of their motion; writing in a book, and engraving letters or writing on plates of lead and on stone with iron pens, and also seal-engraving; fishing with hooks, and nets, and spears; musical  instruments, the harp and organ; astronomy, and names given to particular stars. These notices tend to prove that, although the patriarchal system of making pasturage the chief object of attention was still maintained by many of the greatest inhabitants where the author of the book of Job resided, the sciences were actively cultivated, the useful and ornamental arts in an advanced state, and commerce prosecuted with diligence and success; and this at a period when, if the chronology of Job is correctly settled, the arts and sciences were scarcely so far advanced in Egypt, from whence, and from the other countries bordering upon the eastern part of the Mediterranean Sea, they afterwards gradually found their way into Greece. SEE JOB.

The inhabitants of Arabia appear to have availed themselves at a very early period of their advantageous situation between the two fertile and opulent countries of India and Egypt, and to have obtained the exclusive monopoly of a very profitable carrying trade between those countries. They were a class of people who gave their whole attention to merchandise as a regular and established profession, and traveled with caravans between Arabia and Egypt, carrying upon the backs of camels the spiceries of India, the balm of Canaan, and the myrrh produced in their own country, or of a superior quality from the opposite coast of Abyssinia-all of which were in great demand among the Egyptians for embalming the dead, in their religious ceremonies, and for ministering to the pleasures of that superstitious and luxurious people. The merchants of one of these caravans bought Joseph from his brothers for twenty pieces of silver, and carried him into Egypt. The southern Arabs were eminent traders, and enjoyed a large proportion, and in general the entire monopoly, of the trade between India and the western world from the earliest ages, until the system of that important commerce was totally overturned when the inhabitants of Europe discovered a direct route to India by the Cape of Good Hope. SEE ARABIA.

At the period when Joseph's brethren visited Egypt, inns were established for the accommodation of travelers in that country and in the northern parts of Arabia. The more civilized southern parts of the peninsula would no doubt be furnished with caravanserais still more commodious. SEE CARAVANSERAI.

During the residence of the Israelites in Egypt manufactures of almost every description were carried to great perfection. Flax, fine linen,  garments of cotton, rings and jewels of gold and silver, works in all kinds of materials, chariots for pleasure, and chariots for war, are all mentioned by Moses. They had extensive manufactories of brick. Literature was in a flourishing state; and, in order to give an enlarged idea of the accomplishments of Moses, it is said he was “learned in all the wisdom of the Egyptians” (Act 12:22). SEE EGYPT.

The expulsion of the Canaanites from a great part of their territories by the Israelites under Joshua led to the gradual establishment of colonies in Cyprus, Rhodes, and several islands in the AEgean Sea; they penetrated into the Euxine or Black Sea, and, spreading along the shores of Sicily, Sardinia, Gaul, Spain, and Africa, established numerous trading places, which gradually rose into more or less importance. At this period mention is first made of Tyre as a strong or fortified city, whilst Sidon is dignified with the title of Great. SEE CANAANITE.

The rising prosperity of Tyre soon eclipsed the ancient and long-flourishing commercial city of Sidon. About 600 years before Christ her commercial splendor appears to have been at its height, and is graphically described by Ezekiel (). The imports into Tyre were fine linen from Egypt; blue and purple from the isles of Elishah; silver, iron, tin, and lead from Tarshish-the south part of Spain; slaves and brazen vessels from Javan or Greece, Tubal, and Meshech; horses, slaves bred to horsemanship, and mules from Togarmah; emeralds, purple, embroidery, fine linen, corals, and agates from Syria; corn, balm, honey, oil, and gum from the Israelites; wine and wool from Damascus; polished ironware, precious oils, and cinnamon from Dan, Javan, and Uzal; magnificent carpets from Dedan; sheep and goats from the pastoral tribes of Arabia; costly spices, some the produce of India, precious stones, and gold from the' merchants of Sheba or Sabaea, and Ramah or Regma, countries in the south part of Arabia; blue cloths, embroidered works, rich apparel in corded cedar-chests, supposed to be original India packages, and other goods from Sheba, Ashur, and Chilmad, and from Haran, Canneh, and Eden, trading ports on the south coast of Arabia. The vast wealth that thus flowed into Tyre from all quarters brought with it its too general concomitants-extravagance, dissipation, and relaxation of morals. SEE TYRE.

The subjection of Tyre, “the renowned city which was strong in the sea, whose merchants were princes, whose traffickers were the honorable of the earth,” by Cyrus, and its subsequent overthrow by Alexander, after a  determined and most formidable resistance, terminated alike the grandeur of that city and the history of ancient commerce, as far as they are alluded to in Scripture. (See Anderson's History of Commerce, Lond. 1764, and latest 1801; Vincent's Commerce and Navigation of the Indian Ocean, Lond. 1807; Heeren's Researches; Barnes on the Ancient Commerce of Western Asia, in the Biblical Repository, Oct. 1840, Jan. 1841; Gilbert, Lects. on Anc. Commerce, Lond. 1847.) SEE ALEXANDER.

3. Until the time of Solomon the Hebrew nation may be said to have had no foreign trade (see Tychsen, De Comm. et Nav. Hebreorum, in the Con. Soc. Gott. 1808, p. 150-79). Foreign trade was indeed contemplated by the Law, and strict rules for morality in commercial dealings were laid down by it (Deu 28:12; Deu 25:13-16; Lev 19:35-36), and the tribes near the sea and the Phoenician territory appear to have engaged to some extent in maritime affairs (Gen 49:13; Deu 33:18; Jdg 5:17); but the spirit of the Law was more in favor of agriculture and against foreign trade (Deu 17:16-17; Leviticus 25; see Josephus, Apion, 1:12). SEE ALLIANCE.

During the reign of David, king of Israel, that powerful monarch disposed of a part of the wealth obtained by his conquests in purchasing cedar- timber from Hiram, king of Tyre, with whom he kept up a friendly correspondence while he lived. He also hired Tyrian masons and carpenters for carrying on his works. SEE DAVID. Solomon, however, organized an extensive trade with foreign countries, but chiefly, at least so far as the more distant nations were concerned, of an import character. He imported linen yarn, horses, and chariots from Egypt. Of the horses, some appear to have been resold to Syrian and Canaanitish princes. For all these he paid gold, which was imported by sea from India and Arabia by his fleets in conjunction with the Phoenicians (1Ki 10:22-29; see Gesenius, Thes. Heb. p. 1202; comp. Heeren, As. Nat. 1:334). It was by Phoenicians also that the cedar and other timber for his great architectural works was brought by sea to Joppa, whilst Solomon found the provisions necessary for the workmen in Mount Lebanon (1Ki 5:6; 1Ki 5:9; 2Ch 2:16). The united fleets used to sail into the Indian Ocean every three years from Elath and Eziongebler, ports on the AElanitic gulf of the Red Sea, which David had probably gained from Edom; and they brought back gold, silver, ivory, sandal-wood, ebony, precious stones, apes, and peacocks. Some of these may have come from India and Ceylon, and some from the coasts of the Persian Gulf and the east coast of Africa (2Sa 8:14;  1Ki 9:26; 1Ki 10:11; 1Ki 10:22; 2Ch 8:17; see Herod. 3:114; comp. Livingstone, Travels, p. 637, 662). SEE OPHIR.

But the trade which Solomon took so much pains to encourage was not a maritime trade only. He built; or more probably fortified, Baalbek and Palmyra; the latter at least expressly as a caravan station for the land- commerce with eastern and south-eastern Asia (1Ki 9:18). SEE SOLOMON.

After his death the maritime trade declined, and an attempt made by Jehoshaphat to revive it proved unsuccessful (1Ki 22:48-49). SEE TARSHISH. We know, however, that Phoenicia was supplied from Judaea with wheat, honey, oil, and balm (1Ki 5:11; Eze 27:17; Act 12:20; see Josephus, War, 2:21, 2; Life, 13), whilst Tyrian dealers brought fish and other merchandise to Jerusalem at the time of the return from captivity (Neh 13:16), as well as timber for the rebuilding of the Temple, which then, as in Solomon's time, was brought by sea to Joppa (Ezr 3:7). Oil was exported to Egypt (Hos 12:1), and fine linen and ornamental girdles of domestic manufacture were sold to the merchants (Pro 31:24). The successive invasions to which Palestine was subjected, involving both large abstraction of treasure by invaders, — and heavy imposts on the inhabitants to purchase immunity or to satisfy demands for tribute must have impoverished the country from time to time (under Rehoboam, 1Ki 14:26; Asa 15; 18; Joash, 2Ki 12:18; Amaziah, 2Ki 14:13; Ahaz, 2Ki 16:8; Hezekiah, 2Ki 18:15-16; Jehoahaz and Jehoiakim, 2Ki 23:33; 2Ki 23:35; Jehoiachin, 2Ki 24:13); but it is also clear, as the denunciations of the prophets bear witness, that much wealth must somewhere have existed in the country, and much foreign merchandise have been imported; so much so that, in the language of Ezekiel, Jerusalem appears as the rival of Tyre, and through its port, Joppa, to have carried on trade with foreign countries (Isa 2:6; Isa 2:16; Isa 3:11; Isa 3:23; Hos 12:7; Eze 26:2; Jon 1:3; comp. Heeren, As. Nat. i, p. 328). SEE PHOENICIA.

Under the Maccabees Joppa was fortified (1Ma 14:34), and later still Caesarea was built and made a port by Herod (Joseph. Ant. 15:9, 6; Act 27:2). Joppa became afterwards a haunt for pirates, and was taken by Cestius; afterwards by Vespasian, and destroyed by him (Strab. 16, p. 759; Josephus, War, 2:18,10; 3:9, 1). SEE PALESTINE.

4. The internal trade of the Jews, as well as the external, was much promoted, as was the case also in Egypt, by the festivals, which brought large numbers of persons to Jerusalem, and caused great outlay in victims for sacrifices and in incense (1Ki 8:63; comp. Heeren, As. Nat. 2:363). SEE FESTIVAL.

The places of public market were, then as now, chiefly the open spaces near the gates, to which goods were brought for sale by those who came from the outside (Neh 13:15-16; Zep 1:10). SEE GATE.

The traders in later times were allowed to intrude into the Temple, in the outer courts of which victims were publicly sold for the sacrifices (Zec 14:21; Mat 21:12; Joh 2:14). SEE TEMPLE.

In the matter of buying and selling great stress is laid by the Law on fairness in dealing. Just weights and balances are stringently ordered (Lev 19:35-36; Deu 25:13-16). Kidnapping slaves is forbidden under the severest penalty (Exo 21:16; Deu 24:7). Trade in swine was forbidden by the Jewish doctors (see Surenhusius, Mischna, de danme. c. 7, vol. 4:60; Lightfoot, Flor. Heb. on Mat 8:33; Saalschutz, Arch. Hehr. c. 15, 16). SEE MERCHANT.

## Commerce, Christian Views Of[[@Headword:Commerce, Christian Views Of]]

             It would be difficult to find in the Bible a passage that disparages trade, whether with or without a handicraft. In the Old Testament as the calling of Bezaleel and Aholiab puts the highest honor on the skill of the artisan, so the ordinary processes of trade are no less sanctified by connecting them with God and his law (Lev 19:35-36; Deu 25:13-15; Pro 4:1; Pro 16:10; Pro 16:23; Pro 31:24; Mic 6:11). Nor is it amiss to observe that the Jewish custom, still prevalent, of bringing up every boy, without exception, to a business, trade, or handicraft, appears to be immemorial, and may serve to explain both the calling by our Lord of fishermen as apostles, and his own training as a carpenter (Mar 6:3), as well as the tent-making of Paul, Aquila, and Priscilla (Act 18:3). No incompatibility, therefore, between the exercise of a trade and the Christian calling, whether among the laity or the clergy, can be coeval with the Church, and all legislation to this effect must belong to what may be termed the secondary, not the primary, aera of its development. The places in which the gospel seems to have preferably taken root were busy commercial cities, such as Antioch, Corinth, Ephesus. The age in which Christianity forced itself on the notice of the pagan world, and was honored with imperial persecution, the time of Nero, was also one of great commercial activity. Under the later emperors trade was looked upon as an occupation of inferior dignity. A constitution of Theodosius and Valentinian (A.D. 436) required all bankers, jewellers, dealers in silver or clothing, apothecaries, and other traffickers to be removed from provincial offices, "in order that every place of honor and official service (militia) should be cleared of the like contagion." Traders generally, except the metropolitan bankers, were again excluded from the militia by a  constitution of Justin.. Soldiers, conversely, were, by a constitution of Leo (A.D. 458), forbidden to trade; and a constitution of Honorius and Theodosius forbade men of noble birth, conspicuous dignity, or hereditary wealth, to exercise a trade. The exercise of the smaller trades and handicrafts often differed little from slavery. A constitution of the emperor Constantine (A.D. 329) speaks of freedmen — artificers belonging to the state — and desires them to be brought back, if enticed out of the city where they reside. The bakers seem to have been in an almost lower condition still, since their status is expressly treated as servile. Curiously enough, the swineherds of the capitals, as carrying on a labor for the benefit of the Roman people, were specially exempted from all sordid duties. Ironworkers were to be marked in the arm, and formed also a hereditary caste, the admission to which was regulated with especial care. In. the interior of the empire trade was not only restricted by monopolies which under Justinian were carried to a cruel height, but by the reservation of various articles for imperial use, as gold and silver tissue or embroidery, and the dye of the "holy murex." Buying and selling seems to have been in a great measure carried on at fairs and in markets. Fairs were often held on saints' days, though St. Basil condemns the practice; thus, there was a fair in Lucania on the birthday of St. Cyprian; a thirty days' fair free of toll in Edessa at the feast of St. Thomas the Apostle, etc. Notwithstanding the low estimation in which trade was held it seems clear that, until Justinian's time, at least, it was not held civilly incompatible with the clerical office. Hippolytus (3d century) shows us the future pope Calixtus, set up by Carpophorus as a banker, holding his bank in the "Piscina Publica," and receiving deposits from widows and brethren. A law of Constantine and Julian, indeed (A.D. 357), sought to compel trader clerics, among others, to devote their gains to charitable uses. The. next passage indicates a custom still more strange to us that of workshops, and even taverns, being kept for the benefit of the Church. Other enactments indicate to us the extent of the trade which was carried on in the eastern capital on this behalf, and the singular character of a portion of it. In consideration of the cathedral undertaking what in modern French parlance would be termed the "Pompes Funebres," Constantine granted to it nine hundred and eighty workshops, of the various trades of the city, to be held free of all tax; Anastasius added one hundred and fifty more. The guilds of the city complained that the number of tax-free establishments was ruining them. It is clear that in the 6th century a very considerable amount of trade, including the liquor traffic, was carried on on behalf of the Church and its  charitable establishments in the capital of the eastern empire. If we turn from the Roman to the barbarian world, the codes of the latter till the time of Charlemagne scarcely contain an allusion to trade.

One form of trade was always forbidden by the Church — that of earning a livelihood by usury. SEE USURY. In other respects it was long before trade was deemed by the Church itself incompatible with clerical functions, though the fathers might inveigh against it as a form of worldliness. The growth of some general feeling on the subject is, however, to be traced in the Council of Elvira (A.D. 305), which forbids bishops, priests, and deacons to depart from their places for the sake of trade, or to go round the provinces seeking lucrative markets. To obtain their livelihood they may, indeed, send a son, a freedman, an agent, or any one else; and if they wish to trade let them do so within the province. The main object clearly was to preserve to their flocks the benefits of their ministrations, not to put dishonor on trading itself. A collection of decrees of very doubtful authority, attributed to the Nicene council, contains among its "statutes for priests," a provision that the priest shall not be a barber, a surgeon, or a worker in iron, the two former prohibitions turning, probably, on blood- letting in its most literal form, the latter on the providing instruments for bloodshed.

The fourth Council of Carthage (A.D. 397) forbids clerics to go to markets, except to buy, under pain of degradation, but at the same time enacts that "a cleric, however learned in the word of God, shall seek his livelihood by means of a handicraft;" that "a cleric shall provide for himself food and clothing by a handicraft or by agriculture, without detriment to his office;" and that "all clerics who have strength to work shall learn both handicrafts and letters." These enactments indicate that, at all events in this quarter of the Church, a distinction was made between trade and handicrafts, and that the exercise of the former by clerics was restrained, while the latter was enjoined.

By the time of the Council of Chalcedon (A.D. 451) the line between "secular" and "religious" employments appears to have become much more sharply marked. The 3d canon speaks of clerics who for filthy lucre carry on secular business, and forbids them to do so — a prohibition which would seem to include every form of trade, but which cannot have been so considered, since the Council of Chalcedon is expressly named as one of the four to whose canons force of law is given by Justinian's code (A.D.  533), which expressly recognises both clerical trading and trading on behalf of the Church.

In the West, however, the feeling against clerical trading became continually stronger; a letter of pope Gelasius I. (A.D. 492-496) to the bishops of Lucania speaks of his having heard from Picenum that very many clerics there are occupied with dishonorable business and filthy lucre, and enjoins them to abstain from unworthy gain, and from every device or desire of business of any kind, or else from the fulfilment of clerical functions. The Council of Tarragona (A.D. 516) enacts that "whosoever will be in the clergy, let him not be careful to buy too cheap or sell too dear, or let him be removed from the clergy." A further provision implies a prohibition both of trade and of usury. The third Council of Orleans (A.D. 538) iln like manner forbids clerics from the rank of deacons upwards to carry on business like public traders, or to carry on a forbidden business under another's name. In spite of these enactments, we find in the letters of Gregory the Great (A.D. 590-603) mention made of a ship-building bishop in Campania.

The capitularies of Charlemagne (mostly, if not always, invested with the sanction of the Church) deal repeatedly with the subject of trade. The ecclesiastical capitulary of 789 enacts that measures and weights be equal and just, "whether in cities or whether in monasteries, whether for giving or whether for receiving." The Frankfort Capitulary of 794 is one of several which attempt to fix the prices of victuals. The pitch of actual cruelty is reached in the "Capitula de Judaeis," where every Jew is forbidden to have money in his house, to sell wine, victuals, or any other thing, under pain of confiscation of all his goods, and imprisonment, till he come into the imperial presence. The utter absence of all notion of a possible right to freedom in trading is well expressed in one of the Capitula published A.D. 803: "That no man presume to sell or buy or measure otherwise than as the lord emperor has commanded."

Markets are not to be held on the Lord's day (various councils of the 9th century), except where they have been held of old and lawfully. Forestalling for covetousness' sake is forbidden (Capitulary of Aix- laChapelle of 809). The Council of Friuli (A.D. 791) even forbade generally the carrying on of secular business to an immoderate extent.

Presbyters were by one capitulary forbidden to trade, or gather riches in any wise by filthy lucre (A.D. 806). On the other hand the Council of  Mayence (A.D. 813) more guardedly forbids clerics and monks to have unjust weights or measures, or to carry on an unjust trade; "nevertheless a just trade is not to be forbidden, on account of divers necessities for we read that the holy apostles traded," the rule of St. Benedict being referred to as a further authority. Trade was, however, forbidden to penitents, "because it is difficult that between the dealing of seller and buyer sin should not intervene."

The exact meaning of some of the later texts above referred to is rendered somewhat doubtful through the gradual narrowing of the term negotium and its derivatives, from the sense of business in its widest meaning to the specific one of trade. They show, however, that while the vocations of the early apostles were still remembered, and the rule of St. Benedict had raised the dignity of labor itself, the growing Judaistic distinction between "secular" and "religious" acts and matters, so foreign to the true spirit of Christianity, had by the 9th century begun to render the very idea of trade incompatible with the clerical calling, not so much, as in early times, by reason of its distracting the minister from his sacred functions, as on account of a supposed inherent dishonor attached to it. A comparison with civil legislation shows that the distinction is in itself a result of the secularizing of the Church. The ultra-refined officialism of the later Roman empire, which made the sovereign the only source of honor, and excluded the independent trader (one specially rich class excepted) even from the merely civil militia, on the one hand the rude savagery of the barbarian on the other, which looked upon war and warlike sports as the only employments worthy of a man, and almost utterly ignored in legislation the very existence of the trader must both, whatever phenomena to the contrary may present themselves in Justinian's code, have reacted profoundly upon the spirit of the Church. The service of God, which soon claimed the title of a militia, must have the exclusiveness of one, whether the term were used in the Roman official sense or in the warlike barbarian one; whatever was incompatible with the dignity of the functionary of an earthly sovereign, of the soldier of an earthly chief, must be incompatible also with that of a minister of God, a soldier in his host. At the same time the influenice of this distinction had not gone so far as to exclude the whole realm of trade from Church solicitude, and it is remarkable to observe in the canons of French councils of the beginning of the 9th century similar enactments against dishonesty in trade to those of the Pentateuch. SEE COVETOUSNESS; SEE DEBTOR.

## Commination[[@Headword:Commination]]

             an office in the Liturgy of the Church of England, which contains God's threatenings against impenitent sinners. It is directed to be used on the first day of Lent, and at other times, as the ordinary shall appoint. It is called Comrnination from the opening Exhortation to Repentance, in which the curses of God against sin are recited. The office for “A Commination, or denouncing of God's anger and judgments against sinners,” was left out of the American Prayer-book, but the three concluding prayers of that office were introduced into the service for Ash Wednesday, immediately after the Collect for that day. See Procter on Common Prayer, 429; Hook, Church Dictionary, s.v.; Eden, Churchman's Dictionary, s.v.

## Comminerell, Johann Paul[[@Headword:Comminerell, Johann Paul]]

             a German theologian, was born at Heilbronn, July 29, 1720. He studied at Tiibingen, where he took his degrees in 1739; then travelled through Germany, England, and Holland. On his return he performed various ecclesiastical functions, especially at Carlsruhe. He died at Goppingen in 1774, leaving, Heilige Kanzel Reden fiber dans erste Bach Mose (Carlsruhe, 1783): — Acht Predigten fiber den Propheten Iesaiam. See Hoefer, Nouv. Biog. Generale, s.v.

## Comministri[[@Headword:Comministri]]

             are the presbyters in the early Christian Church who assisted in the administratioin of the sacraments. Subsequently they regularly administered the ordinances themselves. SEE PRESBYTER.

## Commissary[[@Headword:Commissary]]

             1. In the Church of England, an officer who fills the bishop's place in exercising ecclesiastical jurisdiction, in places so far distant from the chief city that the chancellor cannot call the people to the bishop's principal  consistory court without great trouble to them. — Eden, Churchman's Dictionary, s.v.

2. In the Church of Rome, archbishops, bishops, or other dignitaries are deputed as Papal Commissaries for the exercise of functions properly belonging to the pope; and in the same manner bishops may depute episcopal commissaries. If they are deputed for one particular act they are temporary commissaries (commissarii temporarii). If several individuals are conjointly deputed for such a function they are called a commissions. If persons are clothed by the pope, or by a bishop, with power to exercise regularly functions belonging to them, they are called perpetual commissaries (commissarii perpetui). See Wetzer und Welte, Kirchen-Lex. 2:714.

## Commission[[@Headword:Commission]]

             1. דָּת, dath (a mandate, Ezr 8:36; elsewhere “decree,” etc.); 2. ἐπιτροπἠ) (full charge, Act 26:12).

## Commission, Ecclesiastical[[@Headword:Commission, Ecclesiastical]]

             SEE COMMISSARY.

## Commissioner[[@Headword:Commissioner]]

             a gloss rendering (1Ma 2:25) for ἀνήρ, man, i.e. officer.

## Commistio (or Commixtio)[[@Headword:Commistio (or Commixtio)]]

             In the Roman missal, after the breaking of the host, SEE FRACTION, the priest places a particle in the chalice, saying to himself, "May this commixtion and consecration of the body and blood of our Lord Jesus Christ avail to us who receive it unto life eternal." This practice appears to be an ancient one, and to be considered as a kind of consecration (q.v.). It is found in the liturgy of St. James, where the priest, after breaking the bread, places the portion which he holds in his right hand in the chalice, saying, "The union of the all-holy body and precious blood of our Lord and God and Saviour Jesus Christ." The fourth Council of Toledo (A.D. 633), canon 18, orders the commixtion to take place between the Lord's Prayer and the benediction. Cranmer explained the ceremony as signifying the joining together of Christ's body and blood at the resurrection, which before were severed at the time of his passion.

## Commodianus[[@Headword:Commodianus]]

             a Christian historian, supposed to have been born in Africa in the second half of the 3d century, and to have been converted from heathenism. He wrote; in a sort of acrostic verse, LXXX instructiones adv. gentium deos, which ridicules heathenism and exhorts the Christians to lead a pure life. It also contains Chiliastic notions, and gives out the idea that Nero was the Antichrist. It is one of the oldest monuments of Christian history. It was published by Rigalt (1650); by Priorius, together with the works of Cyprian (Paris, 1666); by Schurzfleisch (Wittenb. 1704, 4to); and by Davisius (Cambridge, 1711). See Clarke, Succession of Sac. Lit. 1:171; Wetzer u. Welte, Kirch-Lex. 2:715.

## Commodus Lucius AElius Aurelius[[@Headword:Commodus Lucius AElius Aurelius]]

             a Roman emperor, was born A.D. 161, and succeeded his father, Mark Aurelius, as emperor in 180. From early youth he was noted for weakness of character, licentiousness, and cruelty. His father was the first emperor who issued a decree of persecution against the Christians. On the accession to the throne of Commodus the persecution ceased, owing, it was said, to the influence of his concubine, Marcia. According to Irenaeus, Christians were found during the reign of Commodus even in the palace, and in the service of the emperor. But, though Commodus did not decree to persecute the Christians, there were laws according to which Christians who were informed against were to be tried. Thus the learned senator Apollonius, who was informed against by one of his slaves, was condemned to death. Partial persecutions during the reign of Commodus are mentioned by Tertullian, and Irenaeus likewise speaks of martyrs of this time. But, as Commodus was supposed to be favorably disposed toward the Christians, the governors of the provinces felt no inclination to carry out the laws against the Christians. — Wetzer u. Welte, Kirch.-Lex. 2:717.

## Common[[@Headword:Common]]

             (κοινός). The Greek term properly signifies what belongs to all (as in Wisdom of Solomon 6:3, κοινὸς ἀήρ), but the Hellenists applied it (like the Hebrew הֹל) to what was profane, i.e. not holy, and therefore of common or promiscuous use (Act 10:14). They also applied the term to what was inpure, whether naturally or legally (as in Mar 7:2, compared with 1Ma 1:47; 1Ma 1:62). Finally, it was used of meats forbidden, or such as had been partaken of by idolaters, and which, as they rendered the partakers thereof impure, were themselves called κοινά (common), and ἀκάθαρτα (unclean) (see Kuinil on Act 10:14). SEE CLEAN.

## Common House (or Parlor)[[@Headword:Common House (or Parlor)]]

             in a monastery is the calefactory; a common room, with a fire in winter, for the monks.

## Common Life[[@Headword:Common Life]]

             SEE BRETHREN OF THE COMMON LIFE.

## Common Lot Brothers Of The[[@Headword:Common Lot Brothers Of The]]

             SEE BRETHREN OF THE COMMON LIFE.

## Common Prayer[[@Headword:Common Prayer]]

             the service-book of the Church of England and of the Protestant Episcopal Church. It is so called because it contains the prayers which the members of those churches use in common, as distinguished from their devotions as private individuals. In the view of those churches, the devotions of separate families or persons may be conducted in any mode which best suits the circumstances of each; but joint worship, common prayer, must be in forms on which all are previously agreed, because these alone can equally express common wants (see Canons 4, 38, and 98, Church of England, on the obligation to use the Book of Common Prayer. Eden, Churchman's Dictionary, s.v.). As to the question of the value of such forms, SEE FORMS OF PRAYER. On liturgies proper (i.e. communion service), SEE LITURGY. We give here a brief sketch of the history of English and American Prayer-books.

I. The English Prayer-book. — The “Common Prayer” contains, in one volume, the articles of faith, and all the rites, ceremonies, and prescribed forms of the Church of England; and it is thus not only a Prayerbook, but a Ritual and Confession of Faith. Before the Reformation, the Missals, Breviaries, etc., of the Church of Rome were in use in England. In 1537 the Convocation put forth, in English, “The godly and pious Institution of a Christian Man,” containing the Lord's Prayer, the Creed, the Commandments, and the Ave Maria. In 1547, the first of Edward VI, a committee was appointed to draw up a liturgy in English, free from Popish errors. Cranmer, Ridley, and other eminent reformers were of this committee, and their book was confirmed in Parliament in 1548. This is known as the first Prayer-book of Edward VI. Great part of it was taken from the old services used in England before the Reformation; but the labors of Melancthon and Bucer helped to give the book its Protestant form. “About the end of the year 1550 exceptions were taken against some parts of this book, and archbishop Cranmer proposed a new review. The principal alterations occasioned by this second review were the addition of the Sentences, Exhortation, Confession, and Absolution, at the beginning of the morning and evening services, which in the first Common Prayer- book began with the Lord's Prayer; the addition of the Commandments at  the beginning of the communion office; the removing of some rites and ceremonies retained in the former book, such as the use of oil in confirmation, the unction of the sick, prayers for the departed souls, the invocation of the Holy Ghost at the consecration of the eucharist, and the prayer of oblation that used to follow it; the omitting the rubric that ordered water to be mixed with the wine, with several other less material variations. The habits, likewise, which were prescribed in the former book were in this laid aside; and, lastly, a rubric was added at the end of the communion office to explain the reason of kneeling at the sacrament” (Hook). The liturgy, thus revised and altered, was again confirmed by Parliament A.D. 1551; This is cited as the second Prayer-book of Edward VI. See Cardwell, Two Books of Common Prayer set forth under Edward VI compared (Lond. 1838, 8vo); Ketley, The two Liturgies, A.D. 1549 and 1552 (edited for the Parker Society, 8vo, 1844). SEE CRANMER.

Queen Mary, on her accession, repealed the acts of Edward, and restored the Romanist prayer-book. “On the accession of Elizabeth, however, this repeal was reversed, and the second book of Edward VI, with several alterations, was re-established. This liturgy continued in use during the long reign of Elizabeth, and received further additions and improvements. An accurate edition of it, and of the Latin translation of it made by Alexander Ales, was published for the Parker Society by the Rev. W. K. Clay, B.D. It is entitled Liturgies and occasional Forms of Prayer set forth in the Reign of Queen Elizabeth (Cambridge University Press, 1847, 8vo). Early in the reign of James I it was again revised. At this revision a collect in the daily morning and evening service, and a particular intercession in the litany, were appointed for the royal family; the forms of thanksgiving upon several occasions were then added; the questions and answers concerning the sacraments were subjoined to the catechism; and the administration of baptism was by the rubric expressly confined to the lawful minister. These and some other additions and improvements were made by the authority of James I, though they were not ratified l)y Parliament. In 1661, the year after the restoration of Charles II, the commissioners, both Episcopal and Presbyterian, who had met at the Savoy to revise the liturgy, having come to no agreement, SEE SAVOY CONFERENCE, the Convocation agreed to the following alterations and additions, viz. several lessons in the calendar were changed for others more proper for the days; the prayers upon particular occasions were disjoined from the litany; several of the collects were altered; the epistles and gospels  were taken out of the last translation of the Bible, published in 1611, instead of being read from the old version.

Further, the prayer for the Parliament, that for all conditions of men, the general thanksgiving, the office of baptism for those of riper years, the forms of prayer to be used at sea, for the anniversary of the martyrdom of Charles I, and for the restoration of the royal family, were added; and throughout the whole liturgy ambiguities were removed, and various improvements made. The whole book, being finished, passed both houses of Convocation; it was subscribed by the bishops and clergy, and was ratified by act of Parliament, and received the royal assent May 19, 1662. This was the last revisal of the Book of Common Prayer in which any alteration was made by public authority. (Wheatly's Illust. of the Common Prayer, appendix to introduction; Nicholl's Pref. To his Comment. On the Book of Common Prayer; Tomline's Christ. Theol. 2:20-29; Dr. Cardwell's History of Conferences and other Proceedings connected with the Revision of the Book of Common Prayer, from the year 1558 to the year 1690, Oxford, 1840, 8vo). Hanmon l'Estrange's Alliance of Divine Offices (Lond. 1659, fol.; reprinted at Oxford in 1844 in 8vo), exhibits all the liturgies of the Church of England since the Reformation, as also the service book introduced into the Church of Scotland in 1637: it is illustrated with ample annotations. The Liturgicae Britanicae, published by the Rev. William Keeling, B.D., at London in 18,12, exhibits the several editions of the Book of Common Prayer of the Church of England from its first compilation to its last revision in 1662, together with the liturgy set forth for the use of the Episcopal Church in Scotland. The Rev. W. K. Clay's Book of Common Prayer Illustrated (Lond. 1841, 8vo) most commodiously shows its various modifications, the date of its several parts, and the authority on which they rest. An appendix, containing various important ecclesiastical documents, concludes the volume. To those who can procure more expensive publications, the complete collection of the authentic editions of the Book of Common Prayer, published at London in 1848, in six large folio volumes, will doubtless be preferred.

The collection, which is uniformly printed in black letter, like the original editions, comprises the liturgies of king Edward VI, 1549 and 1552; the first Prayer-book of queen Elizabeth, 1550; king James the First's Prayer-book, as settled at the Hampton Court Conference in 1604; the Scotch book of king Charles I; and Charles the Second's book, as settled at the Savoy Conference in 1662. By the Act of Uniformity, 13 and 14 Car. II, c. 4, sec. 28, it was enacted that true and perfect copies of that act, and of the Book of  Common Prayer, 1662, should be delivered into the respective courts, and into the Tower of London, to be preserved among the records thereof in all time to come. These copies are usually termed ‘the Sealed Books,' from their being exemplified under the great seal of England. From the copy in the Tower of London the folio fac-simile edition of 1848 was chiefly printed. In 1849-50 Mr. A. J. Stephens published an edition of the Book of Common Prayer in three octavo volumes, with notes legal and historical. The text of this edition is taken from the ‘Sealed Book' of the Court of Chancery, collated with the copies preserved in the courts of Queen's Bench and Exchequer, and also with the copies in the Tower of London; in the library of St. Paul's Cathedral, London; of Christ Church, Oxford; at Ely; and with the manuscript Book of Common Prayer originally annexed to the Irish statute 17 and 18 Car. II, c. 6, now preserved in the Rolls Office at Dublin. In 1849-55 Mr. Stephens also published (3 vols. 8vo) the text of the Book of Common Prayer for the use of the Church of Ireland, from the same manuscript, with an introduction and notes” (Eadie, Eccles. Encyclopaedia, s.v.).

Several attempts have been made to revise the book since 1662 without success. The first was in the reign of William III, furthered by Tillotson and Stillingfleet, who in 1668 had united with Bates, Manton, and Baxter in preparing a bill for the “comprehension of Dissenters.” Failing then and in 1681, the scheme was resumed after the Revolution, and in 1689 a commission was formed to revise the Prayer-book. A number of alterations were suggested, in order, if possible, to gratify the Dissenters (see the Revised Liturgy of 1689, a blue-book, 1855). Nothing came of the proposition. A full account of this and other proposed revisions is given by Procter, Hist. of the Book of Common Prayer (Camb. 1856, 2d edit.). There is now a Liturgical Revision Society in England, which in its Declaration of Principles and Objects proposes the following changes:

“1. The Rubric: the word priest to be changed;

2. The Ordination Service: words abused to the purposes of sacerdotal assumption to be altered.

3. The Visitation of the Sick: the absolution to be omitted or qualified.

4. The Baptismal Offices: words asserting the spiritual regeneration of each recipient to be altered.

5. The Catechism to be revised.

6. The Burial Service: general language to be employed in expressing hope for the departed.

7. The Athanasian Creed: the damnatory clauses to be omitted.

8. The Apocryphal Lessons to be replaced by Scripture.

A careful examination of the changes here specified will illustrate the chief aim of this society, which is to bring the Book of Common Prayer into closer conformity with the written word of God and the principles of the Reformation, by excluding all those expressions which have been assumed to countenance Romanizing doctrine or practice. It is believed this object will be greatly advanced by the combination of numbers, and the abandonment of desultory for systematic action. All, therefore, who are friendly to the cause of Protestantism in our Church — all who would gladly see the letter of our formularies, which have been altered for the worse more than once since the Reformation, brought again into harmony with the spirit of that glorious epoch — are invited to cooperate in this work, and to aid the society with their contributions, their influence, and, above all, their prayers.” Four hundred and sixty English clergymen signed a petition in 1860, presented by Lord Ebury, asking for a commission to revise the Book of Common Prayer. On the other hand, the clerical declaration against the proposed revision received between six and seven thousand signatures. See also Fisher, Liturgical Purity our Rightful Inheritance (Lond. 1857, 12mo).

The Nonjurors (q.v.), whose quasi-separation from the Church of England lasted from 1688 to 1779, generally used the authorized Prayer-book, except in the prayer for the king. “Dr. Hicks, whose example was probably followed by Jeremy Collier, used the communion office in the first book of king Edward VI, which he regarded as more conformable to the ancient practice; but most others continued to use the English Prayer-book until the year 1718 (Lathbury's History of the Nonjurors). The following are the principal liturgies of the Nonjurors:

(1.) A Communion Office, taken partly from the Primitive Liturgies, and partly from the first English Reformed Common Prayer-book: together with Offices for Confirmation and the Visitation of the Sick (London, 1718, 8vo. Reprinted in the fifth volume of Hall's Fragmenta  Liturgica, in 1848, 12mo). From the publication of these offices the Nonjurors were divided into two parties — those who adopted the new, and those who retained the old offices. The obsolete, not to say superstitious ceremonies, revived in this new communion office, were four, viz. mixing water with the wine, prayer for the dead, prayer for the descent of the Holy Spirit on the elements, and the prayer of oblation. These were called the usages, and those who practiced them were called usagers. Three other ceremonies, apart from.these usages, are frequently reckoned among them, viz. trine immersion at baptism; chrism, or consecrated oil in confirmation; and unction at the visitation of the sick (ibid. vol. 1, p. 38).

(2.) A Compleat Collection of Devotions, taken from the Apostolical Constitutions, the Ancient Liturgies, and the Common Prayer-book of the Church of England. Part I comprehending the Publick Offices of the Church. . . . . . Part II a Method of Private Prayer (London, 1734, 8vo). Part I is reprinted in Hall's Fragmenta Liturgica (Eadie, s.v.).

2. Common Prayer-books of Dissenters from the Church of England. —

(1.) “The earliest of these is A Booke of the Forme of Common Prayers, Administration of the Sacraments, etc., agreeable to God's Worde and the use of the Reformed Churches. This liturgy was printed by Waldegrave at London, without date, and at Middleburg, in Holland, in 1586,1587, and 1602. The text of Waldegrave's edition is reprinted in Hall's Fragmenta Liturgica, vol. 1; and that of the Middleburg edition, 1586, in his Reliquicae Liturgicae, vol. 1.

(2.) At the conference held in the Savoy in 1661 between the royal commissioners for reviewing the liturgy and the Nonconformists, the office of drawing up certain additional forms was assigned to Baxter, who presented a new form of prayer of his own composition, entitled, The Reformation of the Liturgy as it was presented to the Right Reverend the Bishops, by the Divines appointed by his Majesties Commission to treat with them about the alteration of it. This form of prayers is now more generally known as the Savoy Liturgy. It has been repeatedly reprinted, and will be found in the fourth volume of Hall's Reliquiae Liturgicae. A new edition of The Book of Common Prayer, as amended by the Westminster Divines in 1661, edited by the Rev. Dr. C.W. Shields, was published in Philadelphia (1865). The Savoy Liturgy comprises forms of prayer for ‘the ordinary public worship of the Lord's day; the order of celebrating the  sacrament of the body and blood of Christ, and the celebration of the sacrament of baptism; a short discourse of catechizing, and the approbation of those who are to be admitted to the Lord's Supper; the celebration of matrimony; directions for the visitation of the sick, and their communion,' with prayers; ‘the order for the burial of the dead, prayer and thanksgiving for particular members of the Church;' a discourse ‘of pastoral discipline,' with forms of ‘public confession, absolution, and excusion from the holy communion of the Church.'

(3.) William Whiston (q.v.) was deprived of his professorship as an Arian, and being for a time suspended from communion with the Church by an act of convocation, he formed a religious society at his house in London for public worship. There he employed The Liturgy of the Church of England reduced nearer to the primitive standard, humbly propos'd to publick consideration. This liturgy was first published at London in 1713. Whiston believed the pseudo-Apostolical Constitutions to be the genuine work of the apostles, and has made use of them in the composition of some of his prayers.

(4.) The Book of Common Prayer, Reformed according to the Plan of the late Dr. Samuel Clarke; or, as it is designated in the prefatory advertisement, The Liturgy of the Church of England, with the Amendments of Dr. Clarke, and such further Alterations as were judged necessary to render it Unexceptionable with respect to the Object of Religious Worship, was first published in 1774 by the Rev. Theophilus Lindsay, M.A., who Socinianized the Arian alterations proposed by Dr. Samuel Clarke, rector of St. James's, Westminster. This Prayer-book has subsequently passed through numerous editions. It contains almost all the offices in the Book of Common Prayer, except the order of baptism for persons of riper years and the commination. The great object of the whole is to address the entire worship to God the Father, to the utter exclusion of God the Son and God the Holy Spirit. This liturgy is the basis of A Liturgy collected principally from the Book of Common Prayer, for the Use of the First Episcopal Chapel in Boston [Massachusetts], together with the Psalter or Psalms of David (Boston, 1785, 8vo). This was reprinted in 1811, and again in 1838, with further alterations.

(5.) The Book of Common Prayer, compiled for the Use of the English Church at Dunkirk, together with a Collection of Psalms, was printed at Dunkirk in 1791. The anonymous compiler states that he followed  throughout the plan proposed by Dr. Clarke. This book deviates less from the liturgy of the Church of England than the Socinian liturgy above noticed” (Eadie, s.v.).

(6.) The Sunday Service of the Methodists was originally prepared by John Wesley. On comparing a copy of the edition of The Sunday Service of the Methodists, with other Occasional Services (reprinted in 1826), with the Book of Common Prayer, we find that the first lessons for Sundays are retained; but for the second lessons in the morning, a chapter out of the four Gospels or the Acts of the Apostles is to be read, and in the evening a chapter out of the epistles in regular rotation. Many verbal expressions, which have been excepted against, are here corrected. Select psalms are appointed to be read, while others are abridged. The only creed read is that of the apostles. The offices for the baptism of infants, or of persons of riper years, the celebration of matrimony, the communion of the sick, and the burial of the dead, are shortened. The offices for the ordination of priests and deacons, and for the consecration of bishops, are altered into forms for the ordination of deacons, elders, and superintendents; and the Thirty-nine Articles are reduced to twenty-five. The Nicene and Athanasian Creeds, and the apocryphal books of the Old Testament, are omitted. Some obsolete words are replaced by others which are more easily understood. An edition of this book was prepared, with the necessary modifications, for the use of the American Methodist Church, by Mr. Wesley, in 1784; a second edition, slightly modified, in 1786. This Prayer-book was used for some time in the American Methodist Church; but it gradually dropped out of use, without any prohibition, however, on the part of the General Conference. A modified form of it appears in The Sunday Service of the Methodist Episcopal Church South, edited by T. O. Summers, D.D. (Nashville, 1867).

(7.) The Liturgy of the New Church, signified by the New Jerusalem in the Revelation, prepared by Order of the General Conference, was published in 1828, and superseded all the liturgies which had previously been used by the Swedenborgians, or followers of Emanuel Swedenborg.

3. Scottish Common Prayer-books. —

“1. Ancient Liturgy of the Kirk of Scotland. — At the commencement of the Reformation in Scotland the Protestant nobles and barons, assembled at Edinburgh in December, 1557, agreed that they would rest satisfied for the present with the reading of the prayers and lessons  in English, according to the order of the Book of Common Prayer, that is, the liturgy of king Edward VI, in every parish on Sundays and other festival days! This regulation, however, continued in force only a short time; for in 1562 the Book of Common Order, commonly termed ‘Knox's Liturgy,' was partially introduced; and by an act of the General Assembly, passed December 26, 1564, its use was authoritatively ordained in all the churches in Scotland. This liturgy was taken from the order or liturgy used by the English church at Geneva. It contains forms for morning and evening prayer, the celebration of baptism, the Lord's Supper, and marriage; and for the election of superintendents or presbyters who were invested with episcopal functions; the order of ecclesiastical discipline, of excommunication, and of public repentance; a treatise on fasting; and forms of prayer for domestic and private use. A new edition of The Liturgy of the Church of Scotland; or, John Knox's Book of Common Order, was published by the Rev. Dr. Cumming, at London, in 1840, in 18mo. The New Booke of Common Prayer, according to the Forme of the Kirke of Scotland, our Brethren in Faith and Covenant, printed in 1644, is a very brief abstract of Calvin's Genevan Prayer-book, or rather of Knox's Book of Common Order. It is reprinted in the first volume of Hall's Fragmenta Liturgica. SEE DIRECTORY.

“2. Liturgy of the Episcopal Church in Scotland.The liturgy of the Episcopal Church in Scotland is at present nearly the same as that of the Church of England. Charles I, in 1637, made an unsuccessful attempt to introduce into Scotland a Book of Common Prayer, copied, with some alterations, from that of England, which produced the Solemn League and Covenant. That liturgy was prepared by archbishop Spottiswoode, of St. Andrew's, and Lindsay of Glasgow, assisted by Wedderburn, dean of the Chapel Royal at Edinburgh, and by bishops Guthrie, Maxwell, and Whitford. On its being sent to London, Charles I referred it to the examination of archbishop Laud, and of Wren, bishop of Ely. It was published at Edinburgh in folio, and entitled The Booke of Common Prayer and Administration of the Sacraments and other parts of Divine Service, for the Use of the Church of Scotland. This liturgy is reprinted in the second volume of Hall's Reliquio Liturgica; a copious bibliographical and historical account of it will be found in vol. i, p. 13-35. From 1645 until after the restoration in 1660, the Westminster Directory was adopted, but by no means strictly  adhered to, in various instances (as in that of praying for the civil government); and when episcopacy was restored together with monarchy, it was not thought advisable to renew the attempt to introduce a public liturgy; so that, except at ordinations, when the English forms were used, as far as local circumstances would admit, no regular form of prayer was in general use, while episcopacy continued to be the form of ministry in the Established Church. Many, indeed, of the episcopal clergy compiled forms to be used by themselves in their particular congregations, with some petitions and collects taken out of the English book, and all of them uniformly concluded their prayers with the Lord's Prayer, and their singing with the doxology. Prayers for the Morning and Evening Service of the Cathedral Church of Aberdeen, composed by the Rev. Henry Scougal, professor of theology in the King's College, continued in use until the Revolution, when the Presbyterians would no longer tolerate a written prayer.

At length, in 1712, the English Book of Common Prayer was universally adopted by the Scottish Episcopal Church with little variation, except in the celebration of the Eucharist. In that service the order for the administration of the Lord's Supper is substantially that in the liturgy authorized by Charles I, but with alterations made to make it more conformable to the first and comparatively imperfectly reformed liturgy of king Edward VI. By the twenty-first canon of The Code of Canons of the Episcopal Church in Scotland, as revised, amended, and enacted, by an ecclesiastical synod, holden for that purpose at Edinburgh, from August 20 till September 6, 1838 (Edinburgh, 1838, 8vo), after ratifying and confirming the permission formerly granted by the bishops ‘to all those who profess to be of the episcopal persuasion in Scotland .... to retain the use of the English office in all congregations where the said office had previously been in use,' it is enacted, “That in the use of either the Scotch or English office no amalgamation, alteration, or interpolation whatever shall take place, nor shall any substitution of the one for the other be admitted, unless it shall be approved by the bishop. From respect, however, for the authority which originally sanctioned the Scotch liturgy, and for other sufficient reasons, it is hereby enacted, that the Scotch communion office continue to be held of primary authority in this Church, and that it shall be used in all consecrations of bishops, but also at the opening of all general synods' — p. 29, 30. Although the Scotch communion office is thus established, it is worthy of notice that this canon does not bishop, in the lapse of years, having made additions, and even some changes, according to their own judgment or preference In point of doctrine, the difference between the English and Scotch offices is clear and unequivocal the English offices being exclusively commemorative, and the Scottish most distinctly sacrificial. Besides which, the following usages are practiced, not one of which is adopted in the English offices, viz. 1. The mixing of water with the wine in the Eucharist; 2. Commemorating the faithful departed at the altar; 3. Consecrating the elements by an express invocation; 4. Using the oblatory prayer before distribution” (Eadie, s.v.). SEE COMMUNION SERVICE.

4. The American Prayer-book. — After the American Revolution the “Protestant Episcopal Church” was established as an organization separate from the Church of England in 1784. In 1786 a committee was appointed to adapt the English liturgy to use in this country, and they prepared a book which, however, never went into general use (The Proposed Book, 1786; reprinted in Hall, Reliquiae Liturgicae, Lond. 1847).

“At the General Convention in October, 1789, the whole subject of the liturgy was thrown open by appointing committees on the different portions of the Prayer-book, whose several reports, with the action of the two houses thereupon, were consolidated in the Book of Common Prayer, etc., as it is now in use, the whole book being ratified and set forth by a vote of the Convention on the 16th of October, 1789, its use being prescribed from and after the 1st day of October, 1790. The American liturgy retains all that is excellent in the English service, omits several of its really objectionable features, brings some of the offices (the communion, for example) nearer to the primitive pattern, modifies others to suit our peculiar institutions, and, on the whole, is a noble monument to the wisdom, prudence, piety, and churchmanship of the fathers of the American Church. By the 45th canon of 1832, it is required that every minister shall, before all sermons and lectures, and all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayers shall be used than those prescribed by the said book” (Hook, Church Dictionary, Am. ed. s.v.).

There seems to be a widely-diffused conviction, both in England and America, quite apart from doctrinal considerations, that the forms of distinct services, are too long for use. Bennett, in his Paraphrase with Annotations on the Book of Common Prayer (Lond. 1709, 8vo), observes that the using of the morning prayer, the litany, and communion service at one and the same time, in one continued order, is contrary to the first intention and practice of the Church. On this subject the Church of England Quarterly (London, 1855, p. 20) remarks, “That our services are too long is generally, although not universally conceded. There is, no one will deny, much repetition in them as they are at present conducted; and the recitation of the Lord's Prayer six times on a sacrament morning may be taken as an instance. We recognize our liturgy as deservedly endeared to our people; and neither would we recommend, nor would they suffer, any alterations in it which would tend to lower its tone. A few verbal changes, the omission of a few rubrics, a new arrangement of the morning lessons, and we might go on without detriment for another three centuries. Much, too, must at all times be left to the discretion of the clergy.” On this and other questions as to needed changes, see the Memorial Papers, containing the Circular and Questions of an Episcopal Commission ordered by the General Convention of the P. E. Church in 1853, edited by Bp. A. Potter (Phila. 1857, 12mo); Powys, Reconstruction of the Liturgy (Lond. 1854).

“A writer in the London Daily News (1867) relates the discovery, in the library of the House of Lords, of the copy of the Act of Uniformity, 14 Charles II, 1662, with the roll affixed containing the words of the Book of Common Prayer, which had been detached and lost from the copy deposited with the House of Commons. Technically and practically, therefore, the writer remarks, the two rolls form one engrossed act, and ‘nothing can be so distinct a proof that the prayers, psalms, rubrics, etc., are the law of the land'” (Nation, Sept. 19, 1867).

The most important works on the Common Prayer, besides those cited in the course of this article, are Wheatly, Rational Illustration of the Common Prayer (London, 1720, fol.; new ed. 1842, 8vo; also in Bohn's Standard Library, 12mo); Comber, Companion to the Temple (new ed. Oxf. 1841, 7 vols. 8vo); Sparrow, Rationale upon the Book of Common Prayer (new ed. Oxf. 1839, sm. 8vo); Bailey, The Liturgy compared with the Bible (Lond. 1833, 2 vols. 8vo); Palmer, Origines Liturgicae (Oxf. 1832, 2 vols. 8vo); Berens, Lectures on Catechism and Offices (Oxf. 1823); Procter, History of the Book of Common Prayer (Lond. 1856, 2d ed. 8vo); Cardwell, The two Liturgies of Edward VI compared (Oxf. 1838, 8vo);  Maskell, Monumenta Ritualia Ecclesiae Anglicanae (Lond. 1846, 3 vols. 8vo); Freeman, Principles of Divine Service (Lond. 1855, 8vo); Christian Remembrancer, Oct. 1855, art. vii; Lathbury, History of the Book of Common Prayer from the Reformation (1858, 2d ed. 8vo); Cardwell, History of Conferences for revision of the Common Prayer from 1558 to 1690 (Oxf. 1849, 3d ed. 8vo); Humphrey, Historical and Explanatory Treatise on the Common Prayer (Lond. 2d ed. 1856, 8vo); Stoddart, The History of the Prayerbook, and of its Formation from previous Liturgies, with a Draft showing how our present Liturgy might, with some alterations, be advantageously revised and rearranged in more varied services (Lond. 1864, crown 8vo); The Annotated Book of Common Prayer, being an Historical, Ritual, and Theological Commentary on the Devotional System of the Church of England, edited by John Henry Blunt (Lond. 1866, imp. 8vo). On the American book, see Brownell, Family Prayer-book (N. Y. 1855, royal 8vo); Butler, Common Prayer interpreted by its History (Boston, 1845, 12mo); Am. Church Review, Jan. 1858, art. 1. SEE FORMS OF PRAYER; SEE LITANY; SEE LITURGY.

## Common of Saints[[@Headword:Common of Saints]]

             is a festal service in honor of a particular kind or class of saints, e.g. a martyr, a virgin, or confessor; suitable, consequently, for any festival commemorating one of the class in which the name of the saint  commemorated is introduced in the collect and at the other appointed places.

## Common-house[[@Headword:Common-house]]

             A room in a monastery where a fire is constantly kept for the monks to warm themselves.

## Commoner[[@Headword:Commoner]]

             at Oxford, a student who is not dependent on the foundation for support, but who pays for his own board or commons, together with all other collegiate charges.

## Commotiae[[@Headword:Commotiae]]

             in Roman mythology, were nymphs of the Cutilian-lake, in the country of the Sabines, where there was a floating island.

## Communar[[@Headword:Communar]]

             was

(1) the bursar in a cathedral, who distributed the commons or general capitulary fund, and paid stipends;

(2) an officer, called the master of the common house, who provided a fire in the calefactory and certain luxuries on festivals.

## Commune, or Communicate[[@Headword:Commune, or Communicate]]

             a term made use of to denote the act of receiving the Lord's Supper. SEE LORD'S SUPPER.

## Communicales[[@Headword:Communicales]]

             is a term used to designate the vessels used in holy communion, which on certain days were carried in procession at Rome.

## Communicants[[@Headword:Communicants]]

             (1.) a sect of Anabaptists (q.v.);

(2.) a term used to designate church-members who partake of the Lord's Supper (q.v.).

## Communicatio Idiomatum[[@Headword:Communicatio Idiomatum]]

             a doctrine of the Lutheran Church as to the person of Christ. In the ancient Church the question arose if a real personal unity of the divine and the human elements in the person of Christ could be effected without destroying the distinction of natures. The ancient Church maintained the reality of the personal unity of the two elements by condemning the Nestorian, Monophysite, and Monotheletic doctrines. The Lutheran theology undertook to show the possibility of this union. Luther laid the foundation of the doctrine by the assertion that Christ, according to his humanity, fills all things, and is ubiquitous. He did not use, however, the  expression communicatio idiomatum, which was first employed in the Formula Concordiae (q.v.). Three classes of Scriptural passages were adduced by the old Lutheran writers in behalf of this doctrine: 1, those in which qualities belonging to one nature only are attributed to the whole person; 2, those which predicate of one nature an activity which belongs to the work of redemption, consequently to the whole person; 3, those which transfer divine attributes to Christ's human nature. The Formula Concordiae, however, expressly rejects a restriction of the divine nature, in consequence of its union with the human. Zwingle, with whom, on the whole, the theologians of the Reformed Church agreed, rejected the doctrine of a real communicatio idiomatum (peculiar qualities of the two natures), and explained the passages adduced by the Lutherans as figures of speech (ἀλλοίωσις).

The Supranaturalistic school of the later German theology does not expressly reject the doctrine, but explains it away. The Rationalistic, AEsthetic, and Speculative schools of Germany either reject it entirely, or partly put upon it an ethical or speculative construction. The revived Lutheran orthodoxy of the 19th century partly restricts itself to a mere revival of the old doctrine, and partly attempts to complete it by asserting a self-restriction of the divine nature in Christ, in consequence of his union with the human. According to this doctrine, which was in particular developed by Sartorius (Dorpater Beitrage zu den theologischen Wissenschaften, Hamburg, 1832) and Thomasius (Beitrage zur kirchlichen Christologie, Erlangen, 1845). the Lagos, from the moment of his incarnation, renounced his divine self-consciousness in order to develop himself in a merely human form. See, besides the works already mentioned, Dorner, History of the Person of Christ, Edinb. translation, vol. ii; Hase, Evangelische Dogmatik, p. 221 sq.; Gieseler, Church History, edited by Smith, vol. iv, § 37; Hagenbach, History of Doctrines (Smith's), § 266, 267; Pearson On the Creed, art. ii; and the article CHRISTOLOGY, p. 281.

## Communicative Life[[@Headword:Communicative Life]]

             Ecclesiastical writers, in describing the habits of monks, distinguish between vita communicativa and vita renunciativa. The usual plan was for candidates to take a solemn vow of poverty, and consequently to renounce the world by disposing of their estates to charitable uses, before they entered into a community, where they were to have all things in common. Others kept their estates in their own hands, and yet enjoyed no more of them than if they had passed over to others; for they distributed their whole yearly revenue to the poor, and to such uses as the daily necessities of men  required. The latter was called the communicative life. — Farrar, Eccl. Dictionary, s.v.; Bingham, Orig. Ecc 7:3; Ecc 7:9.

## Communio[[@Headword:Communio]]

             in liturgical use, is

(1) an anthem in the Roman and cognate missals, said by the celebrant after he has taken the ablutions. It is so called because it was originally appointed to be sung during the communion of the people, and was sung antiphonally after each verse of a psalm, which was continued till the priest gave the signal for the Gloria, when the communion of the people was ended. Afterwards the Communio was looked upon more as an act of thanksgiving to be said after the communion. It varies with the day.

(2) An anthem in the Mozarabic missal sung by the choir after the communion has taken place. There are only two forms: one used in Lent. the other during the rest of the year. — Smith, Dict. of Christ. Antiq. s.v.

## Communio Laica[[@Headword:Communio Laica]]

             in the language of the Church of Rome, means properly the rank of the laity, but is more commonly used to signify the status of a clergyman transferred from the privileged class of the clergy to the lay community. Only the clergy of the lower grades, SEE CLERGY, could voluntarily go back to the rank of the laity; those who had received one of the higher orders (upwards from the diaconate) could be transferred back to the laity only by legal dispensation granted by the pope, or by degradation. Clergymen of the lower grades can, according to the canon law, contract a valid marriage, but thereby lose their benefices and the privileges of the clergy. The Council of Trent allowed that in exceptional cases the lower orders be conferred upon married men (in case they had not been married oftener than once), and, on condition of their wearing the tonsure and the clerical habit, granted to them the privilegia canonis et fori, SEE CLERGY.

Papal dispensation for members of the higher clergy to re-enter the rank of the laity (in particular, for the purpose of marrying) has only been given in rare instances. The transfer of a clergyman to the rank of the laity, as a punishment, took place, according to the ancient canonical law, in connection with deposition, but, according to the later law, only in consequence of degradation (q.v.). See Wetzer u. Welte, Kirchen-Lex. 2:718; Bingham, Orig. Eccl. 17:2; Farrar, Eccl. Dict. s.v.

## Communio Peregrina[[@Headword:Communio Peregrina]]

             In the early Church the term communio denoted not only a participation of the Eucharist, but also a right of partaking of the bounty of the Church. When travelers or strangers came to any church without bringing letters testimonial, by which they might be ascertained to be members of some Christian church, they were liable to the suspicion that they were under the censure of the Church to which they had belonged. Until they could thus clear themselves from imputation, they were not admitted to the Lord's table, but were allowed to derive their means of temporal maintenance from the Church fund. In this way delinquent clergymen were sometimes treated in their own churches, and this was called communio peregrina. They were not permitted to officiate or to be present at the celebration of  the Lord's Supper until they had given satisfaction to the Church. — Farrar, Eccl. Dict. s.v.; Bingham, Orig. Eccl. 17:3,1.

## Communio Praesanctificatorum[[@Headword:Communio Praesanctificatorum]]

             the reception on Good Friday by the priest of the reserved sacrament in the Roman Church, as follows: The celebrant places it on the paten, and then on the corporal. In the meantime the deacon puts wine and the sub-deacon water into the chalice, which, however, are neither blessed nor consecrated on this day. The celebrant next places the chalice on the altar, the deacon covering it with the pall. The celebrant then incenses the offerings and altar, washes his hands, and recites the Orate Fratres and Pater Noster. Then all kneel to worship the sacrament, which the celebrant, without any prayer, divides into three parts, placing one in the chalice. He then communicates himself of both sacrament and chalice (with the particle), and proceeds to receive the ablutions in the ordinary way. SEE PRAESANCTIFICATIO. SEE COMMUNION OF CHILDREN. SEE INFANT COMMUNION.

## Communion[[@Headword:Communion]]

             (κοινωνία, a sharing), in ordinary terms, an association or agreement when several persons join and partake together of one thing; hence its application to the celebration of the Lord's Supper as an act of fellowship among Christians (1Co 10:16); and it is to this act of participation or fellowship that the word “communion,” in the religious sense, is now chiefly applied in the English language. In 2Co 6:14, it takes the derived sense of concord. The “communion of the Holy Ghost” (2Co 13:14) signifies that spiritual intercourse with the divine Spirit which the child of God maintains by faith and prayer. The Greek term has also a secondary meaning of bestowal in charity, in other passages, where it is rendered “contribution,” “distribution,” or “communication” [which see]. The word is elsewhere translated simply “fellowship” (q.v.). For a large number of treatises on this subject, see Volbeding, Index Dissertationum, p. 147 sq.

(1.) Communion (κοινωνία) therefore “properly means the sharing something in common with another. Hence, in the Christian sense, it signifies the sharing divine converse or intercourse (1Jn 1:3); and as this takes place, sacramentally, in the Lord's Supper, the word, in a third stage, signifies a joint participation in a spiritual sense of the body and blood of Christ, i.e. of his Spirit (Joh 6:63) in that sacrament (1Co 10:16). Some explain the κοινωνία in the Lord's Supper to be a communication of the ‘body and blood of Christ,' as though these were given by the Church to the receiver, but the above account of the order in which the senses of the word have grown out of one another shows that such an interpretation is untenable. The Church has not, nor pretends to give, anything as from herself in that ordinance, but Christians come together to hold ‘communion' with each other, and with their (once- sacrificed) Lord, of the benefits of whose death, sacramentally exhibited, they are in a special, though only spiritual, manner then partakers. ‘Communion' (κοινωνία) is that which is sought and spiritually partaken of by the receiver, not that which is actually conveyed by any person as the giver. Of the several names by which the Supper of the Lord has been at different times distinguished, that of the ‘Holy Communion' is the one which the Church of England has adopted for her members. The Rubrics,  Articles, and Canons almost invariably employ this designation.” SEE EUCHARIST; SEE LORDS SUPPER.

(2.) In a historical sense, communion denotes participation in the mysteries of the Christian religion, and, of course, Church fellowship, with all its rights and privileges. Hence the term “excommunication.” In this sense the word is used also with reference to the admission of persons to the Lord's Supper. This is said to be open when all are admitted who apply; to be strict when confined to the members of a single society, or at least to members of the same denomination; and it is mixed when persons are admitted from societies of different denominations, on the profession of their faith and evidence of their piety, as is the case in Protestant churches generally. The principal difficulty on this point arises between the strict Baptists and Paedo-baptists.

## Communion In Both Kinds[[@Headword:Communion In Both Kinds]]

             “The communion was universally administered in both kinds (bread and wine), to both clergy and laity, until about the twelfth century, when the cup began to be gradually withdrawn from the laity in the Western Church, on account (as was affirmed) of the disorders to which the use of it had given rise. Communion in one kind is intimately connected with the doctrine of transubstantiation. Romanists profess to believe that Christ, whole and entire — soul, body, and divinity — is contained in either species, and in the smallest particle of each. Hence they infer that, whether the communicant receives the bread or the wine, he enjoys the full benefit of the sacrament. Thus, to support this absurd and monstrous dogma, a Christian ordinance is divided; transubstantiation justifies communion in one kind, and communion in one kind proves the truth of transubstantiation. This is the principal reason assigned in the Catechism of the Council of Trent. After alleging many frivolous reasons, such as that there is danger of spilling the wine in a crowded assembly, and thus inflicting an indignity on the blood of Christ; that many cannot bear the smell or taste of wine; that it may become vapid; that it is extremely scarce in some places, and would involve great expense to procure it — it says, ‘A circumstance which principally influenced the Church in establishing this practice was, that means were to be devised to crush the heresy which denied that Christ, whole and entire, is contained under either species, and asserted that the body is contained under the species of bread without the blood, and the blood under the species of wine without the body. This object was attained by communion under the species of bread alone, which places, as it were sensibly before our eyes, the truth of the Catholic faith.' Protestants believe that without the cup there can be no sacrament at all, and therefore the Eucharist is not celebrated in the Romish Church.” For the history of this question, SEE LORDS SUPPER. — Bingham, Orig. Eccl. 15:5; Farrar, Eccles. Dict. s.v.

## Communion Of Saints[[@Headword:Communion Of Saints]]

             one of the points of a Christian's faith according to the Apostles' Creed.

1. According to the Roman Catholic definition, it is the “union between the Church triumphant (in heaven), the Church militant (on earth), and the Church suffering (in purgatory). These three form the one body, of which Christ is the invisible head, and of which the pope, Christ's vicar, is the  visible head. Its members are united by a mutual communication of intercessions and prayers” (Bergier). This definition, it will be seen, prepares the way for the Roman superstitions of the invocation of saints and prayers for the dead. The saints in heaven are to be venerated and invoked by the Church militant, and the members of the latter are to be supported by the intercessions of the former. The Church militant is to support by her prayers the Church suffering; and the members of the Church militant may also offer prayers for each other. See Wetzer und Welte, Kirchen-Lexikon, 4:929 sq.

2. The Protestant definitions vary somewhat.

(a) The Westminster Confession says: “All saints that are united to Jesus Christ, their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory. And being united to one another in love, they have communion in each others' gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man. Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification, as also in relieving each other in outward things, according to their several abilities and necessities'; which communion, as God offereth opportunity, is to be ex-tended unto all those who in every place call upon the name of the Lord Jesus. This communion which the saints have with Christ doth not make them in anywise partakers of the substance of his Godhead, or to be equal with Christ in any respect; either of which to affirm is impious and blasphemous.”

(b) Pearson and Leighton agree, substantially, in stating that ‘Christians have communion or fellowship with the Father, from whom cometh every good and perfect gift (1Jn 1:3; 2Pe 1:4), with his son Jesus Christ, through whom forgiveness and mercy are conveyed to us (1Jn 1:3; Joh 17:20; Joh 17:23), and with the Holy Ghost, whose sanctifying graces are conferred on those whose hearts are duly prepared for their reception (Php 2:1; 2Co 13:14); that Christians have also communion with the holy angels, who are ministering spirits sent forth to minister for them who shall be heirs of salvation (Heb 1:14; Luk 15:10; Mat 18:10); that, besides the external fellowship which they have in the word and sacraments of the Church, they have an intimate union and conjunction with all the saints on earth, as the living  members of Christ (Joh 1:7; Col 2:19); and that Christians have communion not only with the saints on earth, but are of one city and one family with all those who have ever died in the true faith and fear of God, and now enjoy the presence of the Father, and who, in their state of glory, still sympathize with the faithful below, assisting, comforting, and praying for them (Heb 12:22-23). The belief of this communion of saints should excite and encourage us to holiness of life. If ‘we walk in the light, as God is in the light, we have fellowship one with another;' but ‘if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth' (1Jn 1:6-7). It should induce us to wish well to all mankind, and to render them every good in our power. To those who have obtained the like precious faith with ourselves, we are still more nearly related, as being in a peculiar sense children of the same Father, disciples of the same Master, animated by the same spirit, and members of the same body” (Seeker, On Catechism, lect. xiv; Pearson, On the Creed (ed. 1710, p. 759); Leighton, On the Creed (Works, 2:412).

(c) Another view is given by Wilson, who remarks that, while the Romish view is unscriptural, that of Pearson and others is vague. His work aims to show that the bond of union among Christians (denoted by the communion of saints) is not to be sought (1) in identity of doctrinal beliefs, or (2) in identity of religious feeling or experience, as feeling, or (3) in identity of forms of Church government in worship, but in moral unity, founded in the action of the grace of God not merely in the hearts, but in the activities of Christians. See Wilson, Bampton Lectures (Oxford, 1851, 8vo).

## Communion Of Strangers[[@Headword:Communion Of Strangers]]

             (communio peregrina). Strangers and travellers, in the early ages of the Christian Church, were required to have testimonials of their regular standing in the Church, in order to be admitted to the privileges of communion. Otherwise they were treated as members under censure, although they were permitted to receive support from the funds of the Church when necessary: Clergymen under censure were treated in the same way. Then they could neither officiate nor be present at the celebration of the Lord's supper until they had given the required satisfaction. See Gardner, Faiths of the World, s.v. SEE COMMENDATORY LETTERS.

## Communion Of The Sick[[@Headword:Communion Of The Sick]]

             SEE LORDS SUPPER.

## Communion Of The Sick (2)[[@Headword:Communion Of The Sick (2)]]

             Although the church is the proper place for a celebration, yet, in cases of necessity, the holy communion was administered, in ancient times, in crypts, at the tombs of martyrs, in a prison, on the celebrant's breast, in the deacon's hands, in a tent, a hut, a house, in the fields, at sea, by a bedside- anywhere, except in the burial-places of the heathen. SEE VIATICUM.

## Communion Service[[@Headword:Communion Service]]

             the office for the administration of the Eucharist, or sacrament of the Lord's Supper. SEE LITURGY.

## Communion, Clerical[[@Headword:Communion, Clerical]]

             a term employed by the early Christian writers in opposition to lay communion (q.v.), to denote the full exercise of all the duties of the clerical office. It is also called ecclesiastical communion.

## Communion, Ecclesiastical[[@Headword:Communion, Ecclesiastical]]

             SEE COMMUNION, CLERICAL.

## Communion, Free (Or Open)[[@Headword:Communion, Free (Or Open)]]

             is, a term used in opposition to Close Communion, to denote the admission of all believers to the Lord's table. SEE COMMUNION.

## Communion, Holy[[@Headword:Communion, Holy]]

             We excerpt the following particulars concerning the celebration of this rite in primitive times from Walcott, Sac. Archaeol. s.v.:

"In early times, after the benediction by the bishop, which followed the Lord's Prayer, the deacon called the people to communion, saying 'Attend;' and then the celebrant said, 'Holy [things] for holy [persons];' to which the answer was, 'One holy, one Lord Jesus Christ, to the glory of God the Father, blessed forever, amen;' followed by the Gloriae in Excelsis. The encharistic bread was broken before the ministration, and in the Greek  Church immediately after the consecration. The Latins divided each bread into three, the Greeks into four segments. The latter used two fractions; one before consecration, into three parts, at the words 'He brake it;' and the second, properly so called, when each part was subdivided, before the Lord's Prayer and after the reading of the diptychs. The Mozarabic rite prescribes nine parts to be made; in allusion to the nine mysteries of the life of Christi the conception, nativity, circumcision, transfiguration, passion, death, resurrection, glory, and kingdom. The fraction was succeeded by the mixture mentioned by the fourth Council of Toledo and that of Orange in 441. After the call 'Holy for the holy,' the congregation communicated, the bishop, priests, clergy, ascetics, women, deaconesses, virgins, widows, children, and then the rest present.

The distribution was made by deacons, but in later times the priest ministered the bread, and the deacon the chalice. Deacons sometimes administered the bread, with the restriction that they were not to do so to priests or to the people without the order of a priest. In Spain priests and deacons communicated at the altar, minor clerks within the choir, and the people at the chancel. The Greeks also allowed only the former within the sanctuary. Persons in the East received either prostrate, kneeling, or standing, bowing the head at the ministration. In the West priests alone received in the latter posture. The words of ministration were at first The body of Christ, and the blood of Christ; to which the faithful replied, 'Amen.' In the time of Gregory the Great they were expanded thus, 'The body of our Lord Jesus Christ preserve thy soul;' and in the age of Charlemagne, 'The body of our Lord Jesus Christ preserve thee to everlasting life.' Men received in the hollow of the right hand, bare, crossed over the left, throne-like, as Cyril of Jerusalem says; and women in a linen cloth, called the dominical, from which they raised the element to their lips. The chalice was administered by the deacon, who held it by its two handles, and at length the calamus was used by the people."

## Communion, Infant[[@Headword:Communion, Infant]]

             SEE INFANT COMMUNION.

## Communion, Strict[[@Headword:Communion, Strict]]

             is the same as Close Communion. SEE COMMUNION.

## Communion-Table[[@Headword:Communion-Table]]

             a table on which the sacramental bread and wine are placed for the communion in Protestant churches. At the Reformation, stone altars were rejected, as likely to support the notion of a material sacrifice, against, which the Reformers protested. SEE ALTAR; SEE LORDS SUPPER.

## Communion-books [[@Headword:Communion-books ]]

             SEE LITURGICAL BOOKS.

## Communion-cloth [[@Headword:Communion-cloth ]]

             is a long cloth of white linen spread over the altar-rails at the time of communion, held at each end by an acolyte, and supported by each of the faithful who come to communicate, so that no irreverence, by accident or otherwise, may occur to the sacrament.

## Communions[[@Headword:Communions]]

             is a name given to Psalms 23, 24, 42, 118, or 145, sung during the administration in the Greek Church; and mentioned by Jerome, Cyril of Jerusalem, the apostolical constitutions, and early liturgies.

## Communism[[@Headword:Communism]]

             a theory of “community of property,” often attempted to be realized in practice.

I. Communistic Ideas in the religious and philosophical Systems of ancient Paganism. — The most ancient form of communism known to us is found in the monasteries of Buddhism, in attempts to reach an ideal of sanctity by renouncing marriage and property. In the history of Greece, a form of society based upon community of goods is ascribed to the order of Pythagoreans. But by far the most important representative of communistic ideas in pagan antiquity is Plato, whose work on the ideal state still ranks among the best that has ever been written in favor of communism. Plato regards the possession of private property as the source of every evil for the state of avarice, of egotism, of a low character. He therefore allows only the lowest of the three classes, into which, according to him, the state is divided, and which he excludes from a participation in the government of the state, to possess private property. The two ruling classes, the archontes and the warriors, are subjected by Plato to compulsory communism in the widest sense of the word.

As both classes were to live exclusively for the state, and any private possession appeared to Plato as productive of egotism, he not only demanded for these two classes community of property, but, under certain restrictions, to be regulated by law, community of women. After the establishment of Christianity, the Neo-Platonic philosopher Plotinus was a prominent representative of communistic ideas, and applied to the Roman Emperor Gallienus for permission to establish a state according to the Platonic ideal, upon the ruins of a destroyed city of Calabria.

II. Communism among the Jews. — Among the Jews, the sects of the Therapeutae and the Essenes, whose fundamental principle was the dualism of the Eastern religions, formed, like the Buddhists, communistic societies, the former on Lake Moeris in Egypt, the latter in the deserts near the Dead Sea. SEE ESSENES, THERAPEUTAE.

III. Monastic Communism and Socialism in the ancient Christian Church. — The infant Christian Church at Jerusalem has been held up as at once an example of communism and an argument for it (Act 2:42; Act 2:44; Act 2:46). But the passage in Acts does not imply either an absolute, total, or compulsory community of goods. There is no trace in the New Testament  of Jewish Essenism or of modern communism. Christianity carefully guards the individuality of each member, and considers love as the only law by which Christians are bound. It is true, however, on the other hand, that a communistic tendency existed in the Church, which developed itself in the 4th century in the establishment of the communities of anachorets and monks. SEE MONACHISM.

The reformation of the monastic orders, began principally through the efforts of Bernard de Clairvaux in the 12th century, gave a new socialistic and communistic impulse to the laity, and led to the formation of religious bodies, united by vows of life-long poverty and asceticism. Such were the Humiliates (q.v.), who made vows of voluntary poverty, chastity, and fasting, but were not distinguished from the people in dress, though living together as a religious community; the Beghards (q.v.), a society of unmarried men, who lived in community under a master, and devoted themselves to manual labor and devotions; and a similar female association, formed as early as the 11th century, under the name of Beguines (q. v). These lay associations differed from the clerical communities by considering poverty and continence as essential rules, and bore more of a socialistic than a communistic character. In the 13th century, the Mendicant orders (q.v.) united the socialistic organization to the clerical character, and cast the lay brotherhoods in the shade. Another sort of communistic union was that of the Fratres et sorores liberi sptritus, SEE BRETHREN OF THE FREE SPIRIT, (13th century), who held that the original state anterior to the Fall should be restored, and that the distinctions created by the law, of Church, state, society, should be abolished. In their secret assemblies (paradises) the principles of the community of goods and of women was advocated by naked preachers before naked audiences of both sexes. This sect extended under different names through France, Italy, and Germany. A similar sect, under the name of Adamites (q.v.), advocating the community of women, arose during the Hussite wars, but was put down by the Hussite general Ziska.

IV. Communistic and Socialistic Associations of the Times of the Reformation. — A socialistic impulse, tending to a universal division of property, lay at the foundation of the peasant war of Germany in the early days of the Reformation. The twelve articles of the peasants, however, demanded only the abolition of feudal privileges, not a total subversion of society. The Heavenly Prophets, instituted by Nicholas Storch in 1521, went further; they advocated the community of goods, the substitution of  polygamy for monogamy, and the abolition of all civil and ecclesiastical authority. Munzer (q.v.) went still further; his doctrine of the absolute community of all possessions was pure communism. These doctrines were admitted to the fullest extent by the Anabaptists (q.v.) of Munster. Some isolated followers of Anabaptism in the Netherlands disseminated these doctrines afterwards in France and the north of Germany. Following in the same road we find the Libertines of Geneva, whom Calvin strenuously opposed, and the Familists of Holland and England, about 1545. The communistic element is also apparent in a pure form in the organization of the Herrnhuters (Moravians), and in some communities of Auvergne, which are unions of families under one head, by whom work is divided according to different individual capacities.

V. Modern Communism and Socialism. — By the side of the above religious communistic doctrines arose the modern communism, taking its source in the new antagonism to the institutions of the Middle Ages, which recognized two classes of people — the rulers, nobles and clerks, and the ruled, civilians and peasants. All the privileges belonged to the former, all the burdens to the latter. For the old divisions of society — nobles and peasants — were substituted gradually two new classes, a moneyed aristocracy and a proletariat. The recognition of the principle of equality tended to overthrow all conventional authority and privileges.

In Great Britain the germs of communism are to be found in Roger Bacon's New Atlantis; in More's De optima republicae statu (1516); and in Harrington's Oceana (1656); but no practical form of socialism appeared till the 18th century, when the Buchanites (q.v.) of Scotland formed a religious communistic association, which lasted fully for half a century. In the 19th century, Robert Owen (q.v.) attempted to better the condition of the cotton-weavers of New Lanark. He published his system (A new View of Society, 1813), in which, starting from the principle that all men are born equal, he maintains that they become good or bad through the influence of outward circumstances. But his political radicalism obliged him to leave England, and he came to the United States, where he founded the colony of New Harmony. The experiment was successful so long as money lasted, but this failing, it was abandoned in 1826. SEE OWEN.

In the mean time, the Owenites had founded another colony at Orbiston, near Edinburgh, Scotland, under the guidance of Abram Combe, but it was dissolved after his death in 1827. Owen, having returned to England, became the founder and director of the National Labor Equitable  Exchange, and the Community Friendly Society of Manchester. These Owenite working associations brought forth the Chartists, who aimed at the suppression of the powers of the clergy, the land-owners, the large capitalists, and all privileged classes.

In France, the Declaration of the Rights of Man, in 1789, laid down the principle of equality as the foundation of the state organization. The Constitution of 1791 acknowledged the right of property, but recognized also the corresponding right of employment for those destitute of property. The Constitution of 1793 aimed to establish greater material equality, and Marat often expressed the idea that real equality could only be established on the basis of equality of rights and equality of tastes. Under Napoleon and the Restoration these ideas were for a time forgotten, until the Revolution of July, 1830, showed again their existence and power among the proletariat. The Socialists before the Revolution, whose way had been prepared by other Utopists, such as Fenelon (Republique de Salente, Voyage dans l'ile des plaisirs, etc.), are but few in number, if considered as distinct from the advocates of equality. Among their works the most remarkable are La Basiliade, a novel by Morelli (Paris, 1753); Le Code de la Nature (1755), presenting the idea of systematizing labor. The materialist and atheistic works of Holbach, Helvetius, Diderot, Voltaire, Rousseau, Reynal, full of Utopian theories, greatly damaged the authority of existing institutions.

Communism did not practically take its modern form until after the end of the Reign of Terror; but after the Constitution of 1795 had made the franchise of voting to depend on property, the remaining terrorists joined the disfranchised classes in their opposition to all right of individual property. They aimed at bringing back society to the state of nature, claiming that in a true state of society there should be neither rich nor poor; that a common education would make all equal in their attainments. The heads of the party were Babeuf and his followers. After the fall of Babeuf, and under the military rule of Napoleon, arose the socialistic doctrines of St. Simon and Fourier. The former explained his views in Le Catechisme des Industriels and Le nouveau Christianisme, in the formed of which he proposed to establish an industrial system on the basis of perfect equality; while in the latter he attempts to demonstrate that this equality is a result of the divine commandment to love one another as brethren. In order practically to arrive at the object of St. Simon, Bazard proposed that after the teatn of a person, the community at large, instead of his family, should inherit his estate. Fourier expounded his system in La  Theorie des quatre Mouvements, and Le Traite de I'Association Domestique Agricole (1822, 2d edit. 1841). He aims at the practical perfection of mankind, and considers happiness as the aim of all living creatures. Wealth is to be increased and disseminated, and this is to be accomplished by dividing the common property and by regulating labor, uniting persons to work in groups, industrial series, and phalanges, according to their capacity for labor; the result of the joint labor to be divided among the producers in proportion to their capital, labor, and talent. Fourier succeeded in gaining the public ear after the fall of St. Simonism, and was greatly helped by Victor Considerant. He published a newspaper, Le Phalanstere, in 1832, and in 1836 another, La Phalange, Journal de la Science Sociale, to disseminate his ideas.

St. Simonism and Fourierism gave rise to an immense number of publications in France. Among the most eminent writers are found, among the Socialists, Lamennais, who, in his Essais sur Indifference (1827), attempts to bring the socialistic idea into unison with religious dogmas, while in his pamphlet D'avenir he calls the people back to union with the Church of Rome on the ground that it upholds the doctrine of equality before God, from which social equality will follow. For this he was put under the ban by the pope. Stung by this treatment, he published the Paroles d'un Croyant; Politique a I' Usage du Peuple; Pays et Gouvernement, which are among the most radical works extant. Of a more abstract and speculative character are the works of Pierre Leroux, Essais sur ‘Egalite (1837), and De l'Humanite (1840), wherein he considers the principle of equality as a dogma, and recognizes no distinctions of country, family, or property. The latter point is the foundation of Proudhon's doctrine; he attempts to prove that the right of property is unnatural in his work Qu'est-ce que la Proprite? (1840), to which question he returns the significant answer, La Propriete c'est le Vol. This work was followed by De la Creation de l' Ordre dans l'Humanite (1843), and the Philosophy of Misery (1846). As the advocate of socialism among the newspapers, Louis Blanc stands first. His principal object is the organization of labor, to be accomplished by using state competition to destroy private competition; the state acting as capitalist, and rewarding each worker according to his deserts. Buonarotti's († 1837) History of the Conspiracy of Babeuf (La Conspiration de Babeuf ) (Paris, 1828), gave fresh circulation to Babeuf's theories, which found organs in Le Moniteur Republicain, 1837-38, and L'homme libre, after August, 1839.

A practical application of these  principles was prevented by the insurrection of the Societe des Saisons, May 12th, 1839, led by Blanqui and Barb's. The failure of that enterprise damped the communistic spirit, and for a while there were only a few solitary attempts made, such as Quenisset's (1841). Still, secret societies continued to be organized, such as the Societe des Travailleurs Egalitaires, composed of the remaining followers of Barbes, who pushed the communistic principles to extremes, and considered materialism as the immutable law of nature. Opposed to them were the Reformistes, comprising the greater part of the workingmen, who aimed at community of labor; a newspaper advocating their principles, L'Atelier, appeared in 1840. The Icarian Communists, headed by (Cabet, strove to realize an ideal system of communism, depicted by the latter in his Voyage en Icarie (1840) The state, in this system, has no property, money, o distinct function; there are no distinctions of classo or ranks, and yet the state is immensely rich, as every thing belongs to it; the integrity of the family is preserved, and marriage held sacred, but the women are employed in the general workshops; all affairs are to be settled by the Comitd, from whose decisions there is no appeal. These ideas were further disseminated in Cabet's newspaper, Le Populaire. An extreme sect of these communists was established in 1843 by Dezamy who, bringing everything back to the individual, arrived at the fundamental maxim, We must do as we can; consequently, one may take all he requires for the time being. In this system no God is necessary, and man satisfies himself with what he finds in nature.

VI. Communism and Socialism since the Revolution of February, 1848. — This revolution gave at first a new impulse to socialism. The words Liberte, Egalite, Fraternite, posted on all the walls and appended to all the decrees of the republic, seemed to contain all that Socialists could wish for. The government itself was composed in part of Socialists. The result was the organization of the national work-shops, which only served to prove again the impracticability of these theories. But communism began to lift its head by the side of socialism, and made great progress with the lower classes. Both united in the insurrection of June, 1848. The putting down of the movement by General Cavaignac dispersed the leaders, some of whom took refuge in England; but their doctrines, nevertheless, continued to gain adherents among the lower classes of France. In 1850 a secret socialistic society was discovered, whose ramifications, from its center at Beziers, extended almost through the whole of southern France, and which had  completed a plan of general insurrection. This also led to the discovery, in Paris, of the secret society La Nemesis, whose members, at their initiation, swore to defend the inalienable rights of man to liberty, equality, and fraternity.

The Socialism and Communism of Switzerland and Germany present no particularly new features, being mostly based on French theories. After the failure of the Revolution of 1849, the leaders fled from Germany to England, from whence they continued to direct the operations of the Communist Association of Labor, divided in circuits and communities, and strongly organized in Germany. But the alliance of the governments in 1850, the lack of energy among the confederates, and the publication of the aims of the society in June, 1851, by a tailor's apprentice, Peter Nothjung, at Leipsig, materially injured the organization. In Belgium French communistic ideas also obtained to some extent, and were upheld in several newspapers. In 1845 Considerant went to Brussels to advocate the Fourierite theories, but found no opportunity of carrying them into practice. These ideas, however, took a firmer hold among the lower classes of Italy; Pius IX, in a letter to the Italian bishops and archbishops, December 9th, 1849, recommended them to use all efforts to prevent the propagation of socialism. That the existence of these communistic societies depends on the personality of their founders, and not on their own excellence, has been demonstrated. After the death of the leading spirits, the organizations invariably degenerate, if they do not entirely disperse. In the United States a number of attempts have been made to establish communistic colonies, partly upon a merely humanitarian, and partly upon a religious basis. Among the former belong the communistic colony established by Cabet at Nauvoo, several colonies established by the German communist Weitling and his adherents, and several phalanges established by the admirers and followers of Fourier. They have all perished. Among the second class of communistic associations belong the Shakers (q.v.) and the German Seventh-day Baptists (q.v.), who enjoin universal celibacy, the colonies Economy and Zoar, established by Separatists from Wurtemberg, and the Oneida Community (q.v.), which teaches a community of women as well as of property. — Pierer, Universal-Lexikon, s.v.; Herzog, Real-Encyklopidie, iii, 21; Romang, Bedeutung des Communismus aus den Gesichtspunct des Christenthums (Bern, 1847); Reybaud, Etudes sur les Reformateurs on Socialistes Modernes (2 tom. Paris, 1843); Sudre, Hist. du Communisme (4th edit.  Paris, 1850); L. Stein, Der Socialismus u. C. d. heutigen Franicreichs (Lpz. 1842; 2d ed. 1848); Gesch. d. socialen Bewegung in Frankreich v. 1789 b. a. unsere Tage (Lpz. 1850, 3 vols.); Karl Grun, Die sociale Bewegung in Frankreich u. Belgien (1845); Th. Mundt, Die Gesch. d. Gesellschaft in ihren neueren Entwickelungen u. Problemen (1844); Williams, The Harmony Society at Economy, Pennsylvania (New Haven, 1867). SEE SOCIALISM.

## Community Of Goods[[@Headword:Community Of Goods]]

             SEE COMMUNISM; SEE MONASTICISM.

## Community of Goods[[@Headword:Community of Goods]]

             (1.) From the fact “that the early Christians ‘had all things common' (Act 2:44), some have supposed that to renounce all property, and to share one's goods with fellow-Christians, is the perpetual duty of Christians. But it is to be observed that no precept is given in Scripture to this effect; we have only the fact recorded that the early disciples were indifferent to property, unselfish, and ‘willing to communicate.' And, if history is to be our help in this matter, it seems never to have been a part of Church discipline that goods should be common. It is usually supposed that the renunciation of private property, and the system of community of goods, was, for a time at least, adopted by the whole of the infant Church of Jerusalem. That the system, if ever so adopted, was soon discontinued, is perfectly evident. Those ‘who were rich in this world' were exhorted to be ‘ready to give, and glad to distribute,' which implies both that there were rich men in the churches, and that they were not required to sell all that they had, and cease to possess property, which would have left them, for the future, nothing to give. And the same may be learned from all that we read about the collections made in Greece for the poor Christians of Judaea, and from many other circumstances in the sacred history.

(2.) “But it has been contended that even in the infancy of the Church of Jerusalem, the community of goods was in reality confined to those engaged in the ministry, including the female catechists, or deaconesses, who were called ‘widows.' Just at first, this description may have included all the believers; that is, those who were the first to embrace the Gospel may all have been employed in some department of the ministry. That Ananias and Sapphira thus offered themselves for the ministry is (doubtless) both a correct supposition, and one which will make the whole of the transaction recorded in Acts 5 intelligible” (Eden, Churchman's Dictionary, s.v.). This view is taken by Hinds, Early Christianity (pt. 2, ch.  2), who refers to Eusebius (lib. 3, c. 137) for confirmation of the suggestion.

(3.) Mosheim treats the subject largely in his treatise De Vera Natura Communionis bonorum in eccl. Hierosol. (Dies. ad Eccl. Hist. pertin. vol. i), and seeks to show that the passages in Act 2:44; Act 4:32, imply a communion merely of the use, not the possession of property, and that only for a temporary purpose. But the more likely view is that the infant Church of Jerusalem “went so far in the ardor of their first love as to abolish the external distinction of rich and poor,” perhaps as “a prophetic anticipation of the state of things in the perfected kingdom of God.” The offering was entirely voluntary, and not the fruit of any command. On the contrary, the N.T. abounds in precepts for the right use of property, implying its separate and proper possession. See Hinds (l. c.); Schaff, Apost. Ch. Hist. § 114; Killen, Ancient Church, p. 52; Neander, Planting and Training (Bohn's ed.), 1:253; 2:64.

Commutation OF Penance in the Roman Catholic Church. SEE PENANCE.

## Comnat (Comnatan, or Connat)[[@Headword:Comnat (Comnatan, or Connat)]]

             an Irish saint, commemorated January 1, appears among the prelates of Kildare on this day; but of her abbacy we know nothing beyond its close. She died abbess of Kildare in A.D. 590 (Todd and Reeves Mart. Doneg. Page 5; O'Hanlon, Irish Saints, 1:24, 25).

## Comnena, Anna[[@Headword:Comnena, Anna]]

             was a Byzantine princess, the daughter of the emperor Alexius Comnenus, illustrious by her birth, and by the circumstances of her life, but more illustrious by her accomplishments, and by the important historical work which she transmitted to posterity. Whether her subject, her opportunities, her talents, her rank, her associations, or her disappointed ambition be considered, her quaint production is calculated to excite and to reward the liveliest interest. The time in which she lived and wrote, the memorable transactions which she witnessed and in which she often participated, the notable personages with whom she came in contact, the troubles, perils, and perplexities by which she was surrounded, the grand and startling events which she recorded, combine to give a peculiar fascination to her Memoirs.

In a dark and dreary age, but one of varied and heroic adventure, in the desperate struggle of a great but declining empire, she related, for the instruction of other times, the strange vicissitudes of fortune — the hopes, the alarms, and the efforts of the wild period, when the East, the West, and the North, the exhausted culture of the old, and the rude chivalry of the new civilization were intermingled with the fierce fury of Tartar and Saracenic violence. That she lived in the days of the emperor Henry IV, the countess Matilda, Godfrey de Bouillon, and Kilidje Arslan, is evidence of the eventful character of the time. That she beheld the passage of the first crusaders, and was, in all probability, acquainted with Peter the Hermit, Bohemond, Tancred, and the other leaders, gives assurance of the highest interest in her reminiscences. That she was brought up in the Byzantine court, familiar with its, delusive splendors, its secrets, its vices, its intrigues, and its hazards; that she was herself designated for the imperial crown, may not attest the accuracy or the profundity of her narrative, but certainly confer upon it a breathing charm and a personal reality which may atone for grievous defects. The inflation of her language, the affectations of her learning, the extravagance of her statements, the moral distempers which warp her judgment, may detract seriously from the trustworthiness of her record, and have been amply and too exclusively  presented. Serious as are these drawbacks, they do not prevent her biography of her father from being the most attractive in the long list of the Byzantine historians, and also the most instructive.

1. Life. — Anna Comnena was the eldest child of the emperor Alexius Comnenus, by his second wife, the empress Irene Ducoensa. She was born at Constantinople, on Sunday, December 1, 1083, the day of her father's return from his repulse of Bohemond at Iarissa. She was Porphyrogenita — born in the Purple Palace and, a few days after her birth, was proclaimed caesarissa and heiress of the empire, and was betrothed to the boy Constantine, son of the former emperor, Michael Ducas, and the nominal colleague of her father on the imperial throne. She was at once recognized as the image of her father (Alexiad, 6:8).

By this betrothal the Comnenian dynasty assumed some pretensions to be the restoration of the sovereign house of Ducas. The young prince was retained, with his mother, in honorable confinement, and soon died, but not before Durazzo, as is often stated. Anna had three brothers and three sisters. Among the former was Ugly John Kalo-Joannes, about four years younger than herself, who succeeded their father on the throne, and was never forgiven for this intrusion. Her uncles, her aunts, and her cousins, her brothers-in-law, sisters-in-law; nephews and nieces, outrun convenient enumeration. Arethey not commemorated by Du Cange, in his serviceable Familiae Byzantine? "Her mother, Irene, was the grandniece of the emperor, Constantine Ducas, and her father was the nephew of Isaac, the first emperor of the line of the Comneni." She was thus of imperial blood on both sides. The time of her death has not been determined. As she began her history after the death of her husband, wrote under the reign of her nephew, Manuel, and was still writing after thirty years of surveillance, she may be presumed to have lived to a very advanced age. She grew up in the court in close attendance on her mother, and in more intimate and kindly association with her parents than is usual in sovereign households.

In her father's frequent absences on military expeditions, she was more a companion of her mother than a child in the family. On more peaceful removals from Constantinople the empress and the caesarissa accompanied the emperor. This affectionate intimacy developed from very early years the inquisitive spirit, the mental powers, and the political aptitudes of the young girl, and afforded her the best opportunities for a present and minute knowledge of the prominent persons and important occurrences of the times. The drama proceeded immediately before her eyes. She was  unquestionably precocious. She was provided with the best instructors and with the best means of instruction. She had great zeal for learning, quick apprehension, and high capacity. She became a prodigy of erudition in the estimation of her contemporaries, and not merely within the circle of the court. It is certainly a mistake to regard the end of the 11th and the beginning of the 12th century as an uncultivated period. The name of the empress Eudocia Macrembolissa; the abilities of Michael Psellus, and,of John Italus, the precursor and Byzantine counterpart of Abelard; the number, rank, and enthusiasm of their disciples; the historical productions of the highest dignitaries of the state, disprove any such hasty conclusions.

The Ducases, and particularly the emperor Michael and his brothers, were noted for their literary zeal (Alexiad, 5:8). Tastes may be corrupt, pursuits mistaken, modes of thought distorted, but these aberrations do not preclude diligence of culture. Rhetoric and logic and philosophy, the inflated style of zealots for Attic polish, the arid and tangled ingenuity of the schoolmen, the sophistry of the new Platonists or new Pythagoreans, and of later unnamed sects, were the objects of admiration; but these objects were seriously prosecuted. The imperial Anna was among the most eager and successful of such students. She boasts of having mastered both the Aristotelian and the Platonic philosophy. She expresses decided opinions upon the merits and demerits of John the Italian. She displays in her writings an ample if indiscriminate acquaintance with the classics of ancient Greece. Such studies, however, furnished only the skeleton and vesture of her inquiries. Their substance was very different. The actual range of solid information exhibited in the work of her later life, the patient industry with which she sought, and the quick judgment with which she estimated the most important matters of daily concern, may be recognized under all the extravagant finery with which they were disguised. Her acquaintance with the scholars of the day, her court life, her intercourse with her parents, her familiarity with the statesmen and chief actors of the bustling period in which she lived, furnished her with constant and valued opportunities for the most abundant knowledge, and for the quickest appreciation of what transpired around her. Nor were the habitual dangers by which she was encompassed and which threatened the station and the lives of herself, her family and her multitudinous relations, without influence in sharpening all her faculties and enlarging her range of reflection. It is necessary to reason back from the characteristics of her subsequent life, and of her Memoirs, to her original predispositions.

Grapes are not gathered from a bramble bush.  With remarkable aptitudes, with favoring appliances, with exciting and invigorating experiences, Anna grew up to womanhood, and, if the testimony of herself may be accepted, crowned her intellectual accomplishments with rare beauty and feminine grace. The Comneni were long eminent for talent, and were even more distinguished for their personal appearance. Anna partook of both kinds of endowment. There is every reason to conclude that she was entitled to be regarded as singularly handsome. Such charms as she possessed may have been masculine, like her mind and temperament. This may be an entirely erroneous inference. The illuminated miniaturet of the celebrated countess Matilda, her contemporary, which adorns the coeval MS. of Donizo, represents a small figure with almost infantile features. Whatever may have been the style of Anna's beauty, in this remarkable historian were united the highest rank, fortune, family, energy, decision, personal appearance, intellect, and learning-a marvellous combination in a princess of the Byzantine empire.

As the young Ducas had disappointed Anna's matrimonial expectations by an early death, her father; for some unascertained reason, bestowed her hand upon Nicephorus Bryennius, the eldest son (Zonar. 18, 22; Du Cage says grandson) of that Bryennius who had pretended to the empire, but had been defeated, captured, and blinded by Alexius. He was probably much older than herself. She expressed a most devoted attachment to his memory in her lonely and desolate widowhood, though she had not restrained the bitterness of her tongue during their married life (Nicet. Chon. 1:3). Of the course and character of their wedded career we have no information beyond the widow's indistinct regrets. Her husband was a man of education and ability. He was much employed in the incessant military transactions of the times. His death was attributed to poison, administered by direction of his wife's able but unscrupulous nephew, Andronicus. His literary culture is shown by the very interesting history of the Comneni, which was interrupted by his death, and which furnished the example and the stimulus for its continuation by his learned relict (Alexiad, Praef. 3). He brought his Memoirs down only to the accession of Alexius. His bereaved spouse records for us the whole reign of her father.

Anna Comnena was married, probably about the time of Peter the Hermit's passage through Constantinople, on his return from the Holy Land and its desecrated sanctities. It was about two years after her marriage that the turbulent, rapacious, arrogant hosts of the Crusaders swarmed round Constantinople, plundering and devastating the famished provinces through  which they pursued their lingering and disorderly way. The years that followed were filled with multifarious adventures, with diversified hazards, with wars, with conspiracies, and with romantic tales of heroic achievements and selfish audacity.

The troubled career and the difficult reign of Alexius Comnenus at length drew to a close. His waning life and his days of suffering were curiously watched by the wife of his bosom and the daughter of his heart. His sick- bed was besieged by them, and his palace guarded by their orders, in order to determine the succession according to their wishes. John, the heir and successor, was excluded from his father's presence. Conspiracy was active within and without the city, to secure the imperial crown for Anna and her husband. It is unfortunate that the MS. of the closing chapters of Anna's work is so mutilated as to leave the account of the death-bed scenes unintelligible. The other authorities assert that the sinking emperor was importuned by wife and daughter to declare the latter heiress to the throne. He died without gratifying this desire; and his affectionate wife addressed words of savage contumely to his departing spirit.

Though the desires of the empress and the princess were thus frustrated, the hopes which had been so long entertained, and the aims so long: contemplated, were not renounced. The palace was held under guard. Ugly John, the son and brother, was neither informed of the death, nor invited to thei presence of the dead emperor. The partisans of the faction; were prepared for the seizure of the throne. Their retainers were assembled, military support was organized, and Nicephorus Bryennius was urged to prompt action, and to make himself master of the city and empire. A masculine energy and daring were exhibited by the empress and caesarissa; which would have been notable in a conquering usurper — Dux faenina facti.

The calm resolution and promptitude of John Comnenus, and the irresolution or conscientiousness of Nicephorus Bryennius, defeated these bold, and well-matured schemes. Bryennius refused to perform the part assigned to him — whether unwilling to uphold disloyal practices, or warned by the failure and fate of his father or grandfather, or by mingled motives. His wife ascribed his reluctance or delay to faintness of heart, and expressed her scorn in terms of contempt stronger and coarser than the language of Lady Macbeth.  John secured the throne without serious commotion. His mother and sister were pardoned and put under slight and honorable restraint. Nicephorus Bryennius seems to have been unharmed and uncensured. Even the princely fortunes and the wide domains of his rivals were left untouched by the successful emperor. The representations of his follower, his friend; and his able minister, the Turk, John Axuch, who had been captured by the Crusaders at Nice, dissuaded him from his first purpose of confiscating the possessions of the near relatives who had conspired against him.

Anna was soured for life by her defeat, and poured her long lamentations throughout her history (especially Alexiad, 14:7). The long-deferred hope, the design nursed in silent anxiety during weary years, were altogether frustrated. The unsisterly dislike of the sovereign was intensified. The wrong that had been prevented seemed an injury received. After the death of her husband, and probably under the reign of her nephew, Manuel, Anna appears to have been compelled to retire, or to seek refuge in a nunnery. There she fanned the ancient flames, cherished the old passions, and relieved her anguish by mingling angry regrets with all her reminiscences.

"In seas of flame her plunging soul is drown'd,

While altars blaze, and angels tremble round."

The date of Anna Comnena's death is wholly unknown. Nothing is recorded of her after the decease of her husband, except what is contained in the venomous moanings of her work and in some very brief notices. One son survived her, Alexius, who took his grandfather's family name, Comnenus (Nicet. Chon. 2:7), and was captured in the Capitanata by the Normans, against whom he commanded. Her memory has been more effectually preserved by the memorial of her father, which she is supposed to have completed about thirty years after his death. It is only stated by her that she was writing at that time (Alexiad, 14:7).

2. The Alexiad. — The fame of Anna Comnena has been perpetuated by a single literary monument. This is beyond question the most entertaining and instructive of the Byzantine histories, after those of Procopius and Agathias. Nevertheless, the work has been too little esteemed. It has been oftener cited with a sneer than read with fairness and intelligence. Much of the depreciation and neglect must be ascribed to her own extravagant rhetoric, and to unmeasured admiration of her father, equally in. his failures and in his achievements. More may, undoubtedly, be attributed to the contempt with which Gibbon has spoken of the history and its author. The  supercilious censure of the great historian has repressed curiosity, and prevented considerate judgement, while it has often discouraged examination. It is forgotten that this Alexiad is a sort of prose epic, according to the false taste of the age, as the Philippeid of Gulielmus Brito, and the Gesta Friderici of Gunther Tigurinus, were verse histories of their respective heroes. Yet, whatever censures may be justly passed upon the work, our acquaintance with a most eventful period would be both meagre and distorted without the aid of Anna's discredited labors. A clearer and juster apprehension of some of the most surprising and complex changes in the current of human affairs than has yet been attained may be expected from a cooler, kindlier, and more dispassionate study of her remarkable contribution to the varying story of the Byzantine empire.

The interruption of the history of the Comneni, by the death of Nicephorus Bryennius, induced his disconsolate widow, in her enforced seclusion, to take up the broken thread of the narrative, and to continue it to her father's decease. She had her own abundant recollections of incidents and scenes at which she had been present, of counsels and projects of which she had been cognizant, of conspiracies in which her own fate had been involved. She was familiar with the secrets of the palace, with her husband's labors, with the materials he had gathered, and with the notes which he had prepared. Not content with these sources of knowledge, she diligently pursued, in every quarter, information regarding past events; sought out those who had participated in the grave transactions of the times, or possessed the most thorough acquaintance with them. The zeal for the fulness of historical truth is asserted by herself, but it is also attested by the abundance, the variety, and the minuteness of the knowledge displayed throughout her work. The statements may often be prejudiced, the sentiments affected, the exaggerations frequent, the expression turgid, the rhetorical decorations inappropriate and excessive — but these were the defects of the age. They do not destroy the high qualifications which they conceal by their gaudy splendor. Making due allowance for the grave blemishes which have too much engrossed the attention of critics, the substance that remains is of the highest interest and of the greatest value. The undue depreciations of Anna's Gesta has had a very injurious effect on the estimation of that memorable age, when the seeds of growth and the tares of decay were so widely scattered. It has certainly occasioned such a discoloration of the pictures of the crusades as has led to erroneous conceptions of their origin and conduct. Yet Anna, who has been so  injudiciously slighted, was their earliest historian, witnessed their passage, was cognizant of their inception and progress, and was personally acquainted with the chiefs of the first, and, probably, with the sovereigns of the second crusade. Much discernment and more than ordinary skill may be required to detect the true lineaments of the personages and the scenes, under the glaring pigments and prodigal daubing of the pictures; but they may be detected, and their detection will reward the labor: expended upon the task. But the first crusade constitutes only a small, though a very prominent, part of the narrative. The career of the emperor Alexius forms the subject of the Alexiad; and in his troubled and constantly imperilled reign there occurred many other greater dangers, and more arduous problems for statesmanship. It is only necessary to mention some of these to show the multitudinous topics of interest recorded by Anna: the war with Robert Guiscard, and the later war with Bohemond; the wars with the Turks, Romans, Hungarians, Slavonians; the revolts and the conspiracies; the heresies of John Italus, of the Paulicians, and of the Bogomilians; the reconstitution of the army, by which a precedent was furnished for the Ottoman Janizaries; the military stratagems and devices; the ambitious schemes of Norman auxiliaries; the reorganization of the state; the debasement of the coinage; the restoration of the finances; the provision for the poor, the great orphan asylum and the poorhouse; the plagues and famines and physical disturbances; the ceremonies, the occupations, and the amusements of the court. These and numerous other subjects, exhibiting the civil and social aspects of the fainting and beleaguered empire, receive their fullest exposition in the Alexiad of Anna Comnena. Later chroniclers contented themselves with copying and abridging her relations, and did credit to themselves and justice to their original by repeating her praises. It belonged to a later age to see only the blemishes, and to remain totally blind to the merits of her work.

3. Literature. — Anna Comnena, Alexias (ed. Bonn. 1839-76); Du Cange, Familiae Augustae Byzantinae, apud. Script. Rer. Byz. volume 21. (Venet. 1729); Bayle, Dict. Hist. Crit., tit. Anna Comnena; Fussli, Dissertatio de Annae Alexiade (Tigur, 1766); Wilken, Rer. a Comn. Gestar. l. 4. (Heidelb. 1811); Nikolai, Gesch. des Byzant. Lit., apud. Ersch u. Gruber. Enkyklopadie; Calliades, Anna Comnena (Constantin. 1879); Krug, Chronologie des. Byzantiner. (G.F.H.)

## Comnmendatory Letters[[@Headword:Comnmendatory Letters]]

             The earliest trace of the practice connected with these words is to be found in 2Co 3:1. St. Paul, it would seem, had been taunted by rivals, who came with letters of commendation (ἐπιστολαὶ συστατικαί) from the Church of Jerusalem with the absence of such credentials in his oWn case, with his attempts to make up for the omission by reiterated selfcommendation. The passage shows the practice was already common, and, of course, necessary. Letters of this kind may have been in previous use among the Jews, and thus'helped to maintain their unity as a people through all the lands of the dispersion. Other instances of it in the apostolic ages are to be found in the letter given to Apollos by the disciples at Ephesus (Act 18:27), in the mention of Zenas and Apollos in the Epistle to Tit 3:13). The letter to Philemon, though more distinctly personal, has somewhat of the same character. The practice became universal, and it may be said, without exaggeration, that no single practice of the early Christian Church tended so much as this to impress on it the stamp of unity and organization. The bishop of any congregation, in any part of the empire, might commend a traveller, layman, or cleric to the good offices of another. The precautions against imposture might sometimes, as in the instance of Peregrinus, told by Lucian — perhaps also in that of the "false brethren" of Gal 2:4 — be insufficient, but, as a rule, it did its work, and served as a bond of union between all Christian churches.

Those outside the Church's pale, however arrogant might be their claims, could boast of no such proof of their oneness. They were cut off from what was in the most literal sense of the term the "communion of saints." It was  the crowning argument of Augustine anld Optatus against the Donatists that their letters would not be received in any churches but their owni; that they were therefore a sect with no claim to catholicity, no element of permanence. When Paul of Samosata was deposed by the so-called second council of Antioch, the bishops who passed sentence on him wrote to Dionysius of Rome and Maximus of Alexandria, requesting them not to address their letters to him, but to Domnus, whom they had appointed in his place. The letter of Cyprian on the election of Cornelius: and that to Stephen are examples of the same kind. The most remarkable testimony, however, to the extent and the usefulness of the practice is found in the wish of Julian to reorganize heathen society on the same plan, and to provide, in this way, shelter and food for any non-Christian traveller who might be journeying to a strange city (Sozomen, H.E. 5:16).

As then Church became wealthier ands more worldly, the restrictive side of the practice became the more prominent; it was then what the passport system has been in the intercourse of modern Europe, a check on the free movement of clergy, or monks, or laymen. Thus it was made penal (and the penalty was excommunication) for any one to receive either cleric or layman who came to a city not his own without these letters. Those who brought them were even then subject to a scrutiny, with the alternative of being received into full fellowship if it were satisfactory, or, if it were otherwise, of having to be content with some immediate relief. So the Council of Elvira seeks to maintain the episcopal prerogative in this matter, and will not allow literae confessoriae (letters certifying that the bearer was one who had suffered in persecution) to take the place of the regular commendatory letters. It would appear that the abuse had spread so far that the "confessor's" passport was handed from one to another without even the insertion of the name, as a check payable to bearer. The Council of Chalce(don renewed the prohibition of then apostolic canon against allowing any strange cleric, even as reader, to officiate in another city without the "commendatory letters " from his own bishop. That of Antioch (A.D. 341) makes special restrictions in regard to the various kinds of letters. That of Aries places those who have received commendatory letters under the surveillance of the bishop of the city to which they go, with the provision that they are to be excommunicated if they begin "to act contrary to discipline," and extends the precaution to political offences, or to the introduction of a democratic element into the government of the Church. Thei system spread its ramifications over all provinces. It was impossible  for the presbyter who had incurred the displeasure of his bishop to find employment in any other diocese. Without any formal denunciation the absence of the commendatory letter made him a marked man. The unity of the Church became a terrible reality to him.

It will have been noticed that other terms appear as applied to these letters, and it may be well to register the use and significance of each.

1. The old term was still retained, as in the Council of Chalcedon, where the prominent purpose was to commend the bearer of the letter, whether cleric or layman, to the favor and good offices of another bishop.

2. The same letters were also known as "canonical" in accordance with the rule of the Church." This is the word used in the letter from the synod of Antioch, by the councils of Antioch and Laodicea. The Latin equivalent seems to have been the literae formatae, i.e., drawn up after a known and- prescribed form, so as to be a safeguard against imposture. It was stated at the Council of Chalcedon by Atticus, bishop of Constantinople, that it was agreed by the bishops at the councils of Nicaea that every such letter should be marked with certain letters, in honor of the three Persons of the Trinity. In the West the signature or seal of the bishop was probably the guarantee of genuineness. The first mention of the use of a seal-ring occurs, it is believed, in Augustine.

3. From the use of the letters as admitting clergy or laymen to communion they were known as comnunicatoriae in Latin, and by a Greek equivalent.

4. The literae pacificae appear to commend the bearer for; eleemosynary aid. They are to be given to the poor and those who need help, clerics or laymen; especially, according; to the Greek canonists, to those who had suffered: oppression at the hands of civil magistrates. Thel word is used also by the Council of Antioch, as applied to letters which might be given by presbyters as well as bishops,

5. There were “letters dimissory,” like those of modern times. The word is of later use than the others, and occurs first in the council in Trullo, in a context which justifies the distinction drawn, that it was used in. reference to a permanent settlement of the bearer, "commendatory," when the sojourn in another diocese was only temporary.

## Comodi (or Commodo), Andrea[[@Headword:Comodi (or Commodo), Andrea]]

             a reputable Florentine painter, was born in 1560, and was the friend and scholar of Cigoli. His principal works are in Rome, among which are the following: The Baptism of Christ, in San.Giovanni in Fonte; Christ Bearing the Cross, in the tribune of San Vitale; and the principal altar- piece in San Carlo a Catinari, representing the titular saint kneeling. He died at Florence in 1638. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Comp, Jacob S[[@Headword:Comp, Jacob S]]

             a Methodist Episcopal minister, was born in Markleville, Pennsylvania, June 24, 1845. He experienced religion at the age of fourteen, received license to preach in 1867; graduated from Dickinson Seminary in June, 1869, entered the Central Pennsylvania Conference, and travelled the remainder of that year and all the next on Watsontown Circuit. In 1872 failing health obliged him to retire from the active ranks, and he returned to the home of his childhood, where he died, Nov. 16, 1876. See Minutes of Annual Conferences, 1877, page 26.

## Compagnoni, Camillo[[@Headword:Compagnoni, Camillo]]

             an Italian preacher, brother of the bishop of Osimo, was born in 1698, entered the Jesuit order, and distinguished himself by his knowledge and talent as a preacher. He died in 1777. See Hoefer, Nouv. Biog. Generale, s.v.

## Compagnoni, Pietro[[@Headword:Compagnoni, Pietro]]

             an Italian ecclesiastic, was born at San Lorenzo, near Lugo, March 28, 1802. He received his education first under his uncle; afterwards studied belles-lettres, philosophy, and theology under the famous professor Tommaso Ancarini, who died at Rome in 1830, vicar-general of the Dominicans. Compagnoni, at the age of eighteen, aided by Giovanni Nuvoli, published Salmri Penitenziali Davide (Lugo, 1821). After ordination he was made professor of rhetoric and geography in the Lyceum at Lugo, at the same time officiating as preacher. He died Sept. 13, 1833, leaving some minor pieces, for which see Biog. Universelle, s.v.

## Compagnoni, Pompeo[[@Headword:Compagnoni, Pompeo]]

             an Italian prelate and writer, was born at Macerata, March 11, 1693. He studied first in his own town, and in 1712 at Rome, under Gravina. Having entered holy orders, he became archdeacon of Macerata, and auditor to cardinal Francesco Barberini. He was made bishop of Osimo and Cingoli, October 2, 1740, and died July 25, 1774, leaving, besides some minor pieces, a Memorie della Chiesa d' Osimo (Rome, 1782, 5 volumes, 4to). See Hoefer, Nouv. Biog. Generale, s.v.

## Compan, Abbe[[@Headword:Compan, Abbe]]

             a French scholar, was born at Aries about 1730. He studied jurisprudence and theology in his native country, and was made advocate to the parliament of Paris. Later he entered upon the ecclesiastical calling, and was one of the clergy of Saint Andre des Arts. He wrote, L'Esprit de la Religion Chretienne (Paris, 1763): — Le Temple de la Pigie, et OEuvres Diverses (ibid. 1765, 1769): — Nouvelle Methode Geographique (ibid. 1770). See Hoefer, Nouv. Biog. Generale, s.v.

## Compand (Compan, or Compano), Jean[[@Headword:Compand (Compan, or Compano), Jean]]

             a French priest and religious writer, was born at Dalon, in the diocese of Pamiers, in 1771. He was a pupil at the seminary of Cahors, in charge of the priests of SaintLazare, having entered that celebrated order; and after having taught philosophy in several seminaries of the province, he was called to the same position in the seminary of Saint-Firmin, at Paris. Later he was almoner of the Hotel des Invalides, and eventually superior of the seminary at Toulouse. The Revolution forced him to seek an asylum, first at Barcelona, and then at Rome. After twelve years of exile he returned to the capital of Languedoc, where he accepted a chair of theology, and occupied it until 1830.. He died February 7, 1835, leaving Traite des Dispenses de Collet (with notes, corrections, additions, and explanations): — Histoire de la Vie de Jesus-Christ (composed at the request of madame Louise, daughter of Louis XV). See Hoefer, Nouv. Biog. Generale, s.v.

## Compass[[@Headword:Compass]]

             (usually סָבִב, κυκλόω, to surround) is used as a noun by the A. V., especially in the phrase “fetch a compass” סָבִב, Num 34:5; Jos 15:3; 2Sa 5:23; 2Ki 3:9; περιέρχομᾷι, Act 28:13), i.e. go around.

## Compass, Worship Of The[[@Headword:Compass, Worship Of The]]

             The Chinese were accustomed to pay divine honors to the compass by burning little odoriferous balls, and offering meats and sacrifices to it. They  threw gilded paper punctually twice a day into the sea to attract its favor and wil it to be propitious. See Gardner, Faiths of the World, s.v.

## Compassivity[[@Headword:Compassivity]]

             is a term used by Romanist writers to express the feelings of a saint on beholding in a vision the sufferings whereby his soul is transpierced with the sword of a compassive pain, thus literally enduring the passion of Christ.

## Compatres and Commatres[[@Headword:Compatres and Commatres]]

             SEE SPONSORS.

## Compel[[@Headword:Compel]]

             in Mat 5:41; Mat 27:32; Mar 15:21, is the rendering of the A. V. for the technical term ἀγγαρεύω, to impress into public service, SEE ANGAREUO; in Luk 14:23 (ἀναλκάζω, often to “constrain”), it has a milder sense, i.e. urge, rather than the full meaning of coercion (as elsewhere).

## Compendiense, Concilium[[@Headword:Compendiense, Concilium]]

             SEE COMPIEGNE.

## Compere, Lee[[@Headword:Compere, Lee]]

             a Baptist minister, was born in England in 1789. Soon after entering the ministry he went as a missionary to Jamaica, but ill health obliged him to return after one year. In 1817 he came to America, and for some time labored in South Carolina, having charge for six years of the mission among the Creek Indians. The transfer of the tribe west of the Mississippi broke up the mission. He followed the tide of emigration, until finally he settled in Yazoo County, Mississippi, where he labored with considerable success for several years. He lived for a time in Arkansas, then removed to Texas, and died there in 1871. See Cathcart, Baptist Encyclop. page 258. (J.C.S.)

## Competentes[[@Headword:Competentes]]

             a class of catechumens in the early Church.

SEE CATECHUMENS.

## Competentes (2)[[@Headword:Competentes (2)]]

             (i.e., seekers of the grace of Christ) was an advanced class of candidates for baptism, who had received adequate instruction. They acquired this name on Palm-Sunday, when the Creed was delivered to them; on the second Sunday following the Lord's Prayer was explained in their hearing.

## Compiegne Synods of[[@Headword:Compiegne Synods of]]

             (Conventus Compendienses; Concilium Compendiense). The synods held in Compiegne began first in the middle of the 8th and ended in the 14th  century. The Diet held by Pepin the Little, A.D. 757, at Compiegne, is counted among the synods, because the privileges of the archbishop Chrodegang were ratified and signed before the assembled bishops (Mansi, Conciliorum nova et ampl. Collectio, 7:653 sq., Florent. 1766). Whether the few church laws which were issued under Charlemagne in the year 775 as capitularies, which related partly to church government, partly to ecclesiastical revenues, and partly to monastic discipline, were established at a synod in Compiegne is very doubtful, because in the record of the capitulary there is only mention made of a synodalis conventus (see Harduinus, Acta Conciliorum, iii, 2056, Paris, 1714). A synod held there in 823, at which the bishops spoke of the usurpations practiced by laymen in church matters, may indeed be regarded as a diet (Mansi. l. c. 14:410, Venet. 1769). The synod held in Compiegne in 833 was of real importance in the development of the Church. In the year 829, a Council at Paris, in a letter to the kings Louis and Lothaire, referring to an explanation which it was said the Emperor Constantine had given, set up the opinion that the bishops were the judges of kings, but that the bishops themselves could not be judged by men. This thesis first found a practical application at the above-mentioned synod in Compiegne, as the sons of Louis desired their father to be sentenced to a public penance by the bishops, and thus declared unfit to reign (Harduinus, l. c. iv, 1378, Par. 1714; Mansi. l. c. 14:647). The synod of 1095 declared a nobleman, Hugo de Juiaco, under the, ban; that of 1236 established several regulations which aimed at securing ecclesiastical liberties; and that of 1270 declared against the unlawful possession of ecclesiastical benefices, which was regarded as sacrilege (see Harduinus, l. c. 7:654, Par. 1714; Mansi. l. c. 24:13, Venet. 1782). More important was the synod in 1301, as it made several decisions concerning ecclesiastical jurisdiction (Harduinus, l. c., p. 1247; Mansi. l. c. 25:87, Venet. 1782). The last synod in Compiegne issued only some decrees for the maintenance of Church discipline (see Harduinus, l. c. p. 1263; Mansi. l. c. p. 117). — Herzog, Real-Encyklopadie, Supplemented. 1:345.

## Compiegne, Councils Of[[@Headword:Compiegne, Councils Of]]

             (Concilium Compendiense), were provincial synods, as follows:

I. Held in 756. At this council, Pepin, king of France, several bishops and lords, together with the legates of pope Stephen, were present. An organ sent by the eastern emperor to Pepin was received. Eighteen canons were published, chiefly relating to questions about marriages:

1. Orders the separation of parties marrying within the third degree.

3. Declares that a wife taking the veil without her husband's consent must be given up to him, if he requires it.

5. Allows a free man who marries a slave under the idea that she was fiee to put her away and to marry again; also allows the same to a free woman.

9. Declares baptins administered by an unbaptized priest, in the name of the blessed Trinity, valid. See Labbe, Concil. 6:1694.

II. Held August 5, 1235, concerning certain articles which, according to the archbishop of Rheims, violated the liberties of the Church. The archbishop and six of his suffragans proceeded to St. Denis, in order to make a second monition to the king, which step induced the lords to prefer a complaint by letter to the pope against the bishops and clergy; this letter is dated September 1235. The king (St. Louis), by an ordinance, declared that his own vassals and those of the lords were not bound, in civil matters, to answer any charge in the ecclesiastical courts; and that if the ecclesiastical judge should proceed to excommunicate any one in such a case, he should be compelled to remove the excommunication by the seizure of his temporalities. The pope exhorted St. Louis to revoke this ordinance, declaring, among other things, that God had confided to the pope both the temporal and spiritual government of the world. However, the letter seems to have had little effect upon the king, who refused to revoke the edict. See Labbe, Concil. 11:503.

III. Held in 1277, by Peter, archbishop of Rheims, with eight of his suffragans. They made a decree relating to the insubordinate conduct of the chapters of the cathedral churches of the province, who pretended, among other things, to a right to put a stop to divine service, and to lay the city under an interdict, for the sake of protecting their own immunities. See Labbe, Concil. 10:1031.

IV. Held January 4, 1304, by Robert de Courtenay, archbishop of Rheims, assisted by eight bishops, and the deputies of three absent. They made five decrees:

2. Forbids the levying imposts upon the clergy under false pretences.

5. Restricts the dinner of the clergy of the province to two dishes over and above theottage or soup, except they have some great perlson at the table. See Labbe, Concil. 11:1492; Landon, Man. of Councils, s.v. Besides the foregoing, which were the most important councils held at Compiegne, there are notices of others at the same place, of which we present an account from Richard et Giraud, Bibliotheque Sacree, 7:425.

I. Held in 758, at which Tassillon, duke of Bavaria, pledged fealty to king Pepin (Mansi, 1:607).

II. In 833, at which Louis le Debonnaire was subjected to penance (Labbe, 7; Hardonin, 4).

III. In 871, at which Hincmar, archbishop of Rheims, excommunicated the followers of Carloman, who had revolted against Charles the Bald (Mansi, 1:1013).

IV. In 877, against idolatry.

V. In 1085, by Renatid, archbishop of Rheims, in favor of certain French abbeys (Labbe, 10; Hardouiu, 6).

VI. In 1256 (Gallia Christ. 3:89).

VII. In 1270, by Jean de Courtenay, archbishop of Rheims, against encroachments upon Church property (Labbe, 11: Hardouin, 7).

VIII. In 1301, at which seven canons were passed, concerning ecclesiastical jurisdiction (Labbe, 11:2; Hardouinn, 7).

IX. In 1329, by Gunillaume de Brie, archbishop of Rheims, at which seven canons were enacted, the third relating to clerical jurisdiction.

## Compitalia[[@Headword:Compitalia]]

             among the pagan Romans, was a festival celebrated, especially at cross- roads, with plays and banquetings, in honor of the Lares. At the same time,  as an atonement to the female daemon, Mania, honey-cakes and onions were offered. All families of Rome at this festival hung on the outside of their houses as many woollen balls as they had slaves, and as many woollen dolls as there were free people in the house, in order that Mania might take these instead of the slaves. It is stated that, originally, at this festival children were sacrificed, which abomination the consul Brutus ended by instituting the above-mentioned substitute.

## Completorium, Completinum, or Compline[[@Headword:Completorium, Completinum, or Compline]]

             (from Lat. complere, to fill up), the last service in the evening; the bed-time service. According to the canonical hours, fixed hours for public prayer were introduced into the Church with the institutions of the monastic life. In the Western Church the practice of praying seven times a day was adopted in the 5th or 6th century, and the completorium was the last or finishing canonical hour. See Procter, Hist. of the Common Prayer, p. 11; Freeman, Principles of Divine Service, p. 83. SEE CANONICAL HOURS; SEE BREVIARY.

## Complutensian Polyglot[[@Headword:Complutensian Polyglot]]

             SEE POLYGLOTS.

## Compostella[[@Headword:Compostella]]

             MILITARY ORDER OF ST. JAMES OF. “St. James the Elder was adopted as the patron saint of Spain after the victory of Clavijo, and his relics were preserved at Compostella. The marvels supposed to be performed by these relics drew vast numbers of pilgrims, for whose support hospitals were established by the canons of St. Eloi. The vicinity of the Moors having rendered the roads unsafe, thirteen noblemen united for the protection of the pilgrims, and with the canons resolved to found an order of the same kind as that of the Hospitallers or Templars. The pope granted his assent in a bull, dated 5th July, 1175, accompanied with the statutes of the order. Whatever conquests were made from the infidel were declared the property of the order, and a council of thirteen knights was vested with authority to elect and depose a grand master. The knights made vows of poverty, obedience, and celibacy, and professed their belief in the immaculate conception. To protect Christians and convert infidels they vowed to be the only object in their wars with the Saracens. In most of the great battles between Christian and Moor the red cress of the order was conspicuous. The conquests of the order itself, combined with the grateful munificence of the nation, speedily increased its wealth and power beyond those of any of the other orders of knighthood. In addition to the three large commanderies of Leon, Castile, and Montalvan, it possessed nearly 200 minor commanderies, comprising, it is said, more than 200 priories, with many fiefs, cloisters, hospitals, castles, boroughs, two towns, and 178  villages, exclusive of its possessions in Portugal. This enormous wealth and power of the order excited the jealousy of the crown, in which, in 1522, the grand mastership was permanently vested by the pope. Having thus become merely honorary and dependent on the crown, the order rapidly decreased in importance.”

## Compostella Santiago de[[@Headword:Compostella Santiago de]]

             a town in Spain, and one of the three most famous places of pilgrimage in the Church of Rome, the two others being Rome and Jerusalem. The place was formerly called ad Sanctum Jacobum Apostolum or Giacomo Postolo, whence by abbreviation Compostella was formed. According to a Spanish tradition, the apostle James the Elder came to the Pyrenaean peninsula, and is buried at Compostella. The legend of the apostle having preached in Spain is first mentioned in the ninth century, and has generally been repudiated by the Roman Catholic writers, although it was defended by the Bollandists (Acta Sanct. tom. vi, Julii, Appendix; and tom. i, Aprilis, Diatribe), and by the Protestant J. A. Fabricius (Salutaris Lux Evangeli, c. 16, § 2). The claim of Compostella to the body of the apostle has found more advocates among the Roman Catholic writers, although the church of St. Saturnine at Toulouse prefers the same claim. The rival claims have been compromised by assuming that each church had one half, as a division of famous relics, it is alleged, frequently occurred in the Middle Ages. Compostella was made a bishopric in the beginning of the 9th century, and in 1120 an archbishopric. — Wetzer u. Welte, Kirchen-Lex. 2:736.

## Compostella, Councils Of[[@Headword:Compostella, Councils Of]]

             (Concilium ad Sanctum Jacobum), were provincial synods:

I. Held May 6, 900, upon occasion of the dedication of the Church of St., James. Seventeen bishops were present, together with king Alfonso, his family, and many others. See Labbe, Concil. 9:482.

II. Held in 1056, by Cresconius, archdeacon of Compostella. Among other things, it was decreed that all bishops and priests should say mass daily, and that the clergy should wear hair shirts on days of fasting and penitence. See Labbe, Concil. 9:1087.

## Comprehension[[@Headword:Comprehension]]

             in English history, “the scheme first proposed by Sir Orlando Bridgman in 1688 for relaxing the terms of conformity to the Established Church of England, and admitting Protestant dissenters into its communion. In 1674, Tillotson and Stillingfleet renewed the attempt, and the terms were settled to the satisfaction of the nonconformists; but, the bishops unanimously refusing their consent, the project fell to the ground. Immediately after the Revolution, the scheme was renewed at the instance of William III, but after two attempts the design of union was abandoned, and the Act of Toleration passed in its stead.” See Macaulay, History of England, iii, 63,' 380; art. ENGLAND, CHURCH OF; Eden, Churchman's Dictionary, s.v.

## Comprising Arch[[@Headword:Comprising Arch]]

             is an architectural term for the large, exterior arch of a window, which encloses the subordinate lights and tracery.

## Compromise, Election By[[@Headword:Compromise, Election By]]

             is one of the modes of electing the pope. When the cardinals fail to agree upon any one candidate, they sometimes refer the matter to a committee of their own number by way of compromise, binding themselves to nominate as pope the person on whom the arbiters shall fix. SEE POPE.

## Comptitus[[@Headword:Comptitus]]

             SEE CALENDAR.

## Compton Henry[[@Headword:Compton Henry]]

             bishop of London, son of the second Earl of Northampton, was born at Compton in 1632, and was educated at Queen's College, Oxford, which he left in 1652. After some years spent in travel on the Continent, he returned to England on the restoration of Charles II. For a short time he was a cornet in the army; then went to Cambridge, passed M.A., took orders, and was made canon of Christ Church, Oxford, in 1666. After various preferments, he was made bishop of Oxford in 1674, and was translated to the see of London in 1675 or 1676. He became tutor to the princesses Mary and Anne, and imbued them with his own earnestly Protestant sentiments. On the accession of James II he was dismissed from the council and from his deanery of the Royal Chapel on account of his vigorous opposition to popery. In 1686 he was tried before the lords commissioners (the notorious Jeffries presiding) on a charge of disobedience to the king's mandate (for the suspension of Dr. Sharp), and was suspended from his episcopal functions. He was restored in 1688, and on the accession of William he recovered all the offices from which he had been expelled. Bishop Compton sought to conciliate Dissenters, and to find means of reuniting them to the Church of England. His so-called “ultra- Protestantism” made him unpopular with High-churchmen. He died July 7, 1713. He published A Treatise of the Holy Communion (Tondon, 1677); a number of episcopal letters and charges, etc.

## Compton, Robert[[@Headword:Compton, Robert]]

             an English Baptist minister, was born at Withybrook, Warwickshire, February 21, 1780. He was converted before arriving at eighteen years of age, and united with the Church at Hinckley, Leicestershire. He soon  began, as a licentiate, to preach in the neighboring villages. In 1816 he removed to Isleham, Cambridgeshire, and was ordained pastor of the Church there, October 29, 1817. In 1831 his health began to fail, and he died August. 8, 1834. See (Lond.) Baptist Magazine, 1835, pages 189- 191. (J.C.S.)

## Compton, Samuel[[@Headword:Compton, Samuel]]

             an English Congregational minister, was born at Gargrave, near Skipton, March 11, 1803. In 1822 he went to Rochdale, joined the Church, and began to assist in conducting cottage services. He moved to Bury in 1831, to Radcliffe in 1838, to Bradford, Yorkshire, in 1850, and in 1855 to Settle, where he was ordained, having previously labored as home missionary. After twelve years' work at Settle, Mr. Compton retired to Radcliffe, where he died, July 1, 1870. See (Lond.) Cong. Year-book, 1871, page 309.

## Compton, William[[@Headword:Compton, William]]

             a minister of the Methodist Episcopal Church South, was born in London, and emigrated to America in early life with his parents. In 1809 he entered the Virginia Conference, and subsequently became a member of the North Carolina Conference, in each of which he labored, as health would permit, to the close of his life, in November, 1847. Mr. Compton was methodical in his work, eminently a Bible student, an excellent preacher, and highly esteemed. See Minutes of Annual Conferences of the M.E. Church South, 1847, page 130.

## Compton, William F[[@Headword:Compton, William F]]

             a minister of the Methodist Episcopal Church South, was born in Morgan County, Alabama, in 1837. He removed to Texas in 1855, united with the - Church South, and in 1870 joined the East Texas Conference. In 1874 he was transferred to the North-west Texas Conference, and labored therein till his sudden death in 1878 or 1879. See Minutes of Annual Conferences of the M.E. Church South, 1879, page 78.

## Comstock, Elkanah[[@Headword:Comstock, Elkanah]]

             a Baptist minister, was born at New London, Connecticut, and commenced preaching in 1800. His first settlement was in Albany County, N.Y. Subsequently he went to Cayuga Counity. The New York Baptist Convention appointed him one of its missionaries to Michigan, and he removed to Pontiac in 1824. Having rare gifts for this position, he “made full proof" of his ministry. In 1834 he returned to visit his native place, somewhat broken ini health, and died there at the. age of sixty-three. See Cathcart, Baptist Encyclop. page 258. (J.C.S.)

## Comstock, Grover S.[[@Headword:Comstock, Grover S.]]

             a Baptist missionary, was born at Ulysses, N.Y., March 24, 1809. He graduated at Hamilton College in 1827, studied law, afterwards, and was admitted to the bar in 1880. Under the ministry of the Rev. C. G. Finney he was converted, and then studied theology at the Madison University. Deciding to devote his life to missions, he entered the service of the Baptist Foreign Missionary Board, and sailed from Boston for Burmah on July 2, 1834. He remained some time at Amherst and Maulmain studying the language, and then chose Arracan for his field of labor. In 1837 he organized a native church at Kyouk Phyou; and he remained, in spite of a deadly climate, to which his wife and two children fell victims in 1843, unremitting in labor until the illness which ended in his death, April 25, 1844. — American Missionary Memorial, p. 155.

## Comstock, Oliver C[[@Headword:Comstock, Oliver C]]

             a Baptist minister, was born in Oswego County, N.Y., in 1784. He received an academic education, and commenced a course of study with a view to entering the Christian ministry. Subsequently he abandoned his theological studies and turned his attention to medicine, and, in due time, was licensed, and practiced his profession at Trumansburg, N.Y. For two years (1810-12) he was a member of the State House of Representatives, and afterwards was elected a representative from the state of New York to Congress, and was twice re-elected, his whole term of service reaching from May 24, 1813, to March 3, 1819. He retired from the practice of medicine, having decided to return to the vocation of his early choice, and was ordained as a Baptist clergyman. For a time he acted as chaplain of the House of Representatives at Washington. His death occurred at Marshall, Michigan, January 11, 1860. See Poole, Congressional Directory, page 342. (J.C.S.)

## Comstock, Thomas[[@Headword:Comstock, Thomas]]

             a Methodist Episcopal minister, was born in Wayne County, Ohio, March 2, 1829. He was converted in 1841, and in 1854 licensed to preach, and received into the North Indiana Conference. In 1858 he was elected professor in Fort Wayne College. After laboring in that capacity two years, he again held regular appointments until 1864, when he once more occupied, for a year, a professorship in the same college, then resumed his place in the active ministry, and continued until his death, June 17, 1872. Mr. Comstock was a man of rare culture, a practical, earnest preacher, an extraordinary pastor, and a Christian of deep and uniform piety. See Minutes of Annual Conferences, 1873, page 59.

## Comstock, William[[@Headword:Comstock, William]]

             a Methodist Episcopal minister, brother of the foregoing, was born in Wayne County, Ohio, May 2, 1832. He removed with his parents to Indiana, and settled on Eel River; was converted in 1843; studied for the ministry, and was admitted into the North Indiana Conference in 1866. In 1871 his health failed, and he died December 11, 1875. Mr. Comstock was a man of great faith and Christian activity. See Minutes of Annual Conferences, 1876, page 37.

## Comte Auguste[[@Headword:Comte Auguste]]

             founder of the so-called Positivism, was born at Montpellier Jan. 12,1798, and died at Paris Sept. 5, 1857. He was the propounder of an elaborate system of philosophy, to which he gave the name of Positive, to denote its scientific and practical character, and to distinguish it from all schemes of metaphysical speculation.

He sprung from a family eminently Roman Catholic in religion and Royalist in politics, and these influences affected the development of his theories, notwithstanding the fever of innovation which always possessed him. He was educated in Paris at the Polytechnic school, in which he became a subordinate instructor in 1832. His first dreams of philosophic reform are ascribed by him to his fourteenth year, perhaps in rivalry of the precocity attributed to Bacon. In 1816 he contemplated emigration to the United States, and the transplanting of his nascent philosophical career to America. In August, 1817, he became acquainted with the notorious St. Simon — half seer; half charlatan — and was so strongly impressed with: his visionary raptures as to be considered his most hopeful disciple, and the successor upon whom that strange sage desired his mantle to fall, though recognizing Comte's fatal want of religious susceptibility. This connection was always acknowledged by Comte, though mentioned in later years with increasing bitterness and disgust. He disclaimed all obligations to St. Simon, and fumed and fretted whenever the traces of St. Simonism were recognized in his own philosophy. In April, 1826, he opened a course of gratuitous prelections on the new scheme, which had been reduced to a somewhat determinate form by several essays previously published. The course was interrupted by brain fever, terminating in insanity. In consequence of this attack, which he designates une arise cerebrale, he was for some time confined in a lunatic asylum.

In 1829 he commenced the immense structure of his Positive Philosophy. It was completed in six heavy volumes, containing nearly 5000 pages. The first volume appeared in 1830, its 750 pages having been composed in the space of three months. M. Comte rarely revised, and never recopied his manuscript. As it came from his brain it passed to the press, and from the press to the public. The Revolution of July delayed the prosecution of his labors for five years, but with the return of more tranquil times he resumed them, and achieved the sixth and last volume in 1842. This is the work on which M. Comte's reputation as a philosopher almost exclusively rests. It  is the only one of his works accepted by the majority of his disciples, or regarded by those who follow his guidance without attaching themselves to his banner. It contains the body and substance of Positivism, and was justly rebaptized Systeime de Philosophie Positive. In his later philosophical development Comte endeavored to infuse the vital breath of a moral and religious spirit into the cadaverous Pyrrhonism of his earlier views. But this attempt, which was flagrantly unsuccessful, offended alike his sect and his distant admirers, who hailed and honored his labors rather for their systematic infidelity than for their recognized truth.

On the completion of his scheme of philosophy Comte proceeded to apply its principles to the rectification of society. It was nine years: however, before the first volume of his Systeme de Politique Positive appeared. They were years of annoyance, anguish, misfortune, and strange adventure. He had supported himself and his family by the scanty fruits of his vocation as a public and a private teacher of mathematics. To this vocation we are indebted for his Treatise of Analytical Geometry, published in 1843. He relieved the dull routine of duty by lectures to the Parisian community on topics connected with science, or with the promulgation of his philosophy. One of these courses is perpetuated in his Philosophical Treatise on Popular Astronomy (1845). His heretical opinions, and, still more, his arrogant and irritable disposition, provoked opposition, and excited ill-will among his colleagues. His position in the Polytechnic School was rendered precarious, and he was finally deprived of it. At a later period his public lectures were for a short time closed by the interference of the government. This is the long personal persecution of which he complains with habitual acrimony in his later works. He was married, but had been separated from his wife. While his heart was wrung and parched by many sorrows, a new fascination consoled him, and opened unsuspected fountains in a dry and thirsty soil. In 1845 Comte became violently attached to an accomplished lady, Madame Clotilde de Vaux, who was separated from her husband, as he was from his wife. Their association was purely Platonic, and terminated in a year by the death of the siren on April 5, 1846. The Positive Politics is animated throughout by her inspiration, and is dedicated to her, with a commemoration of her virtues, in language which would sound extravagant in Dante or Petrarch. Brief as the intimacy had been, it revolutionized Comte's whole nature and the entire spirit of his speculations.

This strange transmutation of doctrine exhibited itself in the Discourse on the general Character of Positivism, which belonged to the midsummer of  1848, and was employed as an introduction to the System of Positive Politics. The rigidity and sterility of the cold and heartless rationalism of the Positive Philosophy was evidently unsuited to act upon society and to regenerate it; and the application of the Positive doctrine to practical ends almost necessitated the admission of the moral element, which had been previously disregarded. Men are not controlled by their reason; they are stimulated by their imagination, and impelled by their affections. To discipline the heart, an authority, and not arguments, is required. But no practical morals are possible, as an obligatory rule of action, which do not result from the decrees of a supreme will. Thus the first step towards a systematic plan of political authority, or of sociological interpretation, must be the recognition of a Divine Legislator and the acceptation of an incontestable creed. M. Comte was thus driven, by the extension of his theories to their practical applications, to introduce ethics into the circle of the sciences, to institute a divinity, to recognize or to invent a religion. His perception of the need was quickened, if his susceptibilities were not awakened, by the resuscitation of his natural affections, and the glow of sentiment was kindled by his preposterous passion.

The long interval which separated the completion of the Philosophie Positive from the commencement of the Poltique Positive may have been, in reality, due less to the personal persecution of which he complains, and to the revolutionary anarchy of 1848, than to the time and thought requisite to systematize his new views, and to produce some appearance of harmony between the philosophic doctrine and its efflorescence in a theocratic dream. The whole plan was, however, arranged in his own mind when he entered upon the composition of his sociological treatise. Nothing is more admirable thaw the rapidity and completeness, the methodical regularity, and the preordained precision with which each successive year brought forward at the appointed time a new volume of the Politique Positive, till the whole was accomplished. Each volume appeared in its season, like the blossoms of the returning summer. The first was published in July, 1851; the second in May, 1852; the third in August, 1853; and the fourth in August, 1854. The second volume of the Positive Politics was preceded in the same month by the publication of the Calender of Positivism — that singular and elaborate rebaptism of the months of the year and the days of the week which substitutes the notabilities of human progress for the Sundays and saints' days of the Catholic Church, and the months of imperial Rome. In the October of the same year was published the Catechism of Positivism, designed to diffuse a knowledge of the new philosophy and the new creed  among the masses of the people. At the close of the Politique Positive M. Comte marks out the ulterior projects which he designed to achieve before advancing years should demand repose. Seven vears were to be devoted to the enlargement and rectification of his theory; and then, on the attainment of his grand climacteric, he would sing his Dimittas. A System of Positive Logic, or the Philosophy of Mathematics, was promised for 1856; A System of Positive Morals, or Treatise on Universal Education, for 1859; and A System of Positive Industry, or Treatise on the Action of Humanity on its terrestrial Abode, for 1861. The first volume of the first of these works was published, according to announcement, in 1856, but before the second was ready Comte died, in 1857. Various pamphlets had been issued by M. Comte at different periods of his career, in order to give immediate consistency to his views on special points, or to popularize his doctrine. These it is needless to specify. More interesting in themselves, as more important for an appreciation of the man, are the annual circulars issued to those who participated in the subscription for his support.

The System of Positivism, in accordance with what has already been observed, requires to be considered under two distinct, though connected aspects — the scientific theory as originally expounded in M. Comte's earlier work, and the practical application of that theory as presented in his latest complete treatise.

(1.) The Positive Philosophy. — This is the development and coordination of all the materialistic tendencies of science in the age of the Encyclopaedia and the Revolution. It is not itself materialistic, because it proceeds beyond materialism in the same direction, and is attenuated into a pure sensuous phenomenalism. It contemplates merely “the shows of things,” and it coordinates them according to their concomitances and sequences, recognizing no actual bond of connection between them, nor any power on which they depend. The function of philosophy is simply to introduce order and coherence into observed phenomena. Positivism is, accordingly, a habit or intellectual temperament rather than a philosophy, a method rather than a doctrine. Hence the most characteristic peculiarity of this work, as of the whole intellectual evolution of its author, is his arrangement of the sciences, with the principles on which that arrangement proceeds. The treatise becomes, in consequence, an orderly exposition of the sciences and of their reciprocal dependencies, embracing the statement of the results and processes of science, with an indication of deficiencies, excrescences, and aberrations in their present constitution. It is more profound in its  execution than in its conception — in its details than in its general spirit. The solitary principle on which the whole elaboration of Positivism reposes is the doctrine of the Three States. To this may be referred Comte's classification of the sciences — his rule for their evolution, composition, and rank — his exposition of their significance and disciplinary value — his history of society, and his theory of humanity.

This cardinal position is, that the whole human family, as well as each individual mind, passes through three successive and incompatible conditions: 1. The Theological State, which ascribes all phenomena to divine agency; 2. The Metaphysical State, which questions the divine action, and attributes all changes to influences, entities, occult causes, laws of nature, etc.; and, 3. The Positive State, which accepts the phenomena without reference to their origination, and arranges them under general laws, which merely state “the invariable relations of succession and resemblance.” T

his principle of the Three States has been assailed by both admirers and opponents; but it is rather Imperfect and misapplied than false. The succession of these states is explained by the confusion and multiplicity of apparently disconnected facts, which perplex the untutored mind, and suggest the arbitrary will of superior existences. As order reveals itself in the midst of disorder, an arbitrary government of the universe is repudiated, and law maintained by the operation of natural forces is more or less extensively accepted as the solution of the enigmas of creation. Thus metaphysics is the crucible in which theology and faith are gradually evaporated. As the regularity of phenomena is more generally apprehended, the jurisdiction of metaphysics is by degrees restricted, and is finally denied. No knowledge is admitted which does not promise to become science, no science which is not phenomenal only, no phenomena which suggest any other principle than uniform harmony and consecution of facts. In the process of speculative disentanglement by which the Positive habit is attained, those subjects are naturally the first to assume a scientific form:which are characterized by the greatest simplicity in them. selves, and are, according to the Baconian expression, “least immersed in matter.” Hence the relations of number and space are the earliest to exhibit an orderly coherence; and mathematics is not merely the disciplinary introduction to the sciences, but the eldest — by birth. Increasing complexity and specialty characterize the sciences as they successively detach themselves from the general mass of unsystematized knowledge. The principle on which the classification of the sciences proceeds is thus from greater to less simplicity, from the more general to the more special, from the more abstract to the more concrete. By the application of this rule  M. Comte organizes the whole hierarchy of the sciences. Six only are recognized in the Politique Positive:

I. Mathematics;

II. Astronomy;

III. Natural Philosophy, or Physics;

IV. Chemistry;

V. Biology;

VI. Sociology; to which was afterwards added,

VII. Morals.

Having thus arranged the several sciences, M. Comte proceeds to the exhibition of their functions, their constitution, their conquests, and their condition. He thus furnishes an abstract of all scientific knowledge. This immense elaboration culminates in his creation of the new science of sociology. That science is roughly sketched rather than definitely constituted in the Philosophie Positive. It is divided into two parts, Statics and Dynamics. Social Statics treats of the formal conditions of the existence of societies; social Dynamics of society in its vital state of incessant transformation. Having ascertained ail that had been accomplished, and all that legitimately sought accomplishment, Comte considered that a solid foundation had been laid for a scientific theory of political action adequate to the regeneration of society.

(2.) Positive Politics. — It has been shown how M. Comte was reduced to the necessity of discovering or imagining a God, and of reconstructing a theology, a ceremonial, and a religious organization. The new divinity — le Nouveau Etre Supreme — is humanity. The units of the living race are separately united by death to this great spirit, and become atomic constituents of the immortal essence. It is a complete deification of man, a complete resolution of divinity into humanity. It is a strange counterpart to Pantheism which is produced in this scheme of thorough-going Panhumanism. The new divinity was to be adored, to be approached with prayer, to be honored with an appropriate ceremonial, worshipped with due rites, and served by a numerous army of priests. Of this priesthood M. Comte was to be the living head. Science and religion were at length reconciled by their union, and identification; the priest was the scientific instructor; the priesthood consisted of the consecrated devotees of science; the high-priest was the supreme director of the intellectual, moral,  industrial, and social development of society. In the midst of these wild imaginations, it is startling to find a sedate and sober estimation of the whole order of society and of each of its separate parts. The sanctity of the family, the consecration of marriage and its indissolubility, the domestic culture of infancy, the relation and subordination of the sexes, the general inviolability of property, the duties of capital and industry, the distribution and retribution of service are all maintained in a manner utterly antagonistic to the current doctrines of communism and agrarianism. The most original and instructive part of this treatise is to be found in the consideration of the reciprocal influences of external nature upon man, and of man upon external nature. By this inquiry, brief as it is, the first permanent foundation is laid for a scientific exposition of the transformation of societies.

From the rapidity with which Comte's works were composed, from the absence of all revision, from general inattention to the arts of composition and disposition, his treatises are swelled and deformed by continual repetitions and by want of perspicuous arrangement. ‘They are vast and rambling essays rather than systematic expositions of philosophic doctrine. The blemishes which he was careless of avoiding have now ceased to be important. The impulse communicated by Comte remains, but few will ever again dream of reading the ten thick volumes in which his whole vast project was originally set forth. The direct effect of his career has been very slight, its indirect effect very great. He has linked his name with no enlargement of science or philosophy except in sociology — with no practical reform in society. His principles have found of late numerous followers in England, and a small number of them adopt “the religion of humanity” as well as the Positive philosophy. One of the chief of these is Mr. Thomas Congreve, who has taken steps (1867) to found a church, with a building and regular services. Mr. Congreve has announced that a church will shortly be built, and regular services instituted, for promoting the new creed which is to regenerate humanity.

Literature. — All Comte's important works have been enumerated in this notice. For his biography reference may be made to the autobiographical statements scattered through his prefaces, circulars, etc.; to Robinet, Notice sur l' Euuvre et sur la Vie d' Auguste Comte (Paris, 1860), and to Littre, Auguste Comte et la Philosophie Positive (Paris, 1863). For a fuller account of his philosophy than has been given here, recourse may be had to the last-named work; to Littre, Conservation, Revolution, et Positivisme (Paris, 1852)'; Lewes, Comae's Philosophy of the Sciences (Lond. 1853);  Harriet Martineau, The Positive Philosophy of Auguste Comte (Lond. 1853); 2 vols. 8vo); Lewes, History of Philosophy (3d ed. 1867, Lond. 2 vols. 8vo); Celestin de Bligniires, Exposition Abregee de la Philosophie et de la Religion Positives (Paris, 1857); Herbert Spencer, The Classification of the Sciences, etc. (New York, 1864); J. S. Mill, Comte's Philosophy (Lond. 1866); also to Sir David Brewster's notice or the first two volumes of the Positive Philosophy in the Edinburgh Review, July, 1838, and to the Essays on Comte and his Philosophy in the Methodist Quarterly Review, New York, January, 1852; April, 1852; July, 1853; October, 1853; and July, 1854; and in the North ‘British Review, May, 1854. SEE POSITIVISM.

## Comus[[@Headword:Comus]]

             god of nocturnal revels and festivals, was a Grecian deity, represented as a young man crowned with roses or myrtle, holding in one hand a golden cup, and in the other a platter of fruit.

## Conaid[[@Headword:Conaid]]

             an early British saint, was a companion of St. Sampson. He is called by the French St. Mein, and is probably the same as Mevennius. He is said to have  died A.D. 590, and was commemorated June 15 (Cressy, Church History of Britain, lib. 11, c. 28).

## Conain[[@Headword:Conain]]

             SEE CONAMHAIL.

## Conaing[[@Headword:Conaing]]

             SEE CONANG.

## Conall, Saint[[@Headword:Conall, Saint]]

             In the Mart. Doneg. there are seven Conalls, and Colgan says there are nine or ten in the Irish martyrologies:

1. Son of Aedh, is commemorated April 2. He succeeded St. Cairpre as bishop of Coleraine, having before been abbot of the monastery of Cluain- dallain (Todd and Reeves, Mart. Doneg. page 93; Reeves, Eccl. Ant. page 114 n.).

2. Abbot of Inis-Caeil, is commemorated May 22. Colgan calls him the son of Mannis Ccelius, son of Caitherius. A panegyric written upon him by St. Dallan Forgaill, the poet, enables us to fix his date as prior to A.D. 594. He is said to have brought over from Rome, though probably not promulgated for more than a century after his death, a curious law-tract or rule, still extant, entitled the Cain Domnaigh, for the observance of Sunday as a day totally free from labor, with certain unavoidable exceptions (O'Curry, Lect. Anc. Ireland, 2:32, 33; Butler, Lives of the Saints, 5:345, 346).

3. A bishop, commemorated March 18. At this date Colgan gives a memoir of St. Conall, founder of the Church of Kilcomnnell. He was made bishop by St. Patrick. Together with St. Etchen, he ordained, unknown to that official, some persons who were unfit for the episcopate, and was severely rebuked for it by his superior. Lanigan (Eccl. Hist. of Ireland, 1:429) doubts the connection with St. Patrick.

4. There is a St. Conall or Connell in Scotland, who gives his name to Kirkconnell, but whom it seems impossible to identify (Forbes, Kal. of Scot. Saints, page 311).

## Conamhail (or Conain)[[@Headword:Conamhail (or Conain)]]

             an early Irish and Scottish saint, son of Failbhe, and abbot of Hy, is commemorated September 11. He was the first abbot of Hy, or Iona, that was not of the race of the founder, and was the last under whom the native usage regarding Easter prevailed. He succeeded St. Adamnan, A.D. 704, and died A.D. 710 (Lanigan, Ecclesiasticul History off Ireland, 3:150, 153; Grub, Ecclesiastical History of Scotland, 1:113, 114; O'Donovan, Four Masters, 1:309).

## Conan[[@Headword:Conan]]

             was fifth of the metropolitan bishops of London in the British period (Stubbs, Register, page 152).

## Conan (2)[[@Headword:Conan (2)]]

             was also a common Irish name, and assumed several forms, as Cona, Conna, Connan, and with theaffectionate or honorary prefixes Do or Da, and Mo, Dachonna, Mochonna, etc. It is given to several early Irish saints:

1. Commemorated January 13. In the Irish calendars, on this day, there are Mochonna, bishop of Leamhchoill, and Mochonna of Inis-Patraig. The second is likely to have lived on the island of Inis-Patrick (Lanigan, Eccl. Hist. of Ireland, 1:303-307; O'Hanlon, Irish Saints, 1:191, 195, 447; Todd and Reeves, Mart. Doneg. page 15).

2. Dil, of Eas-ruaidh, commemorated March 8. He was the son of Tighernach, and nearly related to St. Columba. "He is called also Conna. Connan, Conda, Mochonda, and came to be generally and affectionately known as Conan-dil, "Connanus dilectus." He had three brothers, saints Begbile, Colman, and Cuan-Caoin. He flourished about the end of the 6th century, and ruled over a monastery, probably of his own foundation, at Cnodain, on the Erne. He probably was also a bishop, and is numbered among the disciples of St. Columba (Lanigan, Eccl. Hist. of Ireland, 2:222, 226; Kelly, Cal. of Irish Saints, page 89).

3. Bishop of Sodor or Man, is commemorated January 26. From the Scotch hagiographies we learn that St. Conan was bishop in Man, or ancient Ebona, in the beginning of the 7th century, and his influence extended through the Hebrides and great part of Scotland. He died about A.D. 648, and is honored in the Hebrides, Perthshire, and Forfarshire  (O'Haulon, Irish Saints, 1:446-449; Butler, Lives of the Saints, 1:377, 378; Forbes, Kal. of Scot. Saints, pages 307, 308).

4. Of Aeg, commemorated January 12. O'Hanlon suggests that St. Conan of Aeg, or Egg, may have given his name to the neighboring island of Canna, among the Hebrides, but beyond the mention of the name and dedication in the calendars there is nothing known of this saint (Reeves, A damnan, page 308; O'Hanlon, Irish Saints, 1:180, 181). — Smith, Dict. of Christ. Biog. s.v.

## Conang (or Conaing)[[@Headword:Conang (or Conaing)]]

             an early Irish saint, son of Lucunan, is commemorated September 23. This person is identified with Conaingus O'Daithil, coarb of St. Ailbhe of Emly, and called archbishop in The Life of Mochomocus. If this be so, he died in A.D. 661 (Lanigan, Eccl. Hist. of Ireland, 3:34, 35).

## Conaniah[[@Headword:Conaniah]]

             (Heb. in the text Kaonanya'hu, כָּוֹנִנְיָהוּ, i.e. Konanya'hu, כּוֹנִנְיָהוּ, but as read in the Masoretic margin, Kananya'hu, כָּנִנְיָהוּ; settled by Jehovah; Sept. Χωνενίας v. r. Χωχενίας, Vulg. Chonenias), the name of two chief Levites.

1. A person appointed (with his brother Shimei) as “ruler” (נָגִיד) by Hezekiah, to superintend the disposal of the sacred utensils of the Temple (2Ch 31:12-13, where the Auth. Vers. Anglicizes the name “Cononiah”). B.C. 726.

2. A person who, with several of his kindred, made large offerings for the Paschal sacrifices as renewed by Josiah (2Ch 35:9). B.C. 628.

## Conant, Daniel M[[@Headword:Conant, Daniel M]]

             a Methodist Episcopal minister, was born in Herkimer County, N.Y., February 19, 1786. He joined the Church at the age of eighteen; removed to Ohio in 1819; began preaching there in 1820, amid the hardships of a wilderness life, and in 1835 was admitted into the Ohio Conference. He became superannuated in 1871, but continued to preach until his decease, December 27, 1873. Mr. Conant was a man of good natural abilities, well versed in Methodism, of genuine cheerful temperament, and untarnished life. See Minutes of Annual Conferences, 1874, page 109.

## Conant, Gaius[[@Headword:Conant, Gaius]]

             a Congregational minister, was born at Bridgewater, Massachusetts, September 6, 1776, and graduated from Brown University in 1800. He pursued his theological studies in part with Reverend Dr. Fobes of Raynham, but becoming dissatisfied with his Arminian views, placed himself under the tuition of Reverend Dr. Emmons of Franklin. He was ordained February 17, 1808, pastor of the Congregational Church in Paxton; was installed, in April, 1834, over the Second Congregational Church in Plymouth; remained seven years, and then returned to his old home in Paxton, where he died, February 6, 1862. See Hist. of Mendon Association, pages 279, 309. (J.C.S.)

## Conant, John, D.D[[@Headword:Conant, John, D.D]]

             a learned English divine, was born October 18, 1608, at Yealmpton, in Devonshire. He was educated in private schools and at Exeter College, in Oxford, where he was chosen a fellow in 1633, soon after became an, eminent tutor, and June 7, 1649, was unanimously chosen rector by his fellows. In 1652 he received priest's orders at Salisbury, and in December, 1654, became divinity professor of the University of Oxford. In October, 1657, he was made vice-chancellor of the university, and held that dignity until August 5, 1660; was deprived of his rectory of Exeter College, September 1, 1662; in 1670 was invited to St. Mary, Aldermanbury, in London, but declined. In 1676 he became archdeacon of Norwich, and in December, 1681, prebendary in the cathedral of Worcester. He died March 12, 1693. Dr. Conant understood thoroughly the Oriental languages, and was well versed in the Syriac. There have been six volumes of his Sermons published (Oxf. 1693-1722). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Conant, Liba[[@Headword:Conant, Liba]]

             a Congregational minister, was born at Bridgewater, Massachusetts, March 6, 1797. He studied in his native town, graduated from Brown University in 1819, pursued his theological studies with Reverend Holland Weeks, of Abington, and became pastor at Northfield, N.H., where he remained fourteen years. His subsequent pastorates were in Hebron, for nine years, Canaan, Groton, and Oxford, all in New Hampshire. He spent the closing years of his life in Bristol, where he died, April 3, 1881. See Necrology of Brown University, 1880-81. (J.C.S.)

## Conant, Robert Taft[[@Headword:Conant, Robert Taft]]

             a Presbyterian minister, was born at Barre, Massachusetts, September 1, 1810. He joined the Congregational Church in 1826; graduated at Amherst College in 1836, and at Auburn Theological Seminary in 1841; commenced preaching at Clintonville, N.Y., in 1840, and was ordained there November 4, 1841; removed to St. Lawrence County in 1849, and united with the old Ogdensburg Presbytery in 1850; preached at Oswegatchie, Morristown, Antwerp, Evanston, and Heuvelton. From 1865, he became a teacher in a classical school at Ogdensburg, also preaching occasionally. He died there, January 28, 1879. Mr. Conant was a profound scholar, and an ardent  advocate of temperance. He published only some Sermons and articles in periodicals. (W.P.S.)

## Conant, Sylvanus[[@Headword:Conant, Sylvanus]]

             a Unitarian minister, was born at Bridgewater, Massachusetts, in 1722, and graduated at Harvard College in 1740. He was ordained at Middleborough, March 28, 1745, and remained there until his death, December 8, 1777. He was a man of good talents, of deep piety, and of great circumspection in his personal and official deportment. See Hist. of First Church in Middleborough, pages 31, 32; Sprague, Annals of the Amer. Pulpit, 8:292. (J.C.S.)

## Conant, Thomas Jefferson, D.D[[@Headword:Conant, Thomas Jefferson, D.D]]

             a Biblical scholar, was born at Brandon, Vermont, December 13, 1802. Graduating from Middlebury College in 1823, he became tutor in Columbian College, Washington, D.C., 1825-27, and in 1827 professor of Greek, Latin, and German in Waterville College, Maine. In 1835-50 he was professor of languages and Biblical literature at Hamilton, N.Y.; and in 1851-57 professor of Hebrew and Biblical exegesis at Rochester. He then went to Brooklyn, and became reviser of the Scriptures for the American Bible Union, which position he occupied until 1875. He was a member of- the American Old Testament committee of Bible revision. He died April 30, 1891. His works are principally revisions of books of the Bible, with notes on the same. See Appletons' Cyclop of Amer. Biography.

## Conant, William[[@Headword:Conant, William]]

             a Congregational minister, was born at Bridgewater, Massachusetts; graduated at Yale College in 1770; was ordained pastor of the Church in Lyme, N.H; December 22, 1773, and died March 8, 1810, aged sixty-seven years. See Sprague, Annals of the Amer. Pulpit, 2:265.

## Conant, William M[[@Headword:Conant, William M]]

             a Methodist Episcopal minister, was born at Aurora, Ohio, September 16, 1824. He was converted under the ministry of his father, Reverend D.M. Conant, in early youth; studied at Norwalk Seminary and Ohio Wesleyan University, and in 1849 entered the North Ohio Conference. He died in the midst of his labors, December 28, 1871. Mr. Conant was deeply pious, prudent, attractive, loving, exemplary, and eminently conscientious. See Minutes of Annual Conferences, 1872, page 72.

## Conantius[[@Headword:Conantius]]

             a Spanish prelate of the 7th century, was bishop of Palentia (Palencia, in Old Castile) from the reign of the Visigothic ling Gundemar, A.D. 610, to that of Sisenaud, in 636. He subscribed the decrees of the fourth, fifth, and sixth councils of Toledo. He was dignified, eloquent, and devoted, and was acquainted with ecclesiastical music, composing many new melodies. He was the author of a book of discourses on the Psalms (Cave, Hist. of Lit. 1:582; Migne, Patrol. 96:203);

## Conanus[[@Headword:Conanus]]

             SEE CUMANUS.

## Conca, Sebastiano[[@Headword:Conca, Sebastiano]]

             an Italian painter, was born at Gaeta in 1676, and studied in the school of Solimena. His abilities soon became known, and procured him the patronage of cardinal Ottoboni, who rewarded him liberally for a picture of Herod and the Wise Men. He was employed to decorate the Church of St. Clement. His principal works at Rome are Jeremiah, in St. John Lateran, and The Assumption, in San Martino; at Loretto. San Niccolo; at Ancona, San Saverio; and at Foligno. San Agostino. He died in 1764. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Concanen, Richard Luke[[@Headword:Concanen, Richard Luke]]

             a Roman Catholic bishop, was a native of Ireland, but at an early age was sent to receive the white habit in Lorraine, at the convent of the Holy Cross, belonging to the Irish Dominicans, from which, at the expiration of his novitiate, he was removed to Santa Maria Sopia Minerva, Rome. He acquired distinction during his course of study, and, at its termination, he was selected to be professor of St. Clement's, the college of the Irish Dominicans in the same city. He also, for several years, filled a chair in the school founded at the Minerva in connection with the celebrated library instituted and endowed by the munificence of the illustrious cardinal Casanate, one of the qualifications of which was a.doctorship acquired by teaching the course of St. Thomas Aquinas. While residing at the Minerva, Dr. Concanen became agent to archbishop Troy of Dublin, and such was the esteem in which he was held in the Propaganda, that he influenced every ecclesiastical appointment made for Ireland and the British colonies. Dr. Concanen was also well known in Rome as a preacher in the Italian language-a rare thing for a foreigner to attempt. He had long taken an interest in the American missions, and it was through his advice that the first convent of the Dominicans was founded in Kentucky in 1805. On account of his health, Concanen declined the see of Kilmacduagh, Ireland, but was persuaded to accept the bishopric of the newly formed see of New York, to which he was consecrated in Rome, April 24, 1808.. After a residence of forty years in Rome, he went to Naples, intending to take passage for the United States. French authorities, then in possession of that port, detained him prisoner as a British subject. These disappointments and  hardships, with age (he was now nearly seventy), proved too much, and he died — not without suspicion of poison — at the convent of St. Dominic, Naples, June 10, 1810. Concanen bore with him the pallium for archbishop Carroll, and bulls of institution for three new bishops. It was not until 1816 that a successor to Concanen was appointed, when John Connolly became the first resident bishop of New York. His library and a legacy of $20,000 Dr. Concanen bequeathed to the Dominican convent of St. Rose, Kentucky. See De Courcy and Shea, Hist. of the Cath. Church in the U.S. pages 90, 353-357; Bayley, Hist. of the Cath. Church in N.Y. (1853), page 53; Brady, The Episcopal Succession, 2:168.

## Conceicam (or Barbosa da Costa), Antonio da[[@Headword:Conceicam (or Barbosa da Costa), Antonio da]]

             a Portuguese theologian of the Franciscan order, was born at Porto, June 7,1657. He entered the order in 1673 and distinguished himself by his talent as a preacher. He died April 20, 1713, leaving Clamores Evangelici (Lisbon, 1698). See Hoefer, Nouv. Biog. Generale, s.v.

## Conceicam, Appolinario da[[@Headword:Conceicam, Appolinario da]]

             an ecclesiastical writer of Portugal, was born at Lisbon, July 25, 1692. He was but thirteen years of age when he went to Brazil, joined the Franciscans as a lay brother, September 3, 1711, and was finally taken into the employ of the general of the order. He was appointed chronicler of the Franciscans in 1740, and died, probably at Rio de Janeiro, about 1750, leaving a large number of works, especially, Pequenos na Terra Grandes no ceo Memorias Historicas dos Religiosos da Ordem Sersaica, etc. (Lisboni, 1732-38): — Claustro Franciscano Erecto no Dominio da Coroa Portugueza, etc. (ibid. 1740). See Hoefer, Nouv. Biog. Generale, s.v.

## Conceicam, Duarte[[@Headword:Conceicam, Duarte]]

             a Portuguese theologian, was born atl Villavicosa, October 13, 1539. He entered the priesthood in 1614, took charge of several ecclesiastical establishments, and performed various functions. He died September 26, 1662, leaving Collechao de Estatutos Estabelicidos em Diversos Capitulos Antecedentes (1646). See Hoefer, Nouv. Biog. Generale, s.v.

## Conceicao, Antonio Da[[@Headword:Conceicao, Antonio Da]]

             a Portuguese ecclesiastic and theologian, was born at Pombal, May 12, 1522. He was secular canon of St. John the Evangelist, and gained the reputation of a saint. He died May 12, 1601, leaving E Quatorae Cartas Espirituaes, published in his Vie, by Luiz de Mertola. See Hoefer, Nouv. Biog. Generale, s.v.

## Conceigam, Agostinho da[[@Headword:Conceigam, Agostinho da]]

             a Portuguese theologian of the Franciscan order, was a native of Lamego. He engaged as a sailor and started for Brazil, was shipwrecked, and finally, arriving at his destination, entered upon a religious career, and founded a convent of his order in the city, of Cabo Frio, where he died in 1693. He wrote many Sermons. See Hoefer, Nouv. Biog. Generale, s.v.

## Conception of Christ[[@Headword:Conception of Christ]]

             (1.) This was supernatural, by the agency of the Holy Spirit (Luk 1:35; Mat 1:20).

(2.) It was without the communication of original depravity (Heb 7:26; Heb 4:15, etc.). For some of the literature of the subject, see Volbeding, Index Dissert. p. 9; Meyer, Kommentar, 1:54 sq. SEE CHRIST, PERSON OF.

## Conception of the Virgin Mary[[@Headword:Conception of the Virgin Mary]]

             1. The Immaculate Conception of the Virgin Mary, a doctrine of the Church of Rome. SEE IMMACULATE CONCEPTION.

2. MONASTIC INSTITUTIONS OF THE CONCEPTION OF MARY.

(1.) ORDER OF KNIGHTS OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN. In 1617 three Italian noblemen of the family De Petrignan announced their intention to establish a military order under the above name, whose object was to be to fight against all infidels and heretics. The plan was not executed, but in 1618 an order under the same name was established in Vienna. According to some writers the first impulse came from one of the brothers De Petrignan; but the bull by which pope Urban VIII, in 1623, confirmed the order, mentions only Ferdinand, duke of Mantua, Charles, duke of Nevers, and Adolphus, count of Athlan, as founders. The order did not exist long. — Helyot, Dict. des Ordres Relig. 1:1077 sq.

(2.) Nuns of the Immaculate Conception of Mary, also called Conceptionists. An order under this name was in 1484 founded by Beatrix de Sylva at Toledo, in Spain. It was sanctioned in 1489 by pope Innocent VIII. Cardinal Ximenes united this order with that of the Clarisses, the rule of which they adopted with some modifications. Pope Julius II, in 1511, gave to the Conceptionists a special rule, but they continued to be a part of the order of the Clarisses.

(3.) Congregation of the Immaculate Conception of the Blessed Virgin was the name of congregations of lay-women which were established in connection with the convents of the congregation of Notre Dame, founded by Peter Fourier (q. v,.).

## Conception, Antonio De La[[@Headword:Conception, Antonio De La]]

             (called da Siena), a Portuguese biographer and theologian, was born at Guimaraes, Portugal. The name of his family was La Conception. He completed his studies at Lisbon and Coimbra. went to the Netherlands, and was made doctor at Louvain. He afterwards went to Brittany, where he remained some time with don Antonio, who assumed the title of king of Portugal. Antonio da Siena afterwards went to Rome. He died in 1586, having published notes upon the Summa of St. Thomas, and some other works, such as the Annals and the Bibliotheca of the authors of his order who wrote upon morality and spirituality (Paris, 1647). See Hoefer, Nouv. Biog. Generale, s.v.

## Conception, The Miraculous[[@Headword:Conception, The Miraculous]]

             SEE MARIOLATRY.

## Conceptione (or Concezione), Maria Crucifixa[[@Headword:Conceptione (or Concezione), Maria Crucifixa]]

             an Italian nun, was born in Sicily in 1645. She entered the Benedictine convent of St. Rosaire at Palma, took the vows in 1662, and died in 1699, leaving, Della Orribile Brutezza dell' Anima d'un Sacerdote, etc. (Rome, 1672; Palermo, 1675, without the name of the author, and in 1695 with her name): — Scielta di Lettera Spirituali (Girgenti, 1704); and various other writings which are found in her Life, by Jerome Turanus. See Hoefer, Nouv. Biog. Generale, s.v.

## Conceptualism[[@Headword:Conceptualism]]

             a term used to designate that form of speculative philosophy which does not deny the reality of objective existences, but still holds them to be certain only as results of subjective perception or cognition. It was substantially that of Abelard, Peter the Lombard, and Albert the Great. SEE NOMINALISM and SEE REALISM. It has recently been revived in a modified form by Kant, Lotze, and others.

## Concha[[@Headword:Concha]]

             (Gr. κόγχη, a shell), the plain round or polygonal semi-dome that covers the apsis (q.v.) of a church. SEE CHURCH EDIFICES.

## Conchenn[[@Headword:Conchenn]]

             SEE COINCHENN.

## Concilia[[@Headword:Concilia]]

             SEE COUNCILS.

## Concilia Martyrum[[@Headword:Concilia Martyrum]]

             is a term sometimes applied to the Roman catacombs. SEE ARENARIA.

## Conciliabule[[@Headword:Conciliabule]]

             a term applied by Roman writers to synods and councils held by “heretics and schismatics.”

## Concina, Daniele[[@Headword:Concina, Daniele]]

             an Italian theologian, was born at Friuli in 1686. He entered the Dominican order March 16, 1708; distinguished himself by his preaching talenta and received proofs of the esteem of popes Clement XII and Benedict XIV. He died at Venice, February 21, 1756, leaving numerous works, among which we notice, Aninmadversiones Critico-Morales in Menda Pontasiana- (Augsburg, 1733): — Commentarius Historico-Apologeticus, etc. (Venice, 1736): — Epistola Theologico-Morales (ibid. 1744): — In Rescriptum Bened. XIV, Pont. Max. (ibid. 1745): — Usura Contractus Trini Dissertationibus Historico-Theologicis Demonstrata, etc. (ibid.): Theologia Christiana Dogmatico-Moralis (Rome and Venice, 1749); this work is very highly esteemed: — De Sacramentali Absolutione (Rome, 1755). See Hoefer, Nouv. Biog. Generale, s.v.

## Concina, Nicolo[[@Headword:Concina, Nicolo]]

             an Italian philosopher, brother of the foregoing, took the habit of a Dominican, was professor of theology and philosophy, and in 1732 taught metaphysics at Padua. In 1748 his health obliged him to retire to Venice, where he died in 1763, leaving Oratio in Gymnasio Palavino (Venice, 1732): — Synopsis Tertiae Partis Metaphysicae (without date): — Juris Naturalis et Gentium Doctrina Metaphysicae Asserta (Venice, 1736). See Hoefer, Nouv. Biog. Generale, s.v.

## Conciolo[[@Headword:Conciolo]]

             an Italian painter of the 13th century. At Subiaco is a picture on panel by him, representing the consecration of a church, inscribed "Conciolus Pinxit, 1219." See Spooner, Biog. Hist. of the Fine Arts, s.v; Hoefer, Nouv. Biog. Generale, s.v.

## Concision[[@Headword:Concision]]

             (κατατομή, a cutting down, i.e. entire mutilation of the parts), a contemptuous term used by Paul in Php 3:2, to denote the zealots for circumcision. In classical writers the Greek word denotes a groove or channel, etc. (see Liddell and Scott, s.v.), but the apostle parodies the term previously employed, for the purpose of indicating more pointedly the real character of the sectaries in question; instead of saying “beware of the circumcision” (περιτομήν), namely, the party who pressed the necessity of still observing that ordinance, he says “beware of the concision” (κατατομήν); as much as to say they no longer deserve the old and venerable name; what they stickle for is a mere concision, a flesh- cutting. He then goes on to state the reason, “for we are the circumcision “the reality has now passed over into us, who believe in Christ and are renewed in the spirit of our minds. (See Sommel, Obss. Philol. on this passage, Lond. 1793.) Similarly in Gal 5:12, he says even more pointedly, “I would they [the same class of Judaizing teachers] were even cut off” (ἀποκόψονται, would for themselves cut off wholly the organ circumcised, and not be content with a mere scarification of it), i.e. make themselves outright eunuchs (comp. the allusions to their impurity, Gal 5:13; Gal 5:19; Gal 5:24). So Chrysostom and Jerome explain (περικοπτέσθωσιν, abscindantur). SEE CIRCUMCISION.

## Conclamatio[[@Headword:Conclamatio]]

             was the cry of lamentation which the ancient Romans made over their dead. As soon as the eyes were closed in death, the relatives of the deceased who happened to be present called upon him by name several times at intervals, repeating ave, hail, or vale, farewell. Hence when any affair was desperate, the phrase was frequently used in reference to this practice, conclamatum est, i.e., “all is over.” SEE MOURNING.

## Conclave[[@Headword:Conclave]]

             (Lat. con, with, and clavis, a key, because from their strict seclusion its inmates as it were unam habent clavem communens) is applied

(1.) to the apartments in which the cardinals of the Roman Catholic Church meet to elect a new pope; and

(2.) to the assembly itself convened for this object. The place of assembling was frequently changed until 1455, from which date to 1823 the conclave was held in the Vatican palace; since 1823 the Quirinal palace has been used for this purpose. When necessary, however, another place, even if without the city of Rome, may be designated. Little chambers, technically called cells, are prepared for the separate accommodation of each cardinal and his attendants, which are assigned by lot, and those falling to the occupancy of cardinals created by the late pope are draped with some purple material as a badge of mourning, while green is used for the others. The coat of arms of each cardinal is affixed to his cell. When a pope dies,  ten days are allowed, for the obsequies, for the arrival of absent cardinals, and for the preparations above mentioned for the conclave, together with the selection of persons styled conclavists, who are to enter the conclave as servants of the cardinals (two to each, or, if the cardinal be very old, sickly, or of princely birth, three), masters of ceremonies, confessors, clerks, physicians, carpenters, masons, barbers, and other servants.

The prescribed time having elapsed, the cardinals and conclavists attend the mass of the Holy Ghost, formerly in St. Peter's, lately in St. Sylvester's church. The papal ordinances governing the conclaves are read, to the strict observance of which all who are to enter the conclave are sworn. Then the cardinals, with their conclavists, proceed solemnly to the apartments prepared, and repair severally to their cells, where they receive visits until evening from persons not of their number. At the third signal from the bell, about three hours after sunset, all not belonging to the conclave are excluded, and all the entrances except one are walled up, the windows also, except so much as may be necessary for air and light. The excepted entrance is closed by double locks and strictly guarded, admission being allowed to none except the absent cardinals. No egress is allowed except by permission of the conclave itself in case of grave illness. The theory is that all communication between those within and persons without in regard to the pending election must be prevented; but these precautions have not always secured their end. In spite of the law, there is frequent correspondence between the cardinals within and their political friends without. The decree of Gregory X prescribed that, if a choice was not made by the cardinals within three days, for the next five days only one dish at noon and evening should be allowed to each, and after that time only bread, wine, and water; but this rigid regimen was modified somewhat by Clement VI (1351). The execution of these regulations is entrusted externally to the civil authorities of the place where the conclave is held, and internally to the officers appointed by the conclave.'

Prior to the latter half of the 11th century, the choice of the bishop of Rome was the joint prerogative of the clergy and people, exercised, we may suppose, at first directly, though subsequently the popular participation in the election appears to have been through some representative body; while the supreme secular power asserted its authority by requiring that the election should receive its sanction, the origin, doubtless, of the right exercised by certain Catholic governments (France, Spain, and Austria), and claimed by Italy (Naples) and Portugal, of each  excluding from the papal throne some particular cardinal, a right, however, to be exercised before an election, and limited to one veto at each conclave. By a decree of Pope Nicholas II (In nosmine Domini), 1059, the election of pontiff was given to the cardinal bishops, the other cardinals, and the clergy, the people merely approving it. By a further decree of Alexander III (1179), the choice was vested exclusively in the college of cardinals, with the proviso that the concurrence of two thirds of the cardinals present should constitute a legal election, the assent of clergy and people being no longer required. The Council of Lyons (1274), under the auspices of Gregory X, promulgated a constitution minutely prescribing the forms to be observed in regard to such elections, which were to be made in conclavi clauso, so as to shut out secular influence. These three instruments furnish the organic laws and regulations, both of franchise and ceremonials, which, without fundamental change, are still in force in papal elections.

It is laid down as a settled principle that no pope can appoint his successor, and that every cardinal, however recently made such, provided he has taken deacon's orders, may participate in a conclave, though under papal censure, suspension, interdict, or excommunication.

According to the bulls of Gregory XV (AEterni Patris Filius and Decet Romanum Pontiifcem), confirmed by that of Urban VIII (ad Romani Pontjicis providenz tiam), the choice must be made in one of three ways, viz., by inspiration, compromise, or ballot. Election by inspiration is when all the electors spontaneously (per quasi inspirationem), without any previous concert, proclaim the same person for the office. Examples of such elections are given by early ecclesiastical writers, as that of Fabianus (Euseb. Hist. Eccles. 6:29), but in modern times none such has occurred. Election by compromise is when, in default, of agreement themselves, the cardinals delegate to a select number of their body, with or without conditions, authority to choose a pope, as was the case in the electtion of Clement V. The ordinary way, however, is by ballot. In this method, after the usual morning mass, each cardinal (when the conclave is assembled in the balloting-room or chapel), invoking Christ as witness to the purity of his intentions in the vote, deposits in the chalice on the altar a square paper, folded at opposite corners so as to conceal the voter's name and mot. to (which, once selected, must be adhered to), while the name of the person voted for is written on the open central space.

These ballots are then examined in turn by three cardinals, appointed scrutatores, and the  numbers taken, which must agree with that of the cardinals present, all being required to vote, and are filed to await the result. If any one has received just two thirds, the folded ends are opened to see that he has not voted for himself, which is not allowable. If no one has attained the required majority, the conclave proceeds in the afternoon session, after the hymn Veni Creator Spiritus, to try the process called acceding (accessus), in which each cardinal may give a supplementary vote, in the words accedo domino cardinali, to any one who received votes in the first process from others than the accedent; those declining to change the, morning's choice write nemini. If the supplementary votes for any, added to the morning's votes for the same, do not make up the two thirds ‘majority, the papers are burned, and the same process of balloting is repeated the next day. When the requisite majority is given, the papers are examined to see that no cardinal has voted twice for the same person, and that the mottoes of the evening and morning vote tally; then the recipient of the highest vote equaling or exceeding two thirds is declared duly elected. On his acceptance the work of the conclave strictly ends, for the newly elected is deemed to be legally pope, with all his prerogatives and powers; he is invested with the pontifical robes, receives the homage of the cardinals, adopts his official name, and is proclaimed from, a reopened balcony window to the people by the cardinal dean, in the words Annuntio vobis gaudium magnum. Papam habemus Eminentissimum ac Reverendissimum — , qui sibi imposuit nomen — , and the shouts of the people are recorded as their assent, still, in theory, necessary to an election. The other ceremonies belonging to the inauguration follow in due order. — Ferraris, Bibliotheca Canonica, etc., art. Papa; Herzog, Real-Encyklopadie, art. Papstwahl; Ranke, History of the Papacy (see Index); North British Review, Dec. 1866, art. Conclaves; Petruccello della Gattina, BISTOIRE DIPLOMATIQUE DES CONCLAVES (Paris, 1865, 2 vols. 8vo); Cartwright, Papal Conclave (Lond. 1867). SEE CARDINALS; SEE POPE.

## Conclavists[[@Headword:Conclavists]]

             are the attendants on cardinals when met in conclave for the election of a pope. There are usually two to each cardinal, one of them being an ecclesiastic. If the cardinals be princes, or old or infirm, they are sometimes allowed three. They are shut up as strictly as the cardinals themselves, and though the situation of a conclavist is far from being comfortable, it is much coveted. He must be immured in a little corner of his master's cell, and do every menial office for him. A conclavist may assign the pensions which he has out of benefices for a particular sum, which is determined by the order which the pope-elect grants to him who makes the assignment. The office also gives a man the privilege of being a citizen in any town within the ecclesiastical jurisdiction; besides which, he receives a sum of money from the pope after his election. Each conclavist, before entering upon his office, takes an oath that he will not reveal the secrets of the conclave. Conclavists are sometimes the hired tools of foreign governments to procure the election of a particular individual to the papal chair. SEE POPE.

## Concomitance[[@Headword:Concomitance]]

             in ecclesiastical phrase, is the Romish doctrine that under the form of bread the blood of Christ is also received, although the chalice is not partaken.

## Concomitant[[@Headword:Concomitant]]

             (1.) A term used by Roman theologians to denote the grace of God accompanying an action, as distinguished from prevenient grace, which (against the Pelagians) is necessary to excite to good desires and actions (Bergier).

(2.) Concomitance, in the Roman doctrine of the Lord's Supper (q. v ), means the “accompanying of the body of Christ by the blood, and of the  blood by the body,” in the Eucharist. Aquinas introduced the term (concomitantia). The withholding of the cup from the laity is justified by this Romanist doctrine of concomitance on the ground that as Christ is present entirely in each of the elements, he is received fully in either by the communicant. Of course this theory goes along with transubstantiation. — Burnet, On the Articles, art. 31; Smith's Hagenbach, History of Doctrines, § 195. SEE LORDS SUPPER.

## Concord, Formula of[[@Headword:Concord, Formula of]]

             (FORMULA CONCORDIAE), the seventh and last symbolical book of the Lutheran Church, first publicly adopted in 1580. It was framed in consequence of the long disputes between the stricter Lutherans and the milder Philippists and the Crypto-Calvinists in Germanyo The principal theologians and evangelists considered it their duty to unite the Church as much as possible by clearly defining its fundamental doctrines in accordance with the principles of the Augsburg Confession of 1530. In 1574, duke Julius of Brunswick and the elector Augustus of Saxony commissioned professor Jacob Andrei (q.v.), of Tubingen, to frame a suitable formula. His work underwent divers alterations in the hands of Chemnitz and Chytraeus, and was finally received as the confession of Swabia and Saxony. Subsequently, by the influence of prince George Ernest of Henneberg, a second formula of concord was framed by Osiander and Bidenbach, theologians of Wurtemberg, and revised and completed by a body of theologians in the convent of Maulbronn in January, 1576 (known as the formula of Maulbronn). Andrei considered this latter as too short, the former as too diffuse, and undertook to base a third on these two.

For this purpose the elector, in May, 1576, called a meeting of theologians at Torgau. Among the eighteen who answered to the call were Andrea, Chemnitz, Chytrseus, Selneccer, Cornerus, Musculus, Crell, and Morlin. Between them, and based on the two preceding formulas and the Augsburg Confession, they framed the Book of Torgau (published by Semler, Halle, 1760), which was submitted to the elector and his council on the 7th of June, and by him sent to the other evangelical princes and states to be approved or altered according to their suggestions. After many additions had been made to it, the elector required Chemnitz, Andrea, and Selneccer to remodel it. This was done in March, 1577, in the convent of Bergen, near Magdeburg. In order to embody the different additions made to the primitive production (Solida declaratio), they made a small supplement (Epitome). At a second session in April they adopted a new  redaction; and in a third, in May, where they were assisted by Musculus, Cornerus, and Chytraeus, they perfected the final version, which was then handed to the elector. The latter named it Formula Concordiae, and with the elector of Brandenburg called on the theologians of their states to sign it. It was then joined with the other received symbols in a Corpus doctrinoe, and this Book of Concord was officially recognized at Dresden, June 25th, 1580, as the fundamental symbol of the Lutheran Church.

It is divided into two parts:

1. The Epitome, or summary, consisting of eleven articles, each headed by the enunciation of some controverted point of doctrine (status controversiae), which is then followed by the orthodox doctrine (pars affirmativa), and finally by the condemnation of the opposite view (pars negativa).

2. The Solida declaratio, or fundamental exposition, which treats of the same articles in connection with each other.

The eleven articles, taken in the order of the Augsbnrg Confession, are on,

1. Original Sin (human nature by original sin has become utterly depraved [in universum corrupta]);

2. Free-will;

3. Justification by Faith;

4. Good Works;

5. The Law and the Gospel;

6. The third Use of the Law;

7. The Lord's Supper (the body and blood of Christ is really and substantially [vere et substantialiter] present: there is a sacramental union between bread and wine and the body and blood of Christ, and consequently and oral [ore] reception of the body and blood of Christ, in a supranatural and heavenly manner, so that also the unworthy and the unbelievers receive the real body and blood of Christ, though to their condemnation);

8. The Person of Christ;

9. The Descent of Christ into Hell;

10. The Customs of the Church;

11 Predestination and Election (the foreknowledge of God [praescientia] relates to all men, the predestination only to the good).

To these is joined an appendix concerning heresies and sectaries (i.e. all who had not accepted the Augsburg Confession). The appended testimony of the witnesses of the Holy Scriptures, and of the pure doctrines of the original Church, on the person and work of Christ (Communicatio idiomatum), by Andrea and Chemnitz, in eight articles, is not considered as part of the creed.

As to Anthropology, the Formula Concordiae carries out the doctrines of the Augsburg Confession with regard to original sin to their logical results, and after distinctly rejecting the view of Flacius, which made original sin to be the substance of the human soul's agency, and not the soul's essence, the Formula Concordiae affirms that “Christians ought not only to acknowledge and define actual faults and transgressions of the commands of God to be sins, but they ought also to regard that hereditary disease (morbus), by which the whole nature of man is corrupted, as a specially dreadful sin, and, indeed, as the first principle and source of all other sins, from which all other transgressions spring as from their root.” The first position in the statement of the doctrine of original sin, according to the Formula Concordime. is that “this hereditary evil is guilt (culpa) or crime (reatus); whence it results that all men, on account of the disobedience of Adam and Eve, are odious in the sight of God, and are by nature the children of wrath, as the apostle testifies” (Hase, Libri Symbolici, p. 639, 640; Shedd, 2:155).

The Formula “is the only Lutheran symbol in which the distinction between the active and passive righteousness of Christ appears.” Its statement is as follows: “That righteousness which is imputed to faith, or to the believer, of mere grace, is the obedience, suffering, and resurrection of Christ, by which he satisfied the law for us and expiated our sins. For since Christ was not only man, but truly God and man in one undivided person, he was no more subject to the law than he was to suffering and death [i.e. if his Person merely be taken into account, without any reference to his vicarious relations], because he was the divine and eternal Lord of the law. Hence not only that obedience to God his Father which he exhibited in his passion  and death, but also that obedience which he exhibited in voluntarily subjecting himself to the law, and fulfilling it for our sakes, is imputed to us for righteousness, so that God, on account of the total obedience which Christ accomplished (praestitit) for our sake before his heavenly Father, both in acting and in suffering, in life and in death, may remit our sins to us, regard us as holy and righteous, and give us eternal felicity” (Hase, Libri Symbolici, p. 68; Shedd, Hist. of Doctrines, 2:342). As to the work of regeneration, it teaches that “before man is illuminated, converted, regenerated, and drawn by the Holy Spirit, he can no more operate, cooperate, or even make a beginning towards his conversion or regeneration, with his own natural powers, than can a stone, a tree, or a piece of clay” (Hase, Libri Symbolici, p. 622; Shedd, 2:368). For a full discussion of the Christology of the Formula, see Dorner, History of the Doctrine of the Person of Christ, div. 2, vol. 2:209 sq.

The Formula was originally framed in German; the Latin translation by Osiander was adopted by Selneccer in his first Latin edition of the Book of Concord; but the latter afterwards made another translation of it, which, after being revised in the convent of Quedlinburg in 1583, was inserted in the new edition of the Book of Concord in 1584. The signatures of the princes who endorsed it were placed after the preface, which was prepared at Juiterbock in 1579; those of 8000 ministers (put in A.D. 1582) follow immediately after the text. The Formula was for a long time rejected by Denmark and Sweden; in the former country its publication was, until 1580, forbidden under penalty of death. It was received in Hungary(1593- 1596), Holstein (1647), Pomerania (1685), and Livonia. It was rejected in Hesse, Anhalt, a part of Mecklenburg, and the free cities of Frankfort on the Main, Spires,Worms, Strasburg, Nuremberg, Magdeburg, Bremen, Dantzic, etc.; the electors of the Palatinate (in 1583), and Brandenburg (1614), and the Duke Julius of Brunswick, who had previously accepted it, retracted afterwards. Thus, of the three Protestant electors of the German empire, Palatinate, Brandenburg, and Saxony, only one (Saxony) remained a champion of the Formula of Concord, and he subsequently joined the Church of Rome. The Formula of Concord, united with the Augsburg Confession of 1590, the Apology, the Articles of Smalcald, and the two catechisms of Luther, forms the “Concordienbuch,” or the Book of Concord, of which there are many editions in German and Latin. “But the Lutheran Church is still divided upon this symbol. The so-called High Lutherans insist that the Formula Concordiae is the scientific completion of  the preceding Lutheran symbolism, while the moderate party are content to stand by the Augsburg Confession, the Apology, and the Smalcald Articles” (Shedd, Hist. of Doctrines, 2:458). SEE CONFESSIONS OF FAITH; SEE SYMBOLICAL BOOKS; SEE LUTHERANS.

See Hospinian, Concordia discors (Zurich, 1607; Genesis 1678); Leonhard Hutter, Concordia concors (Wittenb. 1614, 1621; Lpz. 1690); J. Musaeus, Proelectiones in opitomen Formulae conc. (Jena, 1701); Balthasar, Hist. d. Torgischen Buches (Greifsw. 1741-56, 8 vols.); J. N. Anton, Gesch. d. form. Conc. (Lpz. 1779,2 vols.); Francke, Lib. Symbol. pt. 3; Mosheinm, Ch. Hist. 153165; Herzog, Real-Encyklopadie, 3, 87 sq.; Franck, Theologie der Concordienformel (Erlang. 1865, 4 vols.).

## Concord, Saint[[@Headword:Concord, Saint]]

             a priest and martyr, lived about 170. He was son of Gordianus, a Roman priest of great piety. The persecution of Christians under Marcus Aurelius obliged him to withdraw into retirement. The report of miracles which he accomplished soon made him known. Torquatus, governor of Spoleto, made strenuous efforts to cause him to abjure the Christian faith, but Concord remained resolute. After cruelly torturing him, he threw him into  a dungeon. Three days later he was offered the choice of worshipping an idol or giving up his life. Scorning the idol, one of the soldiers cut off his head. He is honored on January 1, and the anniversary of his removal is celebrated July 4. The Spanish clergy claim to have the remains of this saint in a monastery of Gerona, Catalonia. See Hoefer, Nouv. Biog. Generale, s.v.

## Concordance[[@Headword:Concordance]]

             (Lat. concordantioe), a book containing the words in the Holy Scriptures, in alphabetical order, with their context more or less fully given, and a designation by chapter and verse of the places in which they are to be found. (See Glauchius, De usu Concorcantiarum Biblicarum, Lips. 1668.) While the Scriptures remained in manuscript, or were not divided into sections and paragraphs, indexes of their words and phrases could neither be formed nor used. As soon as any regular divisions began to be made, the importance of concordances, or alphabetical indexes, was felt, and learned men devoted their labors to form them. The first concordances were prepared for the Latin Vulgate. (See below.) See Orme's Bibliotheca Biblica, p. 112; Watts's Bibliotheca Britannica; Winer's Handbuch; Walch, Biblioth. Theol. 4:307; Rohr's Kritische Prediger-Bibliothek, 1841.; Meth. Quar. Review, 1847, p. 451; Princeton Review, 1828, p. 471. The following are the most important works of this description.

I. Hebrew. —

1. The first Hebrew Concordance was by Rabbi Isaac (or Mordecai) Nathan (q.v.), in 1445. It cost seven years' hard labor by himself and some assistants. It was first printed at Venice in 1524, fol., by Daniel Bomberg, then by Franzoni (ib. 1564, fol.), again by Pesaro (Basle, 1581, fol.), and afterwards at Rome in 1622. It is entirely Hebrew, and entitled Meir Nathib (מֵאִיר נָתִיב), “‘The Light of the Way.” It was translated into Latin by A. Reuchlin (Basil. 1556, fol., 1569, 4to), but both the Hebrew and the Latin editions are full of errors.

2. These errors were for the most part corrected and other deficiencies supplied by Mario di Calasio (q.v.), a Franciscan friar, who published Concordantiae Sacr. Bibl. Hebr. et Latin. (Romae, 1621, 4 vols. fol.), republished in London under the direction of W. Romaine (1747-9, 4 vols. fol.), under the patronage of all the monarchs in Europe, not excepting the pope himself.

3. Concordantiae Bibl. Ebraioe, nova et artificiosa methodo dispositoe (Basil. 1632, fol.), by John Buxtorf, the father, but published by his son. It takes for its basis the work of Rabbi Nathan, though it is much better arranged, more correctly printed, the roots more distinctly ascertained, and the meanings more accurately given; but as the references are made by Hebrew letters, and relate to the rabbinical divisions of the Old Testament, it, is of little service, unless the student is familiar with the Masoretic system. This work was abridged under the title of Fons Leonis, etc. (Berolini. 1677, 8vo). A new edition of Buxtorf's Heb. Concordance, by Bar, has lately been published (Stettini. 1861 sq., 4to).

4. Before the republication of Calasio there appeared Chr. Nolde's (q.v.) Concor. particularum Ebraeo-Chaldaicarum (Hafn. 1679, 4to: an edition seems to have been begun in 1675, fol., but this never saw the light). This concordance contains the particles, or indeclinable words, omitted in former (as well as later) concordances. The best edition of Nolde is that by Tympe (Jena, 1734, 4to). It contains, as an appendix, a Lexicon of the Hebrew Particles, by John Henry Michaelis and Christ. Koerber.

5. But the best, or at least to the English reader most important work up to the present century on this subject is The Hebrew Concordance, adapted to the English Bible, disposed after the manner of Buxtorf, by John Taylor, D.D. (London, 1754, 2 vols. fol.). It was the fruit of many years' labor, and still has its value.

6. An edition of Buxtorf's Heb. Concordance, which has received so much care and attention on the part of the editor as nearly to deserve the name of a new work — Hebraische and Chaldaische Concordanz zu den heiligen Schriften des alten Testaments, by Dr. Julius First (Leipzig, 1840, fol.), offers one of the most useful aids to the study of the Bible that has ever appeared. In addition to those of a more mechanical kind, such as a good type and clear arrangement, there are, 1. A corrected text, founded on Hahn's Vaznderhooght; 2. The Rabbinical significations; 3. Explanations in Latin, giving the etymology of the Rabbinical; Illustrations from the  three Greek versions, the Aramaic Paraphrase, the Vulgate, etc.; the Greek words employed by the Seventy as renderings of the Hebrew; together with philological and archaeological notices, so as to make the Concordance contain a brief Hebrew lexicon.

7. The Englishman's Hebrew and Chaldee Concordance, edited by G. V. Wigram (Lond. 1843, 2 vols. 8vo), is an original and exceedingly useful work, and remarkably accurate. It gives the Hebrew words in their order, but quotes the passages in which they occur from the common English Bible. It contains the first complete list of the Hebrews proper names ever made. It deserves to be more extensively known and used. Its high price is a serious check to its circulation.

8. Aaron Pick, The Bible Student's Concordance (Lond. 1845, 8vo), a work of little account to scholars.

9. W. Wilson, The Bible Student's Hebrew Guide (Lond. 1850, 4to), equally brief and insufficient.

Other and earlier Hebrews Concordances are: Rabbi Anschel, מִרְכֶּבֶת הִמִּשְׁנֶה(a vocabulary, with references to passages, Cracow, 1534, 4to, and later); Crinesius, Concordantioe Ebraicoe (Vitemb. 1627, 4to); Layman, Concordantioe Ebraeo-sacrae, etc. (1681, fol.); Trostius, Concordantiae Chaldaicae (Vitemb. 1617, 4to).

II. Greek Concordances.

(a) To the Septuagint. —

1. Conrad Kircher, Concordantioe Veteris Testamenti Graecae Ebraeis vocibus respondentes (Francof. 1607, 2 vols. 4to). This work follows the order of the Hebrew words, placing the corresponding Greek word after it; in consequence of which, it is more useful in consulting the Hebrew than the Greek Scriptures.

2. The best Greek Concordance to the Septuagint is that which bears the title A. Trommii Concordantioe Graecae Vers. vulgo dic. LXX Interpre. (Amst. et Traj. ad Rh. 1718, 2 vols. fol.). SEE TROMME.

It follows the order of the Greek words, of which it first gives a Latin translation, and then the Hebrew word or words for which the Greek term is used in the Seventy. Then the different places in which the words occur follow in the order of the several books and chapters. When the word occurs in any of  the Greek translators, Aquila, Symmachus, or Theodotion, the places where it is found are referred to at the end of the quotations from the Sept. The words of the Apocrypha are placed at the end of each enumeration. There are two indices at the end of the work: one Hebrew and Chaldaic, by examining which the Greek term used in the Septuagint for any Hebrew or Chaldee word is seen at once, with the Latin version and the place where it is found in: the Concordance, so that Tromme serves in a measure for a Hebrew Concordance; the other index contains a lexicon to the Hexapla of Origen, and comprehends the Greek words in the fragments of the old Greek translators published by Montfaucon.

(b) To the New Testament. —

1. The first Greek concordance to the New Testament, now exceedingly rare, is entitled Xysti Betuleii Concordantioe Graecoe Novi Testamenti (Basil. 1546, fol.). The author's real name was Birck.

2. A concordance to the Greek New Testament, projected and partly executed by Robert Stephens, and completed and published by his son Henry (Genev. 1594, and with a supplement, 1600, fol.), is too inaccurate to merit more than a passing notice.

3. Of much value is Erasmi Schmidii Novi Testamenti J. C. Graeci; hoc est, originalis linguae ταμιεῖον (Vitemb. 1638, fol.; revised ed. Gotha, 1717, fol.; also Glasg. 1819, 2 vols. 8vo; recently by the Messrs. Bagster of London, in a thin, flat pocket volume, and in another form, 32mo, being one of their “Polymicrian series”).

4. J. Williams, concordance to the Greek Testament (Lond. 1767, 4to), a work especially useful to the mere English reader.

5. A new and very superior edition of Schmid's ταμιεῖον has been put forth by C. H. Bruder, Concordantioe (Leipz. 1842, 4to). Among the advantages of this edition, let it suffice to specify, 1. Fulness, accuracy, and correspondence with Griesbach's edition; 2. Regard has been paid to the editions of Lachmann and Scholz; all the readings of the Elzevirs, Mill, Bengel, Knapp, Tittmann, Scholz, and also of Erasmus, Robert Stephens's. third edition, and of Schmid himself, are either given or pointed out. The student is presented also with a selection of readings from the most ancient MSS., from the interpreters of Scripture who lived in the earlier ages of the  Church, and the works of the ecclesiastical fathers: no various reading possessing critical value is omitted.

6. One of the most valuable aids for the general study of the New Testament which modern times have produced is The Englishman's Greek Concordance of the New Testament, being an attempt at a Verbal Connection between the Greek and the English Texts (Lond. 1839, 8vo). The work, which is carefully compiled, takes Schmid as its basis. The plan is the same as that of the “Englishman's Hebrew Concordance” above, and it is by the same editor. It has been republished in this country (N. Y. 1848, 8vo).

III. Latin Concordances. —

1. Antony of Padua (born A.D. 1195, died 1231) is said to have produced the first work of the kind, entitled Concordantiae Morales, which was formed from the Vulgate translation.

2. Hugo de Santo Caro, better known as Cardinal Hugo, a Dominican monk, who died about 1262, followed Antony in 1244, by compiling for the Vulgate a concordance of the Scriptures. Having given himself sedulously to the study of Holy Writ, with a view of writing a commentary thereon, he was, in order to facilitate his labor, led to project and undertake to form a concordance, calling to his aid his brother monks to the number of no fewer than five hundred. Their labors have been a rich storehouse for subsequent compilers. The concordance thus made was improved by Conrad of Halberstadt, who flourished about 1290, and by John of Segovia in the ensuing century.

3. R. Stephens, Concordantic Bibliorum utriusque Testamenti (1555, fol.).

4. After the revision of the Vulgate by Sixtus V, a concordance to it appeared, entitled Concordantiae Sacr. Bibl. Vulgat. edit. F. Lucae Brugensis (Antw. 1617; Paris, 1683). Most of the Latin concordances are reprints of this, e.g. by Luca and Phalesti (Vien. 1825, fol.).

5. A new Latin concordance to the Vulgate, edited by Ducrisson, appeared in Paris in 1838 (4to).

IV. German Concordances. —

1. The first German concordance was that of Conrad Agricola (Nurnb. 1609, fol.), repeatedly reprinted and revised.

2. The most useful is that of F. Lankisch, Concordant. Bibl. Germanico- Hebraico-Graecoe (Lips. 1677, fol., often reprinted; best edition that of Reineccius, Lips. 1718). There are several modern German concordances, the most noteworthy of which is

3. J. G. Hanff, Biblische Real-und Verbal-Concordenz (2 vols. in 4 pts. 8vo, Stuttg. 1828-34).

4. We may also mention a valuable concordance for the German Bible — Biblische Hand-Concordanzfur Relegionslehrer und alle Freunde der Heiligen Schrift (pub. by H. Schott, Leipzig, 1827, 8vo). The work is more comprehensive than similar writings in the English language. It is divided into three parts:

(1.) A full and complete register of all the words found in the Bible;

(2.) An index of the most important things, subjects, and ideas found in the Bible, with references to the places where they lie in the sacred volume; as, for instance, under the head “Lord's Supper, a meal commemorative of the death of Jesus, it brings us into intimate fellowship with Christ; the worthy participation of the same; spiritual enjoyment of the flesh and blood of Christ,” etc.

(3.) The leading doctrines of Christianity systematically arranged, drawn up according to Luther's Catechism, and accompanied by scriptural proofs.

Other concordances in German are those of G. Buchner (Jena, 1750, 1757, 1776; Halle, 1837; Lpz. 1806), Wichmann (Lpz. 1782), F. J. Bernhard (Lpz. 1850-2), J. M. Otto (Sulzb. 1842), K. A. Toller (Stuttg. 1838), S. Lueg (Passau, 1841).

IV. The first complete French concordance was that of Mark Wilks, Concordance des Saintes Ecritures (Paris, 1840, 8vo).

V. English Concordances. —

1. The first concordance to the English version of the New Testament was published without date, but certainly before 1540, by “Mr. Thomas Gybson,” being chiefly, as appears probable from the prefatory epistle to  the reader, the work of the famous printer John Day. It is entitled The Concordance of the New Testament, most necessary to be had in the hands of all soche as desire the communication of any place contained in the New Testament.

2. The first English concordance to the entire Bible was that of John Marbeck - A Concordance, that is to saie, a Worke wherein by the order of the letters of the A, B, C, ye maie redely find any worde conteigned in the whole Bible, so often as it is there expressed or mentioned, Lond. 1550, fol. Till the' year 1555, when Robert Stephens published his concordance, it was not customary to mark the verses in books of this sort. At first it was thought sufficient to specify the chapter with the letters a, b, c, d, as ‘marks to point out the beginning, middle, and end of each chapter. But in 1545 Robert Stephens divided the Bible into verses, thus preparing the way for a more exact reference in concordances, etc.; but Marbeck does not appear to have made use of this improvement, as his work refers merely to the chapters. — SEE MARBECK.

3. The following work, which appeared in the same year as the last, is a translation from the German — A Briefe and a Compendious Table, in maner of a concordance, openyng the waye to the principall Histories of the whole Bible, and the most comon articles grounded and comprehended in the Newe Testament and Olde, in maner as amply as doeth the great concordance of the Bible. Gathered and set forth by Henry Bullinger, Leo Jude, Conrade Pellicane, and by the other ministers of the Church of Ligurie. Translated from the Hygh Almayne into Englysh by Walter Lynne. To which is added, a Translation of the Third Boke of Machabees (8vo, 1550). Lynne, the translator, was an English printer, who flourished about the middle of the 16th century, a scholar, author, and translator of several books. SEE BULLINGER. An improved edition of the tabular concordance, adapted to the translation of 1611, was published by John Downame (London, 1646, 8vo).

4. All earlier English concordances were superseded by the more correct and valuable work of Alexander Cruden (q.v.), entitled A Complete Concordance to the Holy Scriptures of the Old and New Testament, etc., to which is added a concordance to the books called Apocrypha (1737, 4to). Three editions were published by the author during his life, and many have appeared since his death. The London edition of 1810 is the best standard edition. Several useful editions of Cruden have been put forth by  the Messrs. Bagster, who have also issued An Alphabetical Index of the Holy Scriptures, comprising the Names, Characters, and Subjects, both of the Old and New Testament, in two sizes, which the Biblical student will find very serviceable.

Cruden's concordance has been for a century the basis of every other work of the kind, such as Brown's, Butterworth's, Coles's, Eadie's, etc. With all its excellences, however, it has more serious defects than is generally apprehended. The Rev. Thomas Scott was so well aware of this that he contemplated a revision of the work. Its chief fault is its great want of completeness, but a moiety of the words being really given at all, and only a part of the occurrences of these, the proper names being especially defective. These and other defects are in a good measure remedied in the edition issued by the “Society for Promoting Christian Knowledge” (Lond. 1859, 8vo), but this still is far from perfect. A really complete and accurate English concordance is yet a desideratum. The want is now met by Strong's Exhaustive Concordance to the Auth. Engl. Version of the Holy Scriptures (N. Y., 1849, 4to).

## Concordance (2)[[@Headword:Concordance (2)]]

             We add the following:

I. HEBREW CONCORDANCES. — A Concordance of the Hebrew and Chaldee Scriptures (London, 1876, an excellent work): — An English, Hebrew, and Chaldee Lexicon and Concordance for the more Correct Understanding of the English Translation of the Old Testament, by Reference to the Original Hebrew (ibid. 1866): — Concordantiae Nominum Propriorum, quae in Libris Sacris Continentur, a G. Brecher Inchoata, Finita, Demum a Filio (Brecher, Frankfort, 1876, on the proper names, but deficient).

II. GREEK CONCORDANCES on the New Testament. — Ταμιεῖον τῆς καινῆς διαθήκης ἐγχειρίδιον, by Schmoller (Stuttgard, 1868): — A Critical Greek and English Concordance to the New Testament, by Hudson, revised and completed by Abbott (Boston, 1870).

III. ENGLISH CONCORDANCES. — The Twofold Concordance to the Words and Subjects of the Holy Bible, Including a Concise Dictionary, a Chronological Arrangement of the Sacred Narrative, and other Tables Designed to Facilitate the Consultation and Study of the Sacred Scriptures (Edinburgh, 1858): — Dictionary and Concordance of Scripture Proper Names, by Henderson (ibid. 1869): — An Analytical Concordance to the Holy Scriptures; or, The Bible Presented under Distinct and Classified Heads or Topics, by Eadie (reprinted, New York, 1877): — An Analytical Concordance to the Bible on an Entirely New Plan. Containing every Word Alphabetically Arranged under its Hebrew or Greek Original, with the Literal Meaning and Pronunciation. Exhibiting about 311,000 References, Marking 30,000 Readings in the New Testament, with the Latest Information on Biblical Geography and Antiquities, etc., by Young (Edinburgh, 1880), answering a similar purpose with that of the Englishman's Hebrew and Greek Concordances. There  have also been issued several concordances to the Revised New Testament. (B.P.)

## Concordat[[@Headword:Concordat]]

             I. A treaty, but usually restricted to a convention between the pope of Rome and any secular Roman Catholic government for the settling of ecclesiastical relations. Treaties which the pope, as a secular sovereign, concludes with other princes, are not called concordats. Conventions between the pope and a Protestant government for the settlement of the ecclesiastical relations of the Roman Catholic subjects of the latter are properly only called conventions, though it is common to apply the term concordat to any convention. The name concordat was for the first time applied to the convention made in 1418 between Pope Martin V and the representatives of the German nation, which was called Nonnulla capitula concordata et ab utraqueparte suscepta. The name is now, however, generally applied to earlier conventions also. One of the most important of the earlier concordats is that of Worms, called also the Calixtine Concordat, made in 1122 between Calixtus II and Henry V, in order to put an end to the long contest on the subject of investiture, and which has since been considered a fundamental ordinance in Germany. Most of the concordats have been extorted from the popes by the different civil powers.

This was done as early as the fifteenth century; for when the Council of Constance urged a reformation of the papal court, Martin V  saw himself obliged, in 1418, to conclude the concordats of Constance with the German, the French, and the English nations. Chap. 1 restricts the number of cardinals, and makes provisions as to their character and mode of appointment. Chap. 2 restricts the papal reservations. Chap. 3 treats of papal annates and taxes, which for France were reduced for the space of five years to one half of their former amount; while in the English concordat these were abolished altogether. Chap. 4 defines what trials are to be lodged at Rome. Chap. 5 reduces the number of commendams. Chap. 6 enjoins a strict proceeding against simony before the forum conscientioe. Chap. 7 provides that excommunicated persons need not be shunned before the publication of the ban. Chap. 8 reduces the number of papal dispensations. Chap. 9 treats of the revenue of the papal curia. Chap. 10 reduces for Germany the papal indulgences, and repeals those that had been issued since the death of Gregory XI: in the French concordat nothing is said about this point. Chap. 11 provides that the German and French concordats are to be valid only for five years, and that with regard to the French the royal sanction is reserved. The English concordat is definite. The German and English concordats obtained at once legal authority; the French in 1424.

At a meeting of the German electors at Frankfort, in October, 1446, the reformatory demands of the German nations, which for several years had been the subject of negotiations, were finally agreed upon. They chiefly concerned the recognition of the supreme authority of general councils, the convocation of a new general council, and the redress of the grievances of the German nation. Pope Eugene IV, through his ambassadors, declared his readiness to concede these demands, and on his death-bed, Feb., 1447, signed five bulls by which they were severally granted. The Frankfort demands, and the bulls of Eugene IV, by which they are ratified, are together called the Frankfort Concordats, or the Concordat of Princes. The chief basis of these concordats was the series of reformatory decrees which had been adopted by the Council of Basle. Nicholas V, on March 28, 1447, ratified the concessions made by his predecessor to the German nation.

On Feb. 17, 1448, the Emperor Frederick III concluded (without the cooperation of the electors) with the cardinal legate Carvajal a concordat at Vienna, which made to the pope far-reaching concessions; in particular, the right of ratifying the election of all the bishops (which right, by the Concordat of Princes, had been restricted to the bishoprics immediately  subject to the pope), of canceling uncanonical elections, and of appointing bishops for the dioceses thus become vacant. This convention was formerly called the Aschaffenburg Concordat or Recess, but the more correct name is the Vienna Concordat. The Frankfort Concordats and the; Vienna Concordat together are called the Concordats of the German Nation. They formed a fundamental law of the German Empire, and part of them continued, even after the destruction of the German Empire, to be a part of the ecclesiastical law of the several German countries.

In France, the reformatory decrees of the Council of Basle had been, in 1438, adopted as a law of the kingdom at the Diet of Bourges. But this law — the Pragmatic Sanction of Bourges — was never recognized by any of the popes of the 15th century; and in 1516, Pope Leo X prevailed upon king Francis I to conclude a new concordat, which the Lateran Council, then in session, approved and embodied with its decree, while the king made it a law of the country, notwithstanding the protest of the Parliament and the University of Paris. It established the annates, referred the causoe majores for adjudication to Rome, and gives to the king the right of nominating the bishops.

In 1451 a concordat was concluded with the duke of Savoy, by which the latter received the right of nominating for the most important benefices. In 1486 king John II of Portugal concluded a concordat with Pope Innocent VIII, by which he abandoned the Placet Regium, which the kings had exercised since the beginning of the century, though, since 1427, the popes had protested against it. The concordat was disapproved by the Cortes. In 1523 Pope Adrian II gave to the kings of Spain the same right as regards the nominating for ecclesiastical benefices which had been conceded to France. No concordat was concluded during the 16th century after the year 1523, and none at all during the 17th century.

II. The Concordats of the Eighteenth Century. — The concordats of this period (1717-1774) were occasioned by the revival of the anti-papal tendencies of the Church of Rome, which had prevailed in the 15th century, and still more by the development of the theory of the absolute state. They all belong to the Latin nations of Europe.

1. Savoy. — The arrangement of 1451 had been the subject of long controversies, which were partly settled by an agreement in 1727, and fully by a concordat on Jan. 6, 1741, which made provisions on the admission and authority of papal bulls in the country, on the limits of ecclesiastical  jurisdiction, on the exemption of church property, on the right of asylum, etc.

2. For Milan, which, since 1706, belonged to Austria, a concordat was concluded Dec. 10, 1757, concerning exclusively the exemption of church property.

3. In Naples the so-called Monarchia Sicula; or the right claimed by kings to act as papal legates, had long been a hereditary subject of controversy between the secular governments and the popes. It was finally regulated, together with other differences, by a treaty concluded June 2, 1741, which recognized, though in somewhat modified form, the exemption of church property and of the clergy from taxation, the right of asylum, ecclesiastical jurisdiction in marriage affairs, and the right of the Church to superintend the importation of foreign books.

4. Spain. — The conflicts between Spain and the pope concerning the extent of the royal right of collation were settled by a preliminary agreement in 1737, anid by a concordat concluded Jan. 11, 1753. An appendix to the concordat concerning the rights of the papal nuncio in Madrid was agreed upon.

5. Portugal. — In 1740 Benedict XIV granted to the kings of Portugal, by a concordat, the right of nominating for the episcopal sees and all benefices.

III. The Concordats of the Nineteenth Century. — The present century has witnessed the conclusion of a very large number of concordats. Most of them were called forth by a desire of the secular government to rearrange ecclesiastical affairs, which had been thrown into utter disorder by the French Revolution and the territorial changes in Europe following it.

1. France. — Bonaparte, when first consul, concluded a concordat with Pius VII, July 15, 1801, which went into operation in April, 1802. It re- established the Roman Catholic Church, which is declared to be the religion of the majority of Frenchmen, and has become the basis of the present ecclesiastical constitution of that country. It guaranteed to the Roman Catholic Church freedom and publicity of worship, which was, however, placed under the general laws of police; promised a new circumscription of dioceses, and provided for the resignation of all the bishops at that time in office; it gave to the first consul the right of  nominating the bishops, and prescribed the oath of fidelity toward the secular government which the bishops and other priests have to take. The bishops received the right to appoint the parish priests, but the latter must be agreeable to the secular government, Of the churches not yet sold, as many as were necessary for divine worship were to be restored to the bishops. The Church renounced all claims to the property that had been sold during the Revolution, and the state promised to, pay the bishops and priests a sufficient salary. The former rights and prerogatives of the French crown were recognized as having been transferred to the first consul, but in case a person not a member of the Church of Rome should be invested with the latter office, new provisions were reserved. The concordat was published as a law of France in 1802, together with some introductory “organic articles.” Against the latter, however, the popes always protested. The concordat and the new circumscription of dioceses were also valid for Belgium, and those parts of Germany (the left bank of the Rhine), Switzerland, and Savoy which, by the treaties of peace at Luneville and Amiens, had been united with France.

In 1803 a special concordat was concluded between Pius VII and Napoleon for the Italian republic. It substantially agrees with the French concordat, though some provisions are more favorable to the pope. This concordat remained valid for the kingdom of Italy, which was established in 1805.

In 1813 Napoleon negotiated with the pope a second concordat (the Concordat of Fontainebleau), which was published against the consent of the pope, who had regarded it only as a preliminary agreement, and at once took back his consent. As the reign of Napoleon ceased soon after, the concordat never became effective.

Louis XVIII concluded at Rome with Pius VII (July 11, 1817) a new concordat, by which that of 1516, so injurious to the liberties of the Gallican Church, was again revived; the concordat of 1801 and the articles organiques of 1802 were abolished; the nation was subjected to an enormous tax by the demand of endowments for forty-two new metropolitan and episcopal sees, with their chapters and seminaries; and free scope was afforded to the intolerance of the Roman court by the indefinite language of art. 10, which speaks of measures against the prevailing obstacles to religion and the laws of the Church. This revival of old abuses, this provision for the luxury of numerous clerical dignitaries at  the expense of the nation, could please only the ultra-royalist nobility, who saw in it the means of providing their sons with benefices. The nation received the concordat with almost universal disapprobation; voices of the greatest weight were raised against it; the Chambers rejected it, and it was never carried through. After the Revolution of 1830 the government fell back on the concordat of 1801, and the organic articles became a new subject of controversy between Church and State.

2. Germany, Prussia, and Austria. — The relations of the German Roman Catholics to the pope were greatly disturbed by the dissolution of the German empire. For some time everything was in confusion; at the time of the Congress of Vienna only five German bishops were still alive. When the political reorganization was begun, the pope at first demanded the restoration of the entire former state of things. But when it was found out that this demand would never be granted, negotiations with particular states concerning the conclusion of concordats began.

(1.) Bavaria was the first state which succeeded (July 5, 1817) in arriving at an agreement. By the Bavarian concordat two archbishoprics were established; seminaries were instituted and provided with land; the nominations were left with the king, with the reservation of the papal right of confirmation; the limits of the civil and ecclesiastical jurisdiction were precisely settled, and the erection of new monasteries was promised. This concordat was published in May, 1818, together with the new political constitution, by which all apprehensions for the Protestant Church in Bavaria were allayed.

(2.) The government of Prussia, in 1821, agreed with the pope upon a bull of circumscription (De Salute Animarum), which was published by the Prussian government as a law of the state. It divides the state into two archbishoprics and six bishoprics, and contains provisions as to the re- establishment of chapters, the election of bishops by chapters, the dotation of bishops and chapters, and the taxes to be paid by the episcopal chancellories to Rome.

3. The Ecclesiastical Province of the Upper Rhine. In 1818 the state governments of Wurtemberg, Baden, and a number of other minor German states sent delegates to a conference at Frankfort to conduct joint negotiations with the pope concerning the reconstruction of episcopal sees. In 1821, a bull of circumscription, beginning Provida sollersque, and providing for the establishment of an archbishopric in Baden, and  bishoprics in Hesse-Darmstadt, Hesse-Cassel, Nassau, and Wurtemberg, and for the dotation of the bishops, was issued and ratified by the governments in 1822. Some further points were agreed upon between these governments and the pope in 1827, and others continued to be the subject of animated controversy, and were in most states not yet settled in 1867.

A concordat with the king of Wirtemberg, consisting of thirteen articles, was concluded in 1857. The government promises in it to execute the dotation of the bishopric as soon as circumstances will permit. The bishop received the right to confer all benefices which have no patron, of appointing his vicar general, the extraordinary members of the chapter, and the rural deans, yet he must appoint persons to whom the government has no objections. To the bishops belong all the regulations concerning divine service, the holding of synods, and the introduction of monastic orders, the latter, however, only in concert with the government. The episcopal court has jurisdiction over all ecclesiastical affairs, in particular also over all marriage affairs. The bishop has the right of inflicting ecclesiastical censures on clergymen and laymen. If clergymen transgress civil laws, the secular court will act in concert with the bishop. The intercourse of the bishop, the clergy, and the people with the papal see is free, and ecclesiastical decrees do not require the placet regium. The religious instruction of the youth, both in public and private institutions, is under the control of the bishop. He selects the catechism. He has the right of establishing seminaries and of superintending them. Provisionally, special regulations are made for the continuance of the three seminaries at Ehingen, Rottweil, and Tubingen. The theological faculty of the university of Tubingen is also under the control of the bishop, who authorizes the professors to lecture, and may refuse this authorization; who takes their confession of faith, and examines the manuscript of their lectures. The property of the Church is inviolate, but subject to public taxes. It is administered by the Church. The vacant benefices and the intercalar fund are administered by a joint committee of Church and State. The concordat was published by the government in its official paper in 1858, but did not receive the consent of the Legislature, without which many of its provisions cannot become valid.

4. In 1821 Hanover obtained a bull of circumscription similar to the one issued for Prussia, by which two bishoprics were established. For the kingdom of Saxony two bishops in partibus were appointed as vicars  apostolic. The other minor states had their Roman Catholic subjects placed under the subjection of Prussian or Hanoverian bishops, or of those of the province of the Upper Rhine, and thereby ratified the agreements concluded between those states and Rome.

5. Austria. — The government of Austria began to negotiate with the pope about a new concordat soon after the beginning of the revolutionary movements in 1848. The concordat was concluded in 1855, and was most favorable to the claims of the papacy. The following are the most important points of the Austrian concordat. The Roman Catholic Church in all parts of the empire enjoys the protection of the government. The Placet Regium is abolished, and the intercourse of the bishops with the pope is free. The instruction of the Roman Catholic youth must be in accordance with the Roman Catholic religion. The bishops have the power to detain the faithful from reading pernicious books. Cases of the canon law, especially marriage affairs, belong to the ecclesiastical courts, while the civil relations of marriage remain under the jurisdiction of the secular judge. The bishops have the right of exercising the discipline of the Church, and of proceeding against members of the Church with ecclesiastical punishments. The power of the state is promised to the maintenance of the immunity of the Church. The episcopal seminaries are under the jurisdiction of the bishops. The emperor has the right of nominating the bishops, after taking counsel with the other bishops of the ecclesiastical province. The first dignity at every metropolitan and suffragan church is conferred by the pope. The monastic orders are under the jurisdiction of their superiors. The bishops have the right of introducing new orders, after coming previously to an understanding with the government. Church property may be acquired in the legal way, and is secured to the Church. In Feb. 1856, twenty “Separat- Artikel” (separate articles) to the concordat were published. They provide that the bishops may found one university independent of the state; that only Roman Catholic professors shall be appointed at the University of Pesth; that Church and State will work together for the suppression of books against religion and morals; that the state shall lay no obstacle in the way of erecting such confraternities and associations as the Church has approved; and that the bishops shall not be hindered from regulating in religious institutions everything that concerns religion and the purity of the Christian life. The immense majority of the Austrian people were indignant at this concordat, and in July, 1867, the Austrian Parliament, by an almost unanimous vote, called on the government to abolish it.

6. The Netherlands and Belgium. — Between the government of the Netherlands and the pope a concordat was concluded in 1827, which extended to the northern provinces the provisions of the French concordat of 1801, with the exception that the bishops were not to be nominated by the Protestant king, but to be chosen by the chapter from a list of candidates from which the government had the right to strike out any names not agreeable to it. The concordat was officially published by the government, but the bull of circumscription by which the provinces were divided into bishoprics was not recognized, and the concordat was never carried out. Later the papal government itself disregarded the concordat, and made a new division of dioceses without concert with the government.

In Belgium, which at the time of the publication of the French concordat of 1801 was a part of France, that concordat continued in force, while the country was annexed to Holland (1815-1880). In the new Belgian kingdom the Church was separated from the state, and thus the concordat naturally lost its authority.

7. Switzerland. — The idea of establishing one national bishopric could not be carried out, as some of the cantons were unable to agree with the papal see. Gradually, by agreement with some of the cantonal governments, the ecclesiastical relations of the Roman Catholics were regulated, and six bishoprics established.

8. Italy. — For Sardinia a new bull of circumscription was issued July 17, 1817. Naples concluded a convention with the pope July 18, 1818, which in the same year was promulgated as a law of the country. The convention consists of thirty-five articles, and yields all the chief demands of the Roman court. The Roman Catholic Church is declared to be the exclusive religion of the state; the right of nominating the bishops is given to the king; the right to nominate the members of the chapters is divided among the pope and the bishops of the diocese. The Church recognizes the sale of Church property which had taken place during the French rule, and the property not yet sold is restored to her; she also receives the right of acquiring new landed property. The jurisdiction of bishops is enlarged; the influence of the Church upon public instruction is guaranteed; the abolition or fusion of ecclesiastical benefices without the consent of the pope is declared invalid; the property of the Church is declared inviolate.

The concordat with Tuscany of June 19,1851, consists of fifteen articles. It provides that the ecclesiastical authorities, in the exercise of their offices,  shall find the protection of the state. The intercourse of the bishops with their diocesans and the papal see shall be free. They shall also have the censorship over religious publications, and the right of preventing the faithful from reading pernicious books. If priests offend against civil laws they shall be amenable to the civil courts, but the punishment shall not be inflicted without the consent of the bishops; and if it be the penalty of death, or any penalty involving infamy, the papal see shall take cognizance of the case. The property of the Church shall be administered by the bishops and the parish priests, and, in case of vacancies, by a joint committee of priests and laymen. By this concordat the ecclesiastical legislation of Leopold II, which was nearly the same as that of Joseph I in Austria, was abolished. The concordat was soon followed by some organic interpretations, by which the state, with the consent of the papal see, guarded some of its former rights. The provisional government of Tuscany in 1859 declared this concordat abolished. By the absorption of Naples and Tuscany into the kingdom of Italy their special concordats ceased.

9. Russian Concordat. — For the Roman Catholic Church of Russia a concordat was concluded by the emperor Nicholas Aug. 15, 1847. It guarantees to the Roman Catholics of Russia the free exercise of their religion, and permits the establishment of a new bishopric at Cherson for Bessarabia, Tauris, and the Caucasus. The government charged itself with maintaining the bishop, his chapter, and seminary. It also contained provisions on the elections of bishops not yet officially published.

10. A concordat with Spain, consisting of forty-five articles, was concluded March 16, 1851. According to it, the Roman Catholic religion is, to the exclusion of every other religious worship, the only religion of the Spanish people. Public instruction in all institutions is to be imparted in accordance with the Roman Catholic doctrine, and placed in this respect under the control of the bishops. The government is bound to assist the bishops in maintaining the purity of doctrine and of morals, and in suppressing pernicious books. The female orders which occupy themselves with education, and the Sisters of Charity, are to be maintained. The confiscated Church property which was not yet sold at the time of the conclusion of the concordat was to be restored to the Church, and to be administered by the clergy. The pope, on the other hand, promised to leave the former buyers of Church property in the undisturbed possession thereof. A new concordat, slightly modifying the preceding, was concluded Nov. 25,1859.  11. Portugal. — A concordat with Portugal was concluded in 1857, and ratified by the Portuguese Legislature in 1859 — almost unanimously by the Chamber of Peers, but only by a majority of fifteen (66 votes against 51) in the Chamber of Deputies. This concordat concerns only the present and former Portuguese possessions in India. It places again nearly the whole of British India under the jurisdiction of bishops appointed by the Portuguese government. — Pierer, Universalt Lexikon, s.v.; Herzog, Real- Encykl. 3, 60-87; Wetzer u. Welte, Kirch.-Lex. 2:741-760; the Manuals of Church Law (Kirchenrecht) by Richter and Walter; Munch, Vollstandige Sammluig aller altern u. neuern Concordate (Leipz. 1830, 2 vols.); Revue des deux Mondes, May 1,1865; Sept. 15, 1866.

## Concordia[[@Headword:Concordia]]

             in Roman mythology, was the goddess of union. She had a number of temples at Rome: one on the Capitoline Hill, rebuilt after having been burned to the ground under Constantine and Maxentius, the ruins of which are still shown. Another temple was built in consequence of a vow which L. Manlius had made in Gaul. A third was dedicated by Cn. Flavius, an aedile, during the Samanite war. Concordia appears on coins as a matron, sometimes standing and sometimes sitting, bearing in her left arm a cornucopia, sometimes an olive branch or a shell. Clasped hands are also her symbol.

## Concordia (2)[[@Headword:Concordia (2)]]

             nurse of St. Hippolytus, and a martyr at Rome, is commemorated August 13, in Usuard's Martyrology. Concordius is the name of several early Christians. SEE CORDIUS.

1. A deacon of the Church of Aries, who was present at the election of Hilary to the see of Rome, A.D. 461.

2. A presbyter and martyr at Spoleto, under Antoninus, is commemorated January 1, in Usuard's Martyrology. SEE CONCORD, ST.

3. A bishop of Arles (A.D. 374, circ. 409), canonized as a saint, was one of the twenty-two or thirty bishops present at the first council of Valence (A.D. 374). One of the decrees of this council was that those ecclesiastics who, in order to get rid of the burdens of office, accused themselves of mortal sin, should be taken at their word. Under this canon came Acceptus, bishop of Fregus, whom Concordius defended in the council (Tillemont, Hist. Eccl. 8:551-553).

## Concubinage[[@Headword:Concubinage]]

             the sexual connection of two persons of different sexes who are not united by the bond of matrimony. Externally, marriage and concubinage were equal according to Roman law, as even for marriage nothing was required but the agreement of the contracting parties. But they were different with regard to the legal effect of the union. In a regular marriage the wife obtained the rank of the husband (dignitas mariti), and her children were legitimate and in the power of the father. None of these results took place in case of concubinage. The Church distinguished between temporary and life-long concubinage. The former was always forbidden; the latter, though not approved, was long tolerated. The Council of Toledo (A.D. 400), by its Canon 17, excommunicates a married man keeping a concubine, but permits unmarried men to do so; and allows either a wife or a concubine. In the Latin Church, it was not until the Council of Trent, which made the validity of a marriage dependent upon a declaration of consent before the parish priest and two witnesses, that life-long concubinage was declared to be criminal, and subjected to punishment. The punishment for ministerial concubinarii was withholding of income, suspension, imprisonment, and, ultimately, excommunication. The evangelical churches have never recognised concubinage. — Herzog, Real-Encyklop. 3, 105; Lea, Sacerdotal Celibacy, chap. 12 SEE CONCUBINE.

## Concubine[[@Headword:Concubine]]

             (פִּילֶגֶשׁ, pile'gesh, deriv. uncertain, but apparently connected with the Gr. πάλλαξ [fully in the plur. נָשִׁים פִּילִגְשִׁים, 2Sa 15:16; 2Sa 20:3]; Chald. לְהֵנָה lechenah', Dan 5:2-3; Dan 5:23), denotes in the Bible not a  paramour (Gr. παλλακή), but only a female conjugally united to a man in a relation inferior to that of the regular wife (אִשָּׁה). SEE WIFE.

The positions of these two among the early Jews cannot be referred to the standard of our own age and country; that of concubine being less degraded, as that of wife was, especially owing to the sanction of polygamy, less honorable than among ourselves. The natural desire of offspring was, in the Jew, consecrated into a religious hope, which tended to redeem concubinage from the debasement into which the grosser motives for its adoption might have brought it. The whole question must be viewed from the point which touches the interest of propagation, in virtue of which even a slave concubine who had many children would become a most important person in a family, especially where a wife was barren. Such was the true source of the concubinage of Nahor, Abraham, and Jacob, which indeed, in the two latter cases, lost the nature which it has in our eyes, through the process, analogous to adoption, by which the offspring was regarded as that of the wife herself. From all this it follows that, save in so far as the latter was generally a slave, the difference between wife and concubine was less marked, owing to the absence of moral stigma, than among us. We must therefore beware of regarding as essential to the relation of concubinage what really pertained to that of bondage.

The concubine's condition was a definite one, and quite independent of the fact of there being another woman having the rights of wife towards the same man. The state of concubinage is assumed and provided for by the law of Moses.

A concubine would generally be either

(1) a Hebrew girl bought of her father, i.e. a slave, which alone the rabbins regard as a lawful connection (Maimonides, Halach-Melakinm, 4), at least for a private person;

(2), a gentile captive taken in war;

(3), a foreign slave bought, or

(4), a Canaanitish woman, bond or free.

The rights of (1) and (2) were protected by law (Exo 21:7; Deu 21:10), but (3) was unrecognized, and (4) prohibited. Free Hebrew women also might become concubines. So Gideon's concubine seems to have been of a family of rank and influence in  Shechem, and such was probably the state of the Levite's concubine (Judges 20). The ravages of war among the male sex, or the impoverishment of families, might often induce this condition. The case (1) was not a hard lot. The passage in Exodus 21 is somewhat obscure, and seems to mean, in brief, as follows: A man who bought a Hebrew girl as concubine for himself might not treat her as a mere Hebrew slave, to be sent “out” (i.e. in the seventh year, Deu 21:2), but might, if she displeased him, dismiss her to her father on redemption, i.e. repayment probably of a part of what he paid for her. If he had taken her for a concubine for his son, and the son then married another woman, the concubine's position and rights were secured, or, if she were refused these, she became free without redemption. Further, from the provision in the case of such. a concubine given by a man to his son, that she should be dealt with “after the manner of daughters,” we see that the servile merged in the connubial relation, and that her children must have been free. Yet some degree of contempt attached to the “handmaid's son” (בֶּן אּ אָמָה), used reproachfully to the son of a concubine merely in Jdg 9:18; see also Psa 116:16. The provisions relating to (2) are merciful and considerate to a rare degree, but overlaid by the rabbis with distorting comments.

Concubinage therefore, in a scriptural sense, means the state of cohabiting lawfully with a wife of second rank, who enjoyed no other conjugal right but that of cohabitation (q.v.), and whom the husband could repudiate, and send away with a small present (Gen 21:14). In like manner, he could, by means of presents, exclude his children by her from the heritage (Gen 25:6). Such concubines had Nahor (Gen 22:24), Abraham (Gen 25:6), Jacob (Gen 35:22), Eliphaz (Gen 36:12), Gideon (Jdg 8:3), Saul (2Sa 3:7), David (1 Samuel 5:13; 1Sa 15:16; 1Sa 16:21), Solomon (1Ki 11:3), Caleb (1Ch 2:46), Manasseh (ib. 1Ch 12:14), Rehoboam (2Ch 11:21), Abijah (2Ch 13:21), and Belshazzar (Dan 5:2). Their issue was reputed legitimate (though the children of the first wife were preferred in the distribution of the inheritance), but in all other respects these concubines were inferior to the primary wife, for they had no authority in the family, nor any share in household government. If they had been servants in the family before they came to be concubines they continued to be so afterwards, and in the same subjection to the mistress as before. If a woman were made captive in war she was allowed a month in which she was at liberty to mourn the loss of her parents and  friends; and neither father nor son was permitted to take her as a concubine until the expiration of that time (Deu 20:10; Deu 20:14). To judge from the conjugal histories of Abraham and Jacob (Genesis 16, 30), the immediate cause of concubinage in patriarchal times was the barrenness of the lawful wife, who in that case introduced her maid-servant of her own accord to her husband for the sake of having children. Accordingly, we do not read that Isaac, son of Abraham, had any concubine, Rebecca, his wife, not being barren. In process of time, however, concubinage appears to have degenerated into a regular custom among the Jews, and the institutions of Moses were directed to prevent excess and abuse in that respect by wholesome laws and regulations (Exo 21:7-9; Deu 21:10-14). The unfaithfulness of a concubine was regarded as criminal (Jdg 19:2; 2Sa 3:7-8), but it was not punished as was that of a wife (Lev 19:20). SEE ADULTERY.

Such a case, however, as that mentioned (Judges 19), where not only is the possessor of the concubine called her “husband” (Jdg 19:3), but her father is called his father-in-law and he his son-in-law (4, 5), shows how nearly the concubine approached to the wife. Hired women, such as “uxores mercenariae conductae ad tempus ex pacto,” whom Ammianus Marcellinus attributes to the Saracens (Jdg 14:4), were unknown among the Hebrews. To guard adult male offspring from debauchery before marriage, their parents, it appears, used to give them one of their female slaves as a concubine. She was then considered as one of the children of the house, and she retained her rights as a concubine even after the marriage of the son (Exo 21:9; Exo 21:19). When a son had intercourse with the concubine of his father, a sort of family punishment, we are informed, was inflicted on him (Gen 35:22; 1Ch 5:1). Where polygamy was tolerated — as it was among the Hebrews — the permission of concubinage would not seem so much at war with the interests and preservation of society as we know it to be. Christianity restores the sacred institution of marriage to its original character, and concubinage is ranked with fornication and adultery (Mat 19:5; 1Co 7:2). SEE POLYGAMY.

In the Talmud (tit. Cetuboth), the Rabbins differ as to what constitutes concubinage, some regarding as its distinguishing feature the absence of the betrothing ceremonies (sponsalia) and of the dowry (libellus dotis), or portion of property allotted to a woman by special engagement, and to which she was entitled on the marriage day, after the decease of the  husband, or in case of repudiation; others, again, the absence of the latter alone. In the books of Samuel and Kings the concubines mentioned belong to the king, and their condition and number cease to be a guide to the general practice. A new king stepped into the rights of his predecessor, and by Solomon's time the custom had approximated to that of a Persian harem (2Sa 12:8; 2Sa 16:21; 1Ki 2:22). To seize on royal concubines for his use was thus a usurper's first act. Such was probably the intent of Abner's act (2Sa 3:7), and similarly the request on behalf of Adonijah was construed (1Ki 2:21-24). For fuller information, Selden's treatises De Uxore Hebraea and De Jure Vatur. et Gent. v. 7, 8, and especially that De Successionibus, cap. 3, may, with some caution (since he leans somewhat easily to rabbinical tradition), be consulted; also the treatises Sotah, Kidushim, and Chetuborh in the Gemara Hierosol., and that entitled Sanhedrin in the Gemara Babyl. The essential portions of all these are collected in Ugolini, vol. 30, De Uxore Hebroeae. See also Otho, Lex. Rabbin. p. 151; Selden, De Successionibus, 3; Michaelis, Laws of Moses, 1:455-466.

The Roman law calls concubinage an allowed custom (licita consuetudo). When this expression occurs in the constitutions of the Christian emperors, it signifies what we now sometimes call a marriage of conscience. The concubinage tolerated among the Romans, in the time of the Republic and of the heathen emperors, was that between persons not capable of contracting legal marriage. Inheritances might descend to children that sprung from such a tolerated cohabitance. Concubinage between such persons they looked on as a kind of marriage, and even allowed it several privileges; but then it was confined to a single person, and was of perpetual obligation, as much as marriage itself (Gaii, Institut. lib. 1, § 109 sq.; Justin. Institut. lib. 1, tit. 10). Hottoman observes that the Romans had allowed concubinage long before Julius Caesar enacted the law by which every one was at liberty to marry as many wives as he pleased. The emperor Valentinian, Socrates tells us, allowed every man two. Concubinage is also used to signify a marriage with a woman of inferior condition, to whom the husband does not convey his rank. Dajos (Paratilla) observes that the ancient laws allowed a man to espouse, under the title of concubine, certain persons who were esteemed unequal to him on account of the want of some qualities requisite to sustain the full honor of marriage; and he adds that, though such concubinage was beneath marriage both as to dignity and civil rights, yet was concubine a reputable  title, and very different from that of “mistress” among us. The connection was considered so lawful that the concubine might be accused of adultery in the same manner as a wife (see Smith's Dict. of Class. Antiq. s.v. Concubina).

This kind of concubinage is still in use in some countries, particularly in Germany, under the title of halb-ehe (half-marriage), left-hand or morganatic marriage, in allusion to the manner of its being contracted, namely, by the man giving the woman his left hand instead of the right. This is a real marriage, though without the usual solemnity, and the parties are both bound to each other forever, though the female cannot bear the husband's name and title. SEE MARRIAGE; SEE CONCUBINAGE.

## Concupiscence[[@Headword:Concupiscence]]

             (Lat. concupiscentia), evil desire (ἐπιθυμία, Rom 7:8; ἐπιθυμία κακή, Col 3:5); generally used in the sense of indwelling sin. The term is especially used in Roman Catholic theology. For its import there, and the controversy concerning it, SEE SIN.

## Concurrence Of Holidays[[@Headword:Concurrence Of Holidays]]

             Festivals are said to "concur" when one feast is succeeded by another feast, so that the second even-song of the former concurs with the first even- song of the latter.

## Concursus Divinus[[@Headword:Concursus Divinus]]

             a term used in scholastic philosophy to designate the coincidence between the divine agency, as a final cause, and natural agencies, as the efficient cause of events and processes. It was elaborated by Thomas Aquinas, and a similar distinction may be traced in the discussions on the human will and scientific evolution.

## Conda[[@Headword:Conda]]

             SEE CONNA.

## Conde, Nicolas[[@Headword:Conde, Nicolas]]

             a theologian of Lorraine, was born at Clermont, in Argonne, in 1609. He became a Jesuit May 2, 1622, and taught rhetoric from 1632, to 1636, and afterwards philosophy until 1639. He was also distinguished as a preacher. He died October 5, 1654, leaving Oraison Funebre de Louis XIII (Dijon, 1643): — L'Annee Chretienne dans son Parfait Accomplissement (Paris, 1649): — Vie da Charles de Lorraine (ibid. 1652). See Hoefer, Nouv. Biog. Generale, s.v.

## Condedus, Saint[[@Headword:Condedus, Saint]]

             a presbyter and recluse (also called Condelus, Condedes, and Candidus), was a native of Great Britain, but migrated into Gaul in the time of Theodoric, son of Clovis, about A.D. 511. After leading a solitary life for a short time near Fontana Walarici (St. Valery-en-caux, or St. Valery-sur- Somme), and visiting St. Lambert and brothers of the monastery of Fontenelle, he took up his abode upon the island of Belcinaca, in the Seine. Here Condedus built two churches, and he himself was buried in one, but his body subsequently was removed to the monastery of Fontenelle, A.D. 1027. Condedus is commemorated October 21. The date of his death is uncertain (Le Cointe, Ann. Eccl. Franc. 2:58, 316; Migne, Encyclop. Theol. 40:645).

## Conder, Eustace Rogers, D.D[[@Headword:Conder, Eustace Rogers, D.D]]

             an English Congregational minister, was born at St. Michaels, near St. Albans, Herts, April 5,1820; graduated with honors at London in 1844; in the same year being appointed pastor at Poole, Dorsetshire; next at Leeds, where the remainder of his life was spent. In 1873 he was chairman of the Congregational Union of England and Wales; in 1879 of the Yorkshire Congregational Union; and in 1887 the Congregational lecturer. He died July 6, 1892. He was the author of Why are We Dissenters? and a contributor to the Leeds Tracts. See (Lond.) Cong. Year-book, 1893.

## Conder, George William[[@Headword:Conder, George William]]

             an English Congregational minister, was born at Hitchin, November 30, 1821. He was educated at the grammar school in his native town; entered business in London; joined the Church in early manhood; received his theological training at Highbury College, and began his ministry in 1845 as co-pastor at High Wycombe. Afterwards he labored successively two years at Ryde, fifteen years at Leeds, six years at Manchester, and finally four years at Forest Hill, a London suburb, where he died, November 8, 1874. Mr. Conder exerted a powerful influence as pastor, openair preacher, and lecturer; was a public-spirited townsman, an earnest advocate of education, and a nervous and pithy writer of some charming articles for the young. He  was also the composer of a few notable hymns. See (Lond.) Cong. Year- book, 1875, page 317; (Lond.) Evang. Mag. 1875, page 95.

## Conder, John (1)[[@Headword:Conder, John (1)]]

             an English Independent, was chosen assistant to John Nesbitt, in 1710, as pastor at Hare Court, London, and continued there till his death, March 3, 1746. He attended the Salter's Hall Synod in 1719, and sided with both the signers and non-signers, which created considerable mirth. See Wilson, Dissenting Churches, 3:287.

## Conder, John (2), D.D[[@Headword:Conder, John (2), D.D]]

             an English Independent minister, was born at Wimpole, in Cambridgeshire, in 1714; educated in London; was ordained at Cambridge in September, 1739; and chosen theological tutor at the Mile End College in 1754, when the institution was opened in that locality. In 1759 he became one of the preachers of the Merchants' Lecture, and in 1760 assistant preacher at the Pavement, near Moorfields, where he continued until his death in 1781. He published the Sermons of the Reverend Samuel Hayward of Silver Street about 1760. See Rose, Gen. Biog. Dict. s.v.; Wilson, Dissenting Churches, 2:85, 531; 3:111.

## Conder, Josiah[[@Headword:Conder, Josiah]]

             born in London 17th September, 1789, was the son of a bookseller, and very early displayed a taste for literature. In 1814, being at the time a bookseller, he purchased the Eclectic Review, of which he continued to be editor until 1837. Under his management the Eclectic Review received the assistance of many eminent men among the Nonconformists, such as Robert Hall, John Foster, Dr. Chalmers, Dr. Vaughan, and others. In 1818 he published a treatise On Protestant Noncoformity (Lond. 2 vols. 8vo); in 1824 The Star in the East, a poem; and in in 1834 a new translation of the Epistle to the Hebrews, with Notes. In 1836 he edited The Congregational Hymn-book, issued under the sanction of the Congregational Union. Besides these, he issued An Analytical View of all Religions (1838, 8vo); Exposition of the Apocalypse (8vo); Literary History of N.T. (1845, 8vo). His works are chiefly compilations, but are carefully executed, and well adapted to popular use. He died Dec. 27, 1855.

## Condescension[[@Headword:Condescension]]

             a term both earlier and more correct for the modern theory of the ACCOMMODATION SEE ACCOMMODATION (q.v.) of Scripture; we  have therefore reserved for this place some remarks supplementary to the article under that head. The general idea expressed by the term Accommodation is that some object is presented, not in its absolute reality as it is in itself, but under some modification, or under some relative aspect, so as the better to secure some end at which the writer or speaker aims. Of this leading conception there are several forms known among Biblical scholars under the titles of formal and material accommodation. The following is a somewhat fuller analysis.

1. Real. — This takes place when a person is set forth as being or as acting under some modified character, accommodated to the capacity for conceiving him, or the inclination to receive him, of those to whom the representation is addressed. Thus God is frequently in Scripture described anthropomorphically or anthropopathically, i.e. not as he is in himself, but relatively to human modes of thought and apprehension. SEE ANTHROPOMORPHISM. So also the apostle describes himself as becoming all things to all men, that by all means he might save some; i.e. he accommodated himself to men's habits, usages, and modes of thought, and even prejudices, in order that he might disarm their opposition, and secure a favorable reception for the gospel of salvation which he preached. This species of accommodation is what the Christian fathers usually have in view under the terms συγκατάβασις, or condescensio, and οἰκονομία, or dispensatio. They apply these terms also to the incarnation and state of humiliation of Christ, which they regarded as an accommodation to the necessities of man's case for his redemption. (See Suicer, Thesaurus Eccl. s.v. συγκατάβασις and οἰκονομία; Chapman's Miscellaneous Tracts relating to Antiquity, London, 1742.) To this head may be referred many of the symbolical actions of the prophets.

2. Verbal. — This takes place when a passage or expression used by one writer is cited by another, and applied with some modification of the meaning to something different from that to which it was originally applied. Such accommodations are common in all languages. Writers and speakers lay hold of the utterances of others for the sake of giving to their own ideas a more graceful and a more forcible clothing than they feel themselves able to give them, or for the purpose of procuring for them acceptance, by uttering them in words which some great writer has already made familiar and precious to the general mind. Sometimes this is done almost unconsciously. “Wherever,” says Michaelis, “a book is the object of our daily reading and study, it cannot be otherwise than that passages of it  should frequently flow into our pen in writing; sometimes accompanied with a conscious recollection of the place where we have read them, at other times without our possessing any such consciousness. Thus the lawyer speaks with the corpus juris and the laws, the scholar with the Latin authors, and the preacher with the Bible” (Einleit. 1:223). Our own literature is full of exemplifications of this, as is too well known to need illustrative proof. In the writings of Paul we find him making use in this way of passages from the classics (Act 17:19; 1Co 15:34; Tit 1:12), all of which are of course applied by him to Christian subjects only by accommodation. We need not be surprised, then, to find the later Biblical writers quoting in this way from the earlier, especially the N.T. writers, from the great classic of their nation, the ἱερὰ γράμματα of the former dispensation. As instances may be adduced, Rom 10:18 from Psa 19:4, and Rom 12:20 from Pro 25:21-22. See also Mat 2:15; Mat 2:18, with Calvin's notes thereon. “They have done this,” says Michaelis, “in many places where it is not perceived by the generality of readers of the N.T., because such are too little acquainted with the Septuagint.”

3. Rhetorical. — This takes place when truth is presented, not in a direct and literal form, but through the medium of symbol, figure, or apologue. Thus, in the prophetical writings of Scripture, we have language used which cannot be interpreted literally, but which, taken symbolically, conveys a just statement of important truth, e.g. Isa 4:5; Isa 27:1; Isa 34:4; Joe 2:28-31; Zec 4:2; Zec 4:10, etc. Many instances occur in Scripture where truth is presented in the form of parable, and where the truth taught is to be obtained only by extracting from the story the spiritual, or moral, or practical lesson it is designed to enforce. In all the sacred books there are instances constantly occurring of words and statements which are designed to convey, under the vehicle of figure, a truth analogous to, but not really what they literally express. (See Knobel, Prophetismus der Hebraer, § 30-33; Smith, Summary View and Explanation of the Writings of the Prophets, Prel. Obss. p. 1-22; Glassius, Phil. Sac. 1. v, p. 669 sq., ed. 1711; Lowth. De Sac. Poesi Heb., pl. loc.; Davidson, Sacred Hermeneutics ch. 9.)

4. Logical. — In arguing with an opponent it is sometimes advantageous to, take him on his own ground, or to argue from principles which he admits, for the purpose of shutting him up to a conclusion which he cannot refuse, if he would retain the premises. It does not follow from this that his  ground is admitted to be the right one, or that assent is given to his principles; the argument is simply one ad hominemn, and may or may not be also ad veritatem. When it is not, that is, when its purpose is merely to shut the mouth of an opponent by a logical inference from his own principles, there is a case of logical accommodation.

5. Doctrinal. — This takes place when opinions are advanced or statements made merely to gratify the prejudices or gain the favor of those to whom they are addressed, without regard to their inherent soundness or truthfulness. If, for instance, the N.T. writers were found introducing some passage of the O.T. as a prediction which had found its fulfillment in some fact in the history of Jesus Christ or his Church, merely for the purpose of overcoming Jewish prejudices, and leading those who venerated the O.T. to receive more readily the message of Christianity; or if they were found not only clothing their ideas in language borrowed from the Mosaic ceremonial, but asserting a correspondence of meaning between that ceremonial and the fact or doctrines they announced when no such really existed, thereby warping truth for the sake of subduing prejudice, they would furnish specimens of this species of accommodation.

In both respects, a charge to this effect has been brought against them. It has been alleged that when they say of any event they record that in it was fulfilled such and such a statement of the O.T., or that the event occurred that such and such a statement might be fulfilled, they did so merely in accommodation to Jewish feeling and prejudices. A fitter place will be found elsewhere for considering the import of the formulae ἵνα πληρωθῇ, τότε ἐπληρώθη, and the like. SEE QUOTATION.

At present it will suffice to observe that it may be admitted that these formulae are occasionally used where there can have been no intention on the part of the writer to intimate that in the event to which they relate there was the fulfillment of a prediction; as, for instance, where some gnome or moral maxim contained in the O.T. is said to be fulfilled by something recorded in the N.T., or some general statement is justified by a particular instance (comp. Mat 12:35; Joh 15:25; Rom 1:17; Jam 2:23; 2Pe 2:22, etc.). It may be admitted, also, that there are cases where a passage in the O.T. is said to be fulfilled in some event recorded in the N., when all that is intended is that a similarity or parallelism exists between the two, as is the case, according to the opinion of most, at least, in Mat 2:17-18. But, whilst these admissions throw the onus probandi on those who, in any special instance, maintain that there is in it  an actual fulfillment of an ancient prediction, it would be preposterous from them to foreclose the question, and maintain that in no case is the N.T. passage to be understood as affirming the fulfillment in fact of an ancient prediction recorded in the Old. Because some accommodations of the kind specified are admitted, it would be folly to conclude that nothing but accommodation characterizes such quotations. If this position were laid down, it would not be easy to defend the N.T. writers, nay, our Lord himself, from the charge of insincerity and duplicity.

Still more emphatically does this last observation apply with respect to the notion that our Lord and his apostles accommodated their teaching to the current notions and prejudices of the Jews of their own times. It might seem almost incredible that any one should venture to impute to them so unworthy and so improbable a course, were it not that we find the imputation broadly made, and the making of it defended by some very eminent men of the anti-supernaturalist school, especially in Germany. By them it has been asserted that our Lord and his disciples publicly taught many things which privately they repudiated, and an attempt has been made to save them from the charge of downright dishonesty which this would involve by an appeal to the usage of many ancient teachers who had an exoteric doctrine for the multitude, and an esoteric for their disciples. (Semler, Programm. Acad. Sel. Hal. 1779; Corrodi, Beytrdge zur beforderung des verninftigen Denkens in d. Religion, 15th part, p. 1-25; ‘P. Van Hemert, Ueber Accom. in N.T. Leipz. 1797, etc.).

The prompt and thorough repudiation of such views even by such men as Wegscheider (Instt. Theologicoe, p. 105, 6th ed.) and Bretschneider (Handb. der Dogmat. 1:260, 265, 2d ed.) renders it unnecessary to enlarge on the formal refutation of them. These writers, however, contend that, though our Lord and his apostles did not make use of a positive accommodation of their doctrine to the prejudices or ignorance of the Jews, they did not refrain from a negative accommodation, by which they intend the use of reserve in the communication of truth or refutation of error, and the allowing of “men to retain opinions not authorized by truth without express or formal correction of them. They adduce as instances, Joh 16:12; Joh 6:15; Luk 24:21; Act 1:6; 1Co 3:1-2; 1Co 8:9, etc. By these passages, however, nothing more is proved than that in teaching men truth our Lord and his apostles did not tell them everything at once, but led them on from truth to truth as they were able to receive it or bear it. In this there is no accommodation of the material of doctrine; it is simply an  accommodation of method to the capacity of the learner. In the same way Paul's assertion, which they have also cited, that he became all things to all men, that he might by all means save some (1Co 9:22), is to be regarded as relating merely to the mode and order of his presenting Christian truth to man, not to his modifying in any respect the substance of what he taught. Wlien he spoke to Jews, he opened and alleged out of their own Scriptures that Jesus was the Christ (Act 17:2-3). When he spoke to the Athenians on Mars' Hill, he started from the ground of natural religion, and addressed the reason and common sense of his audience; but in either case it was the same Jesus that he preached, and the same Gospel that he published. Had he done otherwise, he would have been found a false witness for God.

This accommodation theory is often spoken of as identical with the historical principle of interpreting Scripture. It is so, however, only as the historical principle of interpretation means the treating of the statements of our Lord and his apostles as merely expressing the private opinions of the individual, or as historically traceable to the prevailing opinions of their day. This is not to be confounded with that true and sound principle of historical interpretation which allows due weight to historical evidence in determining the meaning of words, and to the circumstances in which statements were made as determining their primary application and significancy. (Storr, Opusc. Acad. vol. 1; Abhandlung u. d. Zweck des Todes Jesu, § 10; Lehrb. d. Chr. Dogmatik, § 13 [Eng. tr. by Schmucker, p. 67, Lond. 1836]; Planck, Introd. to Sac. Interpretation, tr. with notes by Turner [N. Y. 1834], p. 138, 276; Unselt, De accommodatione orthodoxa [Lips. 1766]; Smith, First Lines of Christian Theoloqy, p. 518; Alexander, Connection and Harmony of the Old and New Testaments, p. 45-48; 148- 157, 416, 2d edit.). SEE HERMENEUTICS.

## Condict (or Condit), Aaron[[@Headword:Condict (or Condit), Aaron]]

             a Presbyterian minister, was born at Orange, N.J., August 6, 1765. He graduated from Princeton in 1788; was licensed to preach by the New York Presbytery in 1790, and soon after accepted a call to Stillwater, N.Y. In 1796 he was installed pastor at Hanover, N.J., where he labored for thirty-five years. He died in April 1852. His ministerial labors were crowned with great success. See Sprague, Annals of the Amer. Pulpit, 4:39.

## Condict Ira, D.D.[[@Headword:Condict Ira, D.D.]]

             a clergyman of the Reformed Dutch Church at New Brunswick, N. J., from 1793 to 1811, and vice-president of Queen's (now Rutgers) College, and professor of moral philosophy. He was an eminent, usefull, and honored minister and collegiate officer. He died suddenly in 1811. See Sprague, Annals of the Amer. Pulpit, IX, 2:79; Corwin, Manual of the Ref. Ch. in America, 3d ed. p. 219.

## Condict, Edward William[[@Headword:Condict, Edward William]]

             a Presbyterian minister, was born at Morristown, N.J., January 17, 1833. He graduated from the College of New Jersey in 1853, and from Princeton Theological Seminary in 1855; was licensed by the Presbytery of Passaic, April 14 of the same year; in October following joined the Presbytery of Lewes, and became a missionary within its bounds. He died at Morristown, November 28, 1858. See Wilson, Presb. Hist. Almanac, 1860, page 69; Gen. Cat. of Princeton Theol. Sem. 1881, page 199.

## Condict, Joseph D[[@Headword:Condict, Joseph D]]

             a Presbyterian minister, graduated at the College of New Jersey in 1826; was settled as the sixth pastor at Easthampton, Long Island, in 1830; dismissed in 1835; installed pastor of the Congregational Church at South Hadley, Massachusetts, in July of the same year; and died in September, 1847. He possessed extraordinary talents, and was distinguished, through his whole ministry, for his zealous and successful labors. See Sprague, Annals of the Amer. Pulpit, 4:39.

## Condie, Thomas[[@Headword:Condie, Thomas]]

             a Scotch clergyman, was licensed to preach in 1741; called to the living at Dairsie in 1747; and died June 28, 1767. See Fasti Eccles. Scoticanae, 2:487.

## Condignity and Congruity[[@Headword:Condignity and Congruity]]

             (meritum de condigno and de congruo), “terms used by the schoolmen to express their peculiar opinions relative to human merit and deserving. The Scotists maintain that it is possible for man in his natural state so to live as to deserve the grace of God, by which he may be enabled to obtain salvation; this natural fitness (congruitas) for grace being such as to oblige the Deity to grant it. Such is the merit of congruity. The Thomists, on the other hand, contend that man, by the divine assistance, is capable of so living as to merit eternal life, to be worthy (condignus) of it in the sight of God. In this hypothesis, the question of previous preparation for the grace which enables him to be worthy is not introduced. This is the merit of condignity.” The 13th article of the Church of England is directed against these opinions, and ‘maintains that the grace of Christ and the inspiration of his Spirit can alone produce the fitness required in Christians; and that so far are any works not springing of faith in Christ from being pleasing to God, that they have the nature of sin.

## Condillac Etienne Bonnot de Mably[[@Headword:Condillac Etienne Bonnot de Mably]]

             one of the chief French philosophers of the 18th century, brother of the abb: Mably, was born at Grenoble in 1715. At the age of thirty he published his first important work, Essai sur l'origine des connaissances humaines (Amsterdam, 1746, 2 vols.; Eng. transl. by Th. Nugent, 1756), by which he largely contributed to the spreading of the views of Locke in France, and to their farther development. This book is a natural history of human cogniition, the foundation of which is found by Condillac in the sensuous impressions and their transformations. To refute the metaphysical systems which do not proceed from experience, he wrote his Traite des Systemes (Amsterdam, 1749, 2 vols.). His views on the origin of human  cognition were more fully developed in his Traite des Sensations (Amsterdam, 1754, 2 vols.). As he was charged with having plagiarized from Diderot and Buffon, he wrote for his defense Traite des Animaux (Amsterdam, 1775). By all these writings Condillac became one of the chief representatives of Sensualism, although he steered clear of the Materialism of his age. His knowledge had procured for him at an early age the position of tutor of the infante of Parma, a nephew of Louis XV. He wrote for him a Cours d' etude (Parma, 1775, 13 vols.), which contains a grammar, an Art d'ecrire, an Art de raisonner, an Art depenser, and a universal history. In 1768 he was made a member of the French Academy. During the latter part of his life he lived very retired, and died August 3, 1780. His complete works have appeared in several editions (OEuvres Complates, Paris, 1798, 23 vols.; 1803, 32 vols.; 1824, 16 vols.). — (Brockhaus) Conversat. Lex. s.v.; Wetzer u. Welte, Kirchen-Lex. 2:764.

## Condit, Ira[[@Headword:Condit, Ira]]

             a Presbyterian minister, was born at Morristown, N.J., March 6, 1772. He graduated at Cannonsburg, Pennsylvania, in 1808; studied theology under private instructors, teaching school in the meantime, and was licensed by the Presbytery of Ohio, October 17 1811. The first year of his labor was spent as a missionary. In 1812 he went to Sandy Creek, and after preaching for some time in various churches, accepted calls from the congregations of Fairfieldand Big Sugar Creek. His ordination took place November 8, 1814. In 1827 he accepted a call from Georgetown, Ohio; was afterwards installed over the congregation of Amity; in 1829 accepted a call from Cool Spring for one third of his time; and in this united charge — Fairfield, Georgetown, Cool Spring — labored till his death in 1836. See Hist. of the Presbytery of Erie.

## Condit, John Howel[[@Headword:Condit, John Howel]]

             a Presbyterian minister, was born in New Jersey in 1806. He graduated at the College of New Jersey in 1831, and at the Princeton Theological Seminary in 1835. He was ordained evangelist, by the Presbytery of New Jersey, October 5, 1836; preached as a stated supply at Bethesda, Kentucky, from 1837 to 1839; was pastor at Washington, in the same state, from 1840 to 1868; and died at Ashland, August 1, 1869, See Gen. Cat. of Princeton Theol. Sem. 1881, page 87.

## Condit, Jonathan Bailey, D.D[[@Headword:Condit, Jonathan Bailey, D.D]]

             a Presbyterian minister, son of the Reverend Aaron Condit, was born at Hanover, N.J., December 16, 1808. He graduated from Princeton College in 1827, and spent the next year in the Theological Seminary. He was licensed by the Presbytery of Newark, at Orange, N.J., in 1830; was ordained in July 1831, by a Congregational Council, as pastor at Long Meadow, Massachusetts, where he remained four years and six months., From September 1835, until May 1838, he held the position of professor of rhetoric in Amherst College. In June 1838, was installed pastor of the Second Congregational Church of Portland, Maine, with which he remained until December 1845. In February 1846, he became pastor of.the Second Presbyterian Church, Newark, N.J.; resigned on account of ill health, April 15, 1851; from October of that year to June 1855, was professor of sacred rhetoric and pastoral theology in Lane Theological Seminary; and thereafter, until January 1874, professor in Auburn Theological Seminary. In 1861 he was elected moderator of the General Assembly (new school). He died at Auburn, N.Y., January 1, 1876. Dr. Condit was a man of the loveliest type of Christian character, reminding one of the apostle John by his sweetness, gentleness, and serenity of spirit.. He was eminently courteous and judicious. As a preacher, he was tender, sympathetic, and solemn. As a professor, he was able, instructive, conservative, and- safe in his teachings. See Necrol. Report of Princeton Theol. Sem. 1876, page 17 (W.P.S.)

## Condit, Robert Woodruff, D.D[[@Headword:Condit, Robert Woodruff, D.D]]

             a Presbyterian minister, was born at Stillwater, N.Y., September 17, 1795. He graduated from the College of New Jersey in 1814, was licensed' in 1818, and after preaching in various parts of Virginia, settled as pastor at Montgomery, N.Y., from December 1820, to April 1830, and at Oswego, from April 1831, until his death, February 11, 1871. He was an excellent preacher, and active in all ecclesiastical work. See Genesis Cat. of Auburn Theol. Sem. 1883, page 241; Nevin, Presbyterian Encyclop. s.v.

## Conditional[[@Headword:Conditional]]

             Strict Calvinists maintain that the decrees of God with regard to the salvation or damnation of individual men are absolute; Arminians, that they are conditional. The Pelagian doctrine is that God's will to grant grace to men is always conditioned on their so using their natural power as to merit that grace. To say that God decrees to save all men if they will, i.e. if they, without grace, are willing to obey God, is Pelagian; to say that God wills to save all men if they will use the prevenient grace given to them, which they are left at liberty to resist, is Arminian. SEE ARMINIANISM; SEE GRACE.

## Conditor[[@Headword:Conditor]]

             in Roman mythology, was a god of the fields, and presided over the gathering of the fruits. He was represented with flowing robes, and had some fruits in his arms. In his hand he bore a sickle.

## Conditorium[[@Headword:Conditorium]]

             a burial-place among the ancient Greeks and Romans, in which dead bodies were deposited entire, as distinguished from those sepulchre which contained only the bones and ashes. The word conditorium is also used to denote the coffin in which a dead body was placed when consigned to the tomb.

## Condlaedh[[@Headword:Condlaedh]]

             SEE CONLAER.

## Condo, Eli E[[@Headword:Condo, Eli E]]

             a Methodist Episcopal minister, was born July 12, 1846, in East Germantown, Indiana. He was converted in 1863, entered the ministry in 1866, was ordained deacon in 1868, and elder in 1871. In 1873 and 1874 he edited the Carthage Advance, Missouri. He joined the St. Louis Conference in 1878, his previous labors having been in connection with the Evangelical Association. He perished in the tornado which swept over Marshfield, Missouri, April 18, 1880. Mr. Condo was a man of fine ability, scholarly attainments, unblemished character, and a good preacher. See Minutes of Annual Conferences, 1881, page 95; Evangelical Messenger, May 25, 1880.

## Condorcet, Jacques Marie De Caritat de[[@Headword:Condorcet, Jacques Marie De Caritat de]]

             a French prelate, was born at the Chateau of Condorcet, near Nyons, in Dauphine, in 1703. He at first inclined towards a military life, but afterwards entered upon an ecclesiastical career, and became grand-vicar of his uncle. Yse de Saleon, bishop of Rodez. In 1741 Condorcet was appointed bishop of Gap, in 1754 of Auxerre, and in 1761 of Lisieux. He was a confessed enemy of the Jansenists, had some lively contests with the clergy, and by his violence even occasioned some disorders in the bishopric of Lisieux. He died September 21, 1783, leaning various writings against the Jansenists. See Hoefer, Nouv. Biog. Generale, s.v.

## Condren, Charles De[[@Headword:Condren, Charles De]]

             a French theologian, was born at Vaubuin, near Soissons, in 1588. His family at first chose for him a military life, but his great wish was to enter upon an ecclesiastical calling; and in 1616 he was made doctor of the Sorbonne. From that time he renounced the world, consecrated himself to works of charity, and at length, in 1617, entered the society formed by cardinal Berulle, who appointed him, in 1622, superior of the house of St. Magloire, and chose him as his director. Having become confessor of Gaston, duke of Orleans, he showed great skill in very difficult negotiations. After the death of Bdrulle, in 1629, he was unanimously elected general of the oratorio. He refused the archbishoprics of Rheims  and of Lyons, as well as the cardinal's hat. He died January 7, 1641, leaving Discours et Lettres (Paris, 1643,1648): — Idee du Sacerdoce et Sacrifice de Jesus-Christ (ibid. 1677). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Conduct[[@Headword:Conduct]]

             (Conductitius, a stipendiary) is a term for a chaplain without endowment.

## Conduit[[@Headword:Conduit]]

             (תְּעָלָה, tealah' [from עָלָה, alah, to ascend, Gesenius, Thes. Heb. p. 1022], a channel, “watercourse,” Job 38:25, stream, Eze 31:4, or “trench,” 1Ki 18:32-38), spoken of the aqueduct made by Hezekiah for conveying the waters from the upper pool in the valley of Gihon into the western part of Jerusalem (2Ki 18:17; 2Ki 20:20; Isa 7:3; Isa 36:2); apparently the same with that which now supplies the mosque enclosure with water from the pools at Bethlehem. It seems at first to have been an open trench, but was closed by Hezekiah with masonry on the approach of the Assyrians (Sir 48:12). SEE JERUSALEM.

1. Although no notice is given either by Scripture or by Josephus of any connection between the pools of Solomon beyond Bethlehem and a supply of water for Jerusalem, it seems unlikely that so large a work as the pools should be constructed merely for irrigating his gardens (Ecc 2:6); and tradition, both oral and as represented by Talmudical writers, ascribes to Solomon the formation of the original aqueduct by which water was brought to Jerusalem (Maundrell, Early Trav. p. 458; Hasselquist, Trav. 146; Lightfoot, Descr. Templ. c. 23, vol. 1:612; Robinson, 1:390). Pontius Pilate applied the sacred treasure of the Corban to the work of bringing water by an aqueduct from a distance, Josephus says of 300 or 400 stadia (War, 2:9, 4), but elsewhere 200 stadia, a distance which would fairly correspond with the length of the existing aqueduct with all its turns and windings (Ant. 18:3, 2; Williams, Holy City, 2:501). His application of the  money in this manner gave rise to a serious disturbance. Whether his work was a new one, or a reparation of Solomon's original aqueduct cannot be determined, but it seems more than probable that the ancient work would have been destroyed in some of the. various sieges since Solomon's time. The aqueduct, though much injured, and not serviceable for water beyond Bethlehem, still exists; the water is conveyed from the fountains which supply the pools about two miles S. of Bethlehem. The watercourse then passes from the pools in a N.E. direction, and, winding round the hill of Bethlehem on the S. side, is carried sometimes above and sometimes below the surface of the ground, partly in earthen pipes and partly in a channel about one foot square of rough stones laid in cement, till it approaches Jerusalem. There it crosses the valley of Hinnom at the S.W. side of the city on a bridge of nine arches at a point above the pool called Birket es- Sultan, then returns S.E. and E. along the side of the valley and under the wall, and, continuing its course along the east side, is finally conducted to the Haram. It was repaired by Sultan Mohammed Ibn-Kalaun of Egypt about A.D. 1300 (Williams, Holy City, 2:498; Raumer, Pal. p. 280; Robinson, 1:514; 2:166; new ed. 3, 247). SEE POOL.

2. Among the works of Hezekiah he is said to have stopped the “upper watercourse of Gihon,” and brought it down straight to the W. side of the city of David (2Ch 32:30). The direction of this watercourse of course depends on the site of Gihon. Dr. Robinson identifies this with the large pool called Birket es-Mamilla at the head of the valley of Hinnom, on the S.W. side of Jerusalem, and considers the lately-discovered subterranean conduit within the city to be a branch from Hezekiah's watercourse (Researches, new ed. 3, 243-4; 1:327; Gesenius, Thes. Heb. p. 616, 1395). Mr. Williams, on the other hand, places Gihon on the N. side, not far from the tombs of the kings, and supposes the watercourse to have brought water in a S. direction to the temple, whence it flowed ultimately into the Pool of Siloam, or Lower Pool. One argument which recommends this view is found in the account of the interview between the emissaries of Sennacherib and the officers of Hezekiah, which took place ‘“ by the conduit of the upper pool, in the highway of the fuller's field” (2Ki 18:17), whose site seems to be indicated by the “fuller's monument” mentioned by Josephus as at the N.E. side of the city, and by the once well- known site called the Camp of the Assyrians (Josephus, War, 5:4, 2; 7, 3; 12, 2).; (See Maundrell, p. 456 sq., Bohn's ed.; Richardson, Travels,  2:379; Bertheau, D. Bich. d. Konige, p. 409; Schultz, Jerusalem, p. 40.) SEE GIHON.

## Condy, Jeremy[[@Headword:Condy, Jeremy]]

             a Baptist minister, graduated at Harvard College in 1726. After preaching a few years he went to England, and remained till 1738, when he came back at the call of the First Baptist Church in Boston. He was an Arminian, and this caused his removal from the pastorate. He died in 1768, leaving two Sermons. See Sprague, Annals of the Amer. Pulpit, 6:37.

## Cone Spencer Houghton, D.D.[[@Headword:Cone Spencer Houghton, D.D.]]

             an eminent Baptist minister, was born in Princeton, N. J., April 30, 1785. His early education was carefully conducted, and at twelve years of age he entered Princeton College. Two years after, through his father's failure in business, he was compelled to leave college, and devoted himself to teaching, first in Princeton, then in Burlington, and finally (under Dr. Abercrombie) in Philadelphia. Here he began to study law; but his fine powers of elocution led him in 1805 to become an actor. He “trod the boards” with distinction for eight years, and then was suddenly converted, and was baptized by immersion Feb. 4, 1814. Obtaining a government clerkship in Washington, he removed thither, and began to preach within a year after his baptism. In 1815-16 he was chaplain to Congress, and immediately became pastor of a Baptist church at Alexandria, D. C. In 1823 he accepted a call from the Oliver Street Baptist Church, New York, where he remained until 1841, when he became pastor of the First Baptist Church, which built a new edifice in Broome Street. In this charge he remained until his death, Aug. 28, 1855. Dr. Cone's career as a preacher was very brilliant. He spoke with great ease, with a rich, sonorous voice, and very appropriate and expressive gestures. In doctrine he was a Calvinist, and a strenuous advocate of Baptist views, but yet courteous and charitable to all Christians. His preaching and pastoral labor exhausted but a small part of his activities. He took a deep interest in missions, was a member of the Baptist Board, and was president of the Convention from 1832 to 1841. He did his utmost to avert the disruption of the Convention in 1845 through the slavery disputes. He was also an officer of the Baptist Home Missionary Society from its beginning in 1832 to 1855. For many years he was active in the service of the American Bible Society, but on the formation of the Baptist (American and Foreign) Bible Society in 1836, which he aided greatly in organizing, he was made its president. On the refusal of this society to embark in the enterprise of “Bible Revision,” so called, he seceded from it in order to form the American Bible Union, one of the chief objects of which was to substitute “immerse” for “baptize” in the versions of Scripture. — Sprague, Annals, 6:656.

## Cone, Jonathan[[@Headword:Cone, Jonathan]]

             a Congregational minister, was born in Connecticut. He graduated from Yale College in 1808; studied theology at Andover Theological Seminary over a year; was ordained May 22, 1811; and acted as pastor at Bristol, Connecticut, until 1828, and at Durham, N.Y. from 1830 to 1848. He resided thereafter, without a charge, in New Haven, Conn., until his death, January 4, 1850. See Trien. Cat. of Andover Theol. Sem. 1870, page 20.

## Cone, Salmon[[@Headword:Cone, Salmon]]

             a Congregational minister, was born in Bolton, Connecticut. He graduated from Yale College in 1789; was ordained pastor of the First Church in Colchester, February 29, 1792; and remained there until August 11, 1830. For some time thereafter he preached as a stated supply in the neighboring parish of Goshen. He died March 24, 1834. See Sprague, Annals af the Amer. Pulpit, 2:204.

## Cone, William H.C[[@Headword:Cone, William H.C]]

             a minister of the Methodist Episcopal Church South, was born in Greene County, Georgia. He began preaching in 1849, and for twelve years was a faithful and laborious member of the Georgia Conference. He died in 1862. Mr. Cone was a remarkably sweet singer, and an earnest preacher. See  Minutes of Annual Conferences of the M.E. Church South, 1862, page 401.

## Conecte (or Connecte), Thomas[[@Headword:Conecte (or Connecte), Thomas]]

             a Carmelite monk, was born at Rennes in the 14th century. He acquired in his native place a great reputation as a preacher, and attracted crowds of hearers in Flanders and various parts of France. He finally passed into Italy, everywhere preaching a reformation among the clergy, but was finally burned at the stake, in Rome, in 1434. See Hoefer, Nouv. Biog. Generale, s.v.

## Conegliano[[@Headword:Conegliano]]

             SEE CIMA.

## Conei (or Cowne, in Lat. Conceus), George[[@Headword:Conei (or Cowne, in Lat. Conceus), George]]

             a Scotch theologian, who, while very young, left his native country and went to Modena, then to Rome. Pope Urban VIII sent him as nuncio to the queen of England, Henrietta Maria. He died at Rome, January 10, 1640, leaving Life of Mary Stuart (Rome, 1624): — De Institutione Principis: — De Duplici Statu Religionis apud Scotos (ibid. 1628): — Proofs of the Catholic Faith, in three books, with a Hymn to the Virgin (Bologna, 1631). See Hoefer, Nouv. Biog. Generale, s.v.

## Conestaggio, Geronimo Franchi De[[@Headword:Conestaggio, Geronimo Franchi De]]

             a Genoese historian, was first secretary to cardinal Sforza, next chaplain to Philip III, and eventually bishop of Nardo, and archbishop of Capua. He died in 1635, leaving Dell' Unione del Regno di Portogello olla Corona di Castiqlia (Genoa, 1585; transl. into French by Th. Nardin, Besangon, 1596; into Latin, Frankfort, 1602; into Spanish, by L. de Bania, Barcelona, 1610: — Historie delle Guerre delle Germania Inferiore (Venice, 1614; Holland, 1634): — also An Expedition against Tunis, various Italian poems, and the Life of Sforza, Count of Santa Flore. See Hoefer, Nouv. Biog. Generale, s.v.

## Coney[[@Headword:Coney]]

             (שָׁפָן, shaphan'; Sept. χοιρογρύλλιος), an animal joined in Lev 11:5, and Deu 14:7, with the hare, and described as chewing the cud; in Psa 104:18, it is spoken of as an inhabitant of the mountains and rocks, and in Pro 30:26, it is represented as a feeble, but gregarious and cunning animal. These descriptions some think agree best with the different species of the jerboa, the Mus jaculus of Linnaeus. It is on the authority of Rabbinical writers that the word has by our translators been rendered “coney,” or rabbit, which cannot be sustained, as the rabbit is not an Asiatic animal, and does not seek a rocky habitation, which is the leading characteristic by which the shaphan is distinguished. “The animal is, in truth, as Bruce justly indicated, the same as the Ashkoko of Abyssinia, or Daman of Syria, the Wabber of the Arabs, and in scientific zoology is one of the small genus Hyrax, distinguished by the specific name of Syrian (Syriacus). This animal has been described by travelers as a ruminant, but this is an error.

The number, shape, and structure of the teeth are totally different (as is true also of the hare); nor is the jawbone articulated so as to admit freely of a similar action; finally, the internal structure, as well as the whole osteology, represents that of a rhinoceros in miniature, and has no appearance of the complicated fourfold stomachs of ruminants; therefore the hyrax is neither a rodent like hares and rabbits, nor a ruminant, but is anomalous, and most nearly allied to the great pachyderms of systematic zoology. It may be that the peculiar structure of their anterior teeth is convenient for stripping off the seeds of grasses and tritica, and that these, in part retained in the mouth, cause a practice of working the jaws, which, to common observers, may appear to be chewing the cud. In hares and rats a similar appearance is produced by a particular friction of the incisors or nippers, which, growing with great rapidity, would soon extend beyond a serviceable length if they were not kept to their proper size by constant gnawing, and by working the cutting edges against each other. This action, observed in the motion of the lips of most rodents when in a state of rest, caused the belief of rumination in the hare, though, like the hyrax, all rodentia are equally unprovided with the several stomachs, and want the muscular apparatus necessary to force the food back into the mouth for remastication at pleasure, which constitute the leading peculiarities of the anatomical structure of the ruminantia. But  they may possess, in common with pachydermata, like the horse and hog, the peculiar articulation and form of jaws which give them the power of grinding their food, and laminated teeth fitted for the purpose.

Externally the hyrax is somewhat of the size, form, and brownish color of a rabbit, and it has short, round cars, sufficiently like for inexact observers to mistake the one for the other. The hyrax is of clumsier structure than the rabbit, without tail, having long bristly hairs scattered through the general fur; the feet are naked below, and all the nails are flat and rounded, save those on each inner toe of the hind feet, which are long and awl-shaped; therefore the species cannot dig, and is by nature intended to reside, not, like rabbits, in burrows, but in the clefts of rocks. This character is correctly applied to the shaphan by David.” The total length of the animal as it sits is about one foot. It presents at first sight the idea of a rat rather than any other creature. The color is gray, mixed with reddish-brown, and the belly white. They do not appear to have any cry, nor do they stand upright in walking, but seem to steal along as if in fear, advancing a few steps at a time, and then pausing. “Their timid, gregarious habits, and the tenderness of their paws, make them truly ‘the wise and feeble folk' of Solomon, for the genus lives in colonies in the crevices of stony places in Syria, Palestine, Arabia, Eastern Egypt, Abyssinia, and even at the Cape of Good Hope, where one or two additional species exist. In every locality they are quiet, gentle creatures, loving to bask in the sun, never stirring far from; their retreats, moving with caution, and shrinking from the shadow of a passing bird, for they are often the prey of eagles and hawks; their habits are strictly diurnal, and they feed on vegetables and seeds.” The flesh of the shaphan was forbidden the Hebrews, and it appears that the Mohammedans and Christians of the East at the present day abstain from the flesh of the daman. (See further particulars in the Penny Cyclopedia, s.v. Hyrax; also Bochart, Hieroz. 2:421 sq.; Rosenmüller, Alterth. IV, 2:213 sq.; Shaw, Trav. p. 301; Sonnini. 1:98; Bruce, 7:241; Hasselquist, p. 277 sq. Wilson, Bible Lands, 2:28; Laborde, Voyages, p. 47; Robinson, Researches, new edit. 3, 387; Thomson, Land and Book, 1:460; Oedmann, Sarml. 4:48; Lucas, Allerneuste R. p. 300; Oken, NaturGesch. VII, 2:889; Ehrenberg, Symbol. phys. i, fig. 2; Ludolf, Lex. Anmhar. p. 58; Hist. Ethiop. lib. i, c. 10, § 75; Peyron, Lex. p. 314; Gesenius, Thes. Heb. p. 1467; Vloten. Spec. p. 46; Schubert, Reis. 3, 110; Gesen. ad Burckhardt, p. 1076; Forskal, Descript. anim. p. v; Fresnel, in the Asiatic Journal, June, 1838, p. 514; Isenberg, Lex. Amhar. p. 122; Kitto, Phys. History of Palest. p. 376; Laborde, Syria, p. 114.) SEE ZOOLOGY.

## Coney, Jeremiah Boice[[@Headword:Coney, Jeremiah Boice]]

             a Presbyterian minister, was born at Cambridge, N.Y., December 7, 1810. After spending more than two years in Princeton Theological Seminary, he  was stated supply at Upper Freehold, N.J., in 1841; was ordained by the Presbytery of Albany, October 4, 1842; pastor at Hamilton Union Church, Guilderland, N.Y., in 1843; pastor thereafter at Princeton, until his death, May 16, 1848. See Gen. Cat. of Princeton Theol. Sem. 1881, page 118.

## Coney, Thomas, D.D[[@Headword:Coney, Thomas, D.D]]

             an English clergyman, was born about 1676, became prebendary of Wells in 1716, and died April 6, 1752. He published several volumes of sermons, and Sick Bed (1747). See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Confalon[[@Headword:Confalon]]

             a fraternity of seculars in the Church of Rome called penitents, established originally by some Roman citizens. Henry III commenced a similar fraternity in Paris in 1583, and, dressed in the habit of a penitent, assisted at a procession wherein the cardinal of Guise carried the cross, and his brother, the duke of Mayence, was master of the ceremonies. Hook, Church Dictionary, s.v.

## Confalonieri, Giovanni Augustino[[@Headword:Confalonieri, Giovanni Augustino]]

             an Italian religious author, was born at Milan in 1571. He entered the Jesuit order, was employed in the German missions, and distinguished himself by his learning and talent in controversy. He died April 10, 1639, leaving various works in Latin and Italian, such as Vita Beatae Mariae Virginis (Dillingen, 1612; Milan, 1620): — Del Verbo di Dio Umanato (Milan, 1624): — Miscellanea Varia (ibid. 1623): — also a number of MSS. See Hoefer, Nouv. Biog. Generale, s.v.

## Confarreatio[[@Headword:Confarreatio]]

             was one of the modes of solemnizing marriage among the ancient Romans. The parties were joined in marriage by the Pontifex Maximus, or Flamen Dialis, in presence of at least ten witnesses, by a set form of words, and by tasting a cake made of salt, water, and flour, called far or panis farreus, which was offered with a sheep in sacrifice to the gods. A marriage effected in this way brought the woman into the possession or power of her husband by the sacred laws. She thus became partner of all his substance and sacred rites, those of the penates as well as of the lares. If he died intestate and without children she inherited his whole fortune. If he died leaving children, she shared equally with them. If she committed any fault, the husband judged of it along with her relations, and punished her at pleasure. The children of this kind of marriage were called patrimi and matrimi. From these were chosen the flamina of Jupiter and the vestal virgins. SEE MARRIAGE.

## Confection[[@Headword:Confection]]

             (רֹקִח, ro'kach, Exo 30:35), CONFECTIONARY (רִקָּחָה, rakkachah', 1Sa 8:13), both derived from the root רָקִת(rakach'), to spice, denote respectively perfume and a female perfumer, as the passages cited and the kindred terms derived from the same root (and translated “apothecary,” “perfume,” “ointment”) indicate. SEE APOTHECARY.

## Confederated[[@Headword:Confederated]]

             SEE COMFORTED.

## Confederated Monasteries[[@Headword:Confederated Monasteries]]

             are those united in prayer for the dead members, mutual hospitality, and admission to chapter. Westminster was confederated with Bury, Worcester, Malmesbury, St. Albans, Winchester, York, Colchester, Wenlock, Reading, Bermondsey, Tavistock, Tewkesbury, Rochester, Ramsey, Hulme, Canterbury, Shrewsbury, Cirencester, Malvern, Hurley, and Fecamp.

## Conference[[@Headword:Conference]]

             the bringing together of individual opinions upon any subject of debate: hence applied, peculiarly, to religious discussions of any kind (Gal 2:6).

## Conference, Free-Will Baptist[[@Headword:Conference, Free-Will Baptist]]

             The ecclesiastical bodies among Free-Will Baptists, higher than the congregation, are the Quarterly Meeting, the Yearly Meeting, and the General Conference. The latter meets every three years. SEE BAPTISTS, FREEWILL.

## Conference, Hampton-Court[[@Headword:Conference, Hampton-Court]]

             A conference held at Hampton Court in the year 1604, between nine bishops and as many other dignitaries of the Church on the one side, and four Puritan divines on the other. It was held in the presence of James I, and lasted for three days. Some of the demands of the Puritans were acceded to, but others were rejected. One lasting advantage, however, resulted from this conference, namely, our present authorized version of the Bible. Some alterations also were made in the Liturgy; all the thanksgivings now in use were inserted except the “general” one, which was subsequently introduced; and there was annexed to the Catechism the  portion explaining the sacraments. — Eden, Churchman's Dictionary, s.v.; Neal, History of the Puritans, 2:30; Mosheim, Ch. Hist. 3, 408.

## Conference, Lay Electoral[[@Headword:Conference, Lay Electoral]]

             IN THE METHODIST EPISCOPAL CHURCH, is a body consisting of one lay member from each charge within the bounds of all Annual Conference, appointed by the Quarterly Conferenice, and meeting on the third day of the session of the Annual Conference preceding the General Conference, to elect two lay representatives to the latter body. The latter lay delegates must be at least twenty-five years of age, and church- members for five consecutive years previous to election. SEE LAY REPRESENTATION.

## Conference, Methodist[[@Headword:Conference, Methodist]]

             There are three synods or judicatories styled Conferences in the Methodist Episcopal Church.

I. The Quarterly Conference of each circuit or station consists of the “travelling and local preachers, exhorters, stewards, and class-leaders of the circuit or station. The presiding elder, and, in his absence, the preacher in charge, is president. The regular business of the Quarterly Conference is to hear complaints, and to receive and try appeals; to superintend the interests of Sunday-schools, to license local preachers, ‘to appoint stewards,” etc. (Discipline, pt. 2, ch. 1, § 3).

II. The Annual Conference is composed of all the ministers in a certain territory included in the “Conference.” There are now (1867) fifty-nine Conferences of the Methodist Episcopal Church, including Mission Conferences, besides those of the Methodist Episcopal Church South. The functions of the Annual Conference are purely administrative. At each session the preachers are “appointed” to their several stations for the ensuing year by the bishop (Discipline, pt. 2, ch. 1, § 2).

III. The General Conference is “composed of one member for every twenty-seven members of each Annual Conference, appointed either by seniority or choice, at the discretion of such Annual Conference.” It meets once in four years, and is presided over by the bishops. It has full power to “make rules and regulations for the Church,” subject to certain limitations known as “constitutional restrictions” (Discipline, pt. 2, ch. 1, § 1). SEE METHODISM.

In the Wesleyan Church, in England, all the ministers meet in one Conference. “The first Conference of the Wesleyan Methodists was held in London in the year 1744. It was attended only by six persons, five of whom were clergymen. By them the characters of the preachers were examined, differences of theological opinions repressed, the stations of the preachers determined, and their hearts warmed and cheered by mutual consultation and prayer. As Mr. Wesley declined into the vale of years, the perpetuity of that system of doctrine and discipline, which had been so signally owned of God in the conversion and salvation of men, became a  matter of anxious concern both to himself and his people. The appointment of the preachers to the various chapels, and to the consequent pastoral charge of the societies, presented the greatest difficulty. The preachers felt the importance of the case, and requested Mr. Wesley to consider what could be done in this emergency, so that, in the event of his death, the connection might not be dissolved. He took legal advice, and drew up the ‘deed of declaration,' constituting one hundred preachers by name ‘the Conference of the people called Methodists;' at the same time defining their powers, and making provision for the filling up of all vacancies occasioned by death, superannuation, or expulsion.

This deed he caused to be enrolled in the High Court of Chancery in the year 1784. Thus the power of government which Mr. Wesley possessed during his life, by his appointment devolved upon the Conference after his decease, he having nominated its members, provided for its perpetuity, and defined its powers by the ‘deed of declaration.' To prevent any abuse of this instrument on the part of the ‘legal hundred,' Mr. Wesley left a letter, to be read by the Conference at its first assembling after his death, of which we subjoin an extract: ‘I beseech you, by the mercies of God, that you never avail yourselves of the “deed of declaration” to assume any superiority over your brethren, but let all things go on, among those itinerants who choose to remain together, exactly in the same manner as when I was with you, so far as circumstances will permit. Have no respect of persons in stationing the preachers, in choosing children for Kingswood school, in disposing of the yearly contribution and the preachers' fund, or any other public money, but do all things with a single eye, as I have done from the beginning.' When this letter was read after Mr. Wesley's decease, the Conference unanimously resolved that all the preachers who are in full connection with them shall enjoy every privilege that the members of the Conference enjoy, agreeably to the above-written letter of our venerable deceased father in the Gospel. The Conference of the preachers of the Methodist societies is held annually in some one of the principal cities and towns in the kingdom. Representatives from the Irish Conference, whose sittings precede the English Conference by a few weeks, regularly attend.” See Jackson, Centenary of Wesleyan Methodism, 1839; Stevens, History of Methodism.

## Conference, Pastoral[[@Headword:Conference, Pastoral]]

             a meeting of ministers for the discussion of questions relating to their pastoral duties. Many meetings of this name are regularly held in many countries, both within the Protestant and the Roman Catholic churches.  Among the best known of the class in Europe belong the annual meetings of the ministers of the Protestant churches of France at Paris. SEE FRANCE.

## Conference, Roman Catholic[[@Headword:Conference, Roman Catholic]]

             a meeting of priests for the discussion of religious and ecclesiastical topics. They are either convoked by the bishop of the diocese, or are held by priests of their own accord. Conferences are not mentioned before the 11th century. They seem to have had their origin in the large extent of the dioceses, which made the regular meetings of all the clergy of a diocese difficult. They consequently met in deaneries and archipresbyteries, under the presidence of the dean and archpriest. They were called Calendae because they were held on the first day of the month, or Chapters, Consistories, Synods, Sessions. They were common until the middle of the 13th century, when they fell into disuse. In the 16th century cardinal Charles Borromeo gave special regulations on these conferences, and:ordered them to be held regularly. The same order was given by a number of French provincial synods. In 1720 they were declared by the congregation of the Council of Trent to be a proper substitute for diocesan synods. They have, however, never been in general use. Wetzer u. Welte, Kirchen-Lex. 2:766.

## Conference, Savoy[[@Headword:Conference, Savoy]]

             a series of meetings held by royal commission at the residence of the bishop of London, in the Savoy, in the year 1661, between the bishops and the Nonconformist ministers, in order so to review, alter, and reform the Liturgy as to meet the feelings of those who had serious scruples against its use, and thereby promote the peace of the Church. The individuals chosen comprehended the archbishop of York, with twelve bishops, on the one side, and eleven Nonconformist ministers on the other. Had the episcopal ministers entered into a fair and open discussion on the points at issue, reconciliation, to a certain extent, might have taken place; but as they were from the beginning averse from conceding a single iota to the Dissenters, the negotiation turned out a complete failure. At a convocation of the bishops, held almost immediately after, instead of removing anything that was at all likely to stumble tender consciences, they rendered the Liturgy still more objectionable by adding the story of Bel and the Dragon to the  lessons taken from the Apocrypha. See Procter, On Common Prayer, ch. 5; Neal, History of the Puritans, pt. 4, ch. 6.

## Conferentie[[@Headword:Conferentie]]

             (from Lat. confero, to bring together, to unite) is the name of a party in the Reformed (Dutch) Church in America, which was opposed to the Caetus, or party of independence. Its members insisted upon the maintenance of organic ecclesiastical relations with the mother church in Holland, and the education and ordination of ministers in that country. Zeal for a learned ministry and attachment to the Church of Holland led these educated clergy and their adherents into measures which produced the most bitter animosities and lamentable divisions, and which rent the Church in twain, until unity was restored in 1771, through the agency of Dr. Livingston. SEE REFORMED CHURCH IN AMERICA. (W.J.R.T.)

## Confessio[[@Headword:Confessio]]

             was originally the place where a saint or martyr who had "witnessed a good confession" for Christ was buried, and hence the altar raised over his grave, and subsequently the chapel erected on the hallowed spot. From its subterranean position such an altar was known as descensus. Of these underground "confessiones" we have many examples in Rome, above all, in the Basilica of St. Peter's. Not unfrequently they were merely imitative, as  in the crypts of early churches in England. The term was also used for the altar in the upper church, placed immediately above that built over the martyr's grave, sometimes covered with silver plates, and its canopy.

This memorial to a saint was a tomb beneath an altar containing a window, called the jugulum, or cataract, through which the pilgrim let down a cloth (called the pall, brandeum, sudary, or sanctuary) to touch the body below. It was surrounded by a screen of perforated marble, or a rail of bronze, and was often closed in with pillars, covered with metal plates, and illuminated by lights and candelabra. The theory was, that every church was erected over a catacomb: and where it was impossible to have a real confessio, relics were enclosed within an altar, which was erected on an elevated platform, and called the confessio. The true confessio was the germ of the crypt; in Old St. Peter's it formed a subterranean Chapel of St. Peter. At the beginning of the 13th century the steps to it were removed. and the entrance closed. The altar built over the actual grave was the lower confessio; the upper confessio was the larger altar of marble erected above it, in the church itself, as at Santa Prisca, San Silvestro, San Martino, and San Lorenzo ir Rome.

Concilia martyrum is applied to the burial-places of the martyrs in the catacombs. Jerome uses a similar expression, in speaking of the graves the young Nepotian had been in the habit of decorating with flowers.

Memoriae martyrum is a term of constant occurrence in early Christian writings for the memorial chapel of a saint or martyr, also called cella. The church of St. Euphemia, where she lay buried, in which the Council of Chalcedon was held, is styled in the acts of that council martyium; and also that erected by Constantine over our Lord's sepulchre on Calvary. The word tropaea is used for the tombs of Peter and Paul in the Roman cemeteries. SEE CELLA MEMORIE.

## Confessio Augustana[[@Headword:Confessio Augustana]]

             SEE AUGSBURG, CONFESSION OF.

## Confessio Belgica[[@Headword:Confessio Belgica]]

             SEE BELGIC CONFESSION.

## Confession[[@Headword:Confession]]

             In the Church of Rome and in the Eastern churches the confession of sins is considered to be one of the seven sacraments. SEE AURICULAR CONFESSION. The law prescribing how often the member of the Church should go to confession was not uniform in all parts of the Church, some synods enjoining one, others two, others three confessions a year. Since the Council of Trent, the Church inflicts ecclesiastical censures only upon those who omit going to confession once a year. For nuns the Council of Trent prescribes a confession once a month. Priests are exhorted to go often to confession; some synods, like that of Ghent, enjoined upon them a weekly confession.

In the Middle Ages it was customary to pay a tax to the priests (nummus confessionarius) for hearing confession; but the demand for the abolition of this custom was so urgent that after the 16th century the payment of the tax was generally optional, and in this form it still exists in some Roman Catholic countries. Offerings of this kind remained also in use in many Lutheran churches until the present century, while the Reformed churches entirely abolished them.

The priest to whom a confession is made has the duty of observing with regard to it an absolute silence. No exception whatever is allowed to this rule. If a person makes communication to a priest of a crime which is still to be committed, the priest must try to change the mind of such a person, and induce him to do all that is possible to prevent its being committed by others, but he is not allowed to notify the secular government of it. In several countries (as Prussia) the civil law demanded in the latter case a notification, but the Church of Rome has always refused compliance with such a law. Luther, and the Church regulations in the Lutheran countries, also enjoined the strictest observance of the secret of confession.

## Confession (2)[[@Headword:Confession (2)]]

             is (1) general — made by a congregation; (2) auricular — private, to the priest's ear. Public confession of sins prevailed in the 4th century, and lasted longer in the West than in the East. Private confession is supposed to have been first appointed during the Decian persecution, from 249 to 251; but public confession in the East was first given up at Constantinople, owing to a scandal in 390. Theodulph, bishop of Orleans (835), ordered confession to be made once a year; and the rule was made absolute by the  Council of Lateran (1215). It was usual to confess on the first Sunday in Lent. Tertullian, Origen, and St. Cyril are supposed to allude to private confession.

## Confession Auricular[[@Headword:Confession Auricular]]

             SEE AURICULAR.

## Confession Of Faith[[@Headword:Confession Of Faith]]

             a collection of the articles of belief of any Church. SEE CREED.

I. Their Use in the Church. —

(1.) The Protestant Confessions were the result of efforts, at the dawn of reviving toleration, to separate the Christian doctrines from the mass of corruption which ignorance, negligence, or artifice had conduced to accumulate around them, under an implicit obedience to the authority and domination of the Church of Rome.

(2.) Many persons altogether object to Creeds and Confessions of Faith on the ground that they infringe Christian liberty, supersede the Scriptures, exclude topics which ought not to be excluded, and ‘admit such as ought not to be admitted; are often too particular and long; are liable to be abused; tempt men to hypocrisy; preclude improvement; and have been employed as means of persecution. It is said further “that confessional formularies, if they do not supersede the Word of God, are placed on a parity with it, and, to a wide extent, are of greater practical authority. Two consequences follow: the first is, that spiritual life is either altogether extinguished, or, where it exists, is so dwarfed and imprisoned that it has neither scope nor power of manifestation; and the second, that fellow- Christians who occupy a domain on the outside of the confessional pale are condemned as schismatics, and at the same time feared as if they were foes.”

(3.) On the other hand, the arguments in favor of them are such as the following. All arts and sciences have been reduced to system, and why should not the truths of religion, which are of greater importance? A compendious view of the principal points of the Christian religion must be useful to inform the mind, as well as to hold forth to the world. which are the sentiments of particular churches. They tend to discover the common friends of the same faith to each other, and to unite them together. The Scriptures countenance them. We have the moral law, the Lord's prayer, “the form of doctrine,” mentioned by St. Paul (Rom 6:17), and “the form of sound words” (2Ti 1:13). Their becoming the occasion  of hypocrisy is not the fault of the Confessions, but of those who subscribe them. If all Creeds and Confessions were expressed in the words of Scripture, this would set aside all exposition and interpretation, and would destroy all means of distinguishing the sentiments of one man from those of another (Farrar, s.v.). And to say that each individual is to interpret the Creeds by the Bible, and to hold and publish his own interpretation, without reference to that of the Church to which he may belong, “is not to exalt the Scriptures, but only to confound the uses of the Word of God and the word of the Church. The one is at all times the ultimate appeal of every believer's conscience; the other is the interpretation of that appeal by the collective body of the Church. The Church does not first make a minister, and then tie him down to her articles; but the minister, professing to have been moved by the Holy Ghost, and demanding to exercise his office and to be intrusted with the cure of souls in the community to which he applies, is asked by the Church whether his individual interpretation of the Scripture accords with that of the collective mind of his brethren. If he cannot answer in the affirmative, it is evident that he must exercise his ministry elsewhere. A particular Church may be in the wrong, and an individual may be in the right; in which case there will arise controversy, and the Church, by the secession and opposition of individuals, may be led to modify and improve its theology. But this must be done by a collective act, and not by the insubordination of private clergymen filling the Church with various doctrines, and giving to its proclamation of the Gospel an uncertain sound. For, if it were otherwise, what heresy could be excluded?”

(4.) In the interpretation of Confessions there are some distinctions perpetually overlooked, some most important principles of interpretation but little attended to. For instance, sometimes the private opinions of the framers of formularies confessedly go beyond them; now these private opinions are sometimes appealed to as a proof that the formularies ought to be understood in that extended sense, whereas they prove the direct contrary. (See Archbishop Whately's Kingdom of Christ, sec. 24.) If, indeed, the writings of these framers contain indications of the design with which they were framed, this ought to be considered. For instance, articles, etc., framed manifestly on purpose to exclude certain Romish doctrines, as being so utterly unscriptural as to justify and enforce that separation from Rome which the Reformers deliberately resolved on, ought not to be interpreted so as to be consistent with these doctrines; not, however,  because this would have been at variance with the private opinions of each Reformer separately, but because it would be at variance with their deliberate public declaration as a body. Again, there is a distinction to be observed between the interpretation (i) of anything put forth by an individual for the purpose of instructing others or explaining his own views, and (ii) of anything emanating from an assembly, the members of which could not be expected exactly to agree, not only in every shade of opinion, and the relative importance also of every point, but also in the degree of concession to be made to those before whom their declarations were to be put; e.g. an individual (unless a blunderer) will never make one part of his statement so far neutralize the other, that the whole effects no object which might not have been equally well obtained by omitting the whole, yet some public declarations drawn up by assemblies of sensible men may be expected to be such; the XVIIth ‘Article' of the Church of England, for instance, is by many considered to contain nothing which might not have been attained by omitting it. In any such case, it may have been that a strong majority think it will be requisite to say something on the point; many may think that so and so ought to be said; and many others may object to this, unless some qualification be added, such as nearly to neutralize it. These principles of interpretation are incalculably important, and should be constantly remembered” (Eden, s.v.). SEE CREEDS.

II. Confessions of different Churches. —

1. That of the Greek Church, entitled “The Confessions of the True and Genuine Faith,” which was presented to Mohammed II in 1453, but which gave place to the “Orthodox Confession of the Catholic and Apostolic Greek Church,” composed by Mogila, metropolitan of Kiev, in Russia, and approved in 1643 by the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. It contains the standard of the principles of the Russian- Greek Church. For the originals, see Libri `Symbolici ecclesioe Orientalis, ed. Eo J. Kimmel (Jena, 1843, 8vo); Neale, Hist. of the Eastern Church (Lond. 1850, 2 vols.). SEE GREEK CHURCH.

2. The Church of Rome, though she has always received the Apostles', Nicene, and Athanasian creeds, had no fixed, public, and authoritative symbol till the Council of Trent. A summary of the doctrines contained in the canons of that council is given in the creed published by Pius IV (1564) in the form of a bull. It is introduced by the Nicene Creed, to which it adds twelve articles, comprising those doctrines which the Church of Rome  finally adopted after her controversies with the Reformers. SEE CREED OF PIUS IV. Besides this creed, and the “Canons and Decrees of the Council of Trent,” the Church of Rome acknowledges no symbolical books as authoritative. SEE TRENT, COUNCIL OF. The best editions are Canon. et Decret. Concil. Trid. (Lips. 1853, 8vo); Buckley, Canons and Decrees of Trent (Lond. 1851, 12mo); Donovan, Catechism of the Council of Trent (Balt. 8vo). See also Streitwolf, Lib. Symb. Eccl. Cath. (Gott. 1844), and the article TRENT SEE TRENT .

3. The Lutheran books of faith and discipline are called Libri Symbolici Ecclesiae Evangelicae. They contain the three creeds — Apostles', Nicene, and Athanasian, SEE CREEDS, the Augsburg Confession, SEE AUGSBURG, the “Apology” for that Confession by Melancthon, the Articles of Smalcald (q.v.) drawn up by Luther, the Catechisms of Luther, and in many churches the Form of Concord, or Book of Berg. SEE CONCORD. The Saxon, Wirtemburg, Suabian, Pomeranian, Mansfeldtian, and Copenhagen Confessions agree in general with the symbolical books of the Lutherans, but are authoritative only in the countries after which they are respectively called. There are many editions of the Libri Symbolici; the best-and most convenient are those of Hase (3d edit. Leip. 1846, 12mo) and of Francke (edit. stereot. Leips. 1846, 12mo). SEE LUTHERAN CHURCH.

4. Of the Calvinistic Confessions the following are the principal:

(1.) The four Helvetic Confessions that of Basle, 1530; the Summary and Confession of the Helvetic churches, 1536; the Expositio Simplex, etc., 1566, ascribed to Bullinger; and the Formula Consensus Helvetici. 1675. SEE HELVETIC.

(2.) The Tetrapolitan Confession, 1531, which derives its name from four cities, Strasburg, Constance, Memmingen, and Lindau, by the deputies of which it was signed: it is attributed to Bucer.

(3.) The Palatine or Heidelberg Catechism, framed by Ursinus and Olevianus, first published in 1563. SEE HEIDELBERG.

(4.) The Confession of the Gallic churches, accepted at the first synod of the Reformed, held at Paris, 1559. SEE GALLICAN CONFESSION.

(5.) The Confession of the Reformed churches in Belgium, drawn up in 1559, and approved in 1561. SEE BELGIC.

(6.) The Confession of Faith of Scotland, allowed by the Estates in 1560, and subscribed by king James in 1561.

(7.) The Westminster Confession. SEE WESTMINSTER.

(8.) The Canons of the Synod of Dort. SEE DORT. See Corpus Librorum Symbolicorum, ed. J. C. G. Augusti (Elberfeld, 1827, 8vo); Collectio Confessionum in Eccles. reformatis, edit. H. A. Niemeyer (Lipsiae, 1840, 8vo, the most complete and convenient manual); Bockel, Die Bekenntnissschriften der evangelisch-reformirten, Kirche (Leipz. 1847). The last-named work contains, besides all the Reformed Confessions of Faith (of Germany, Switzerland, France, Great Britain, Bohemia, Hungary, Poland, and the Netherlands), brief introductions and notes to each of them.

5. The Anglican Confession, or “Thirty-nine Articles of the Church of England,” agreed on in the Convocation held in London, 1552. They were drawn up: in Latin, but in 1571 they were revised, and subscribed both in Latin and English. SEE ARTICLES, 39; SEE ENGLAND, CHURCH OF. They were adopted by the Protestant Episcopal Church in 1801, with some alterations, and the rejection of the Athanasian Creed. A selection from these forms the “Articles of the Methodist Episcopal Church.” SEE ARTICLES, 25; SEE METHODIST EPISCOPAL.

The subject of “Confessions of Faith” is treated in Systematic Theology under the head of Symbolism, or Symbolics. The best special collections and textbooks, besides those already named, are: Marheineke, Institutiones symbolicae doct. Cath., Prot., Socin., ecclesiae Greece Minorumque Societ. Christian. (Berlin, 1830, 3d ed. 8vo); Guericke, Allgemeine chr. Symbolik (Leips. 1846, 8vo); Winer, Comparative Darstellung des Lehrbegrifs der verschiedenen christlichen Kirchenpartheien (Lips. 1837, 4to); Mohler, . A. (Romanist), Symbolism, or Exposition of the Doctrinal Differences betw. Cath. and Prot. (New York, 1844, 8vo); Corpus et Syntagma Confessionum fidei (Genev. 1654, 4to); Hall, Harmony of Protestant Confessions (London, 1844,. 8vo); Sylloge Confessionum, edit. auct. (Oxon. 1827, 8vo). Very convenient manuals are Hahn, Das Bekenntniss der evangelischen Kirche, in seinemn Verhaltniss zu d. romischen u. griechischen (Lips. 1853, 12mo); Hofmann, Symbolik (1856, 8vo); Heurtley, Harmonia Symbolica (Oxford, 1858, 8vo). — Winer, Theol. Lit. 11; Hend. Buck, s.v.; Pelt, Theol. Encyclopedie, § 67; Hagenbach, Theol. Encyclop. § 76; Hill, Divinity, Am. ed., p. 751.  The general harmony of the Protestant Confessions has been shown in various publications. Bossuet's Histoire des Variations des Eglises Protestantes (1688) was written to show that the Protestant churches were wide asunder in points of faith; and Basnage's Histoire de la Religion des Eglises Reformees (Rott. 1725, 2 vols. 4to) affords a thorough refutation of Bossuet. The Assembly of Frankfort, 1577, entertained the question of a new Confession, which should be adopted by all, or nearly all, the Protestant bodies. A number of divines (among whom Beza, Salvart, and Dalean are named) accordingly drew up a Harmonia Confessionum Fidei Orthodoxarum et Rebormatarum Ecclesiarum, etc. (Geneva, 1581, 4to). It embodies, under heads of doctrine, the following eleven Confessions: Augsburg, the Tetrapolitana, Basle, Helvetian, Saxony, Wartemberg, France, England, Helvetica posterior, Belgium, and Bohemia (see Niemeyer, Prof. ad Coll. Confess. 5-9). An English translation was immediately made, and published under the title, An Harmony of the Confessions of Faith of Christian and Reformed Churches, etc. (Camb. 1586, 12mo; London, 1643, 4to). A new edition of this very valuable work was published in 1842 by the Rev. P. Hall, with important prolegomena and additions (Lond. 1842; again 1844, 8vo). This edition gives also in an appendix, in English, the 39 Articles; the Westminster Confession of 1647; Usher's Articles adopted by the Convocation of the Episcopal Church in Ireland, 1615; and the Articles of the Synod of Dort.

Among minor works of this class we name Stuart, The Scriptural Unity of Protestant Churches, exhibited in their published Confessions (Dublin, 1835, 12mo); contains the 39 Articles, the Irish Articles, the Confession of the Church of Scotland, and a Declaration of Faith of the Congregational dissenters. Also Cumming, Unity of Protestantism, being Articles of Religion from the Creeds of the Reformed Churches (Lond. 1837, 8vo), which contains extracts from nine Confessions, arranged under heads. See Hall, Harmony of Protestant Confessions (Lond. 1842, 8vo). For the three ecumenical Confessions, SEE CREED, APOSTLES; SEE CREED, ATHANASIAN; SEE CREED, NICENE.

## Confession, Liturgical[[@Headword:Confession, Liturgical]]

             is the acknowledgment of sins made publicly in certain services of the Church.

I. The Confession Preceding the Celebration of the Eucharist. — It has been supposed by some that the Christian presbyters borrowed the custom of confessing sin before the eucharistic celebration from the Jewish priests, who, before sacrificing, confessed their sin in such terms as these: "Verily, O Lord, I have sinned, I have done amiss, and dealt wickedly; I repent and am ashamed of my doings, nor will I ever return unto them." Whether the precedent of the Jewish sacrificing priest were followed or not, no doubt the same feeling which prompted the use of the 26th Psalm in the early part of the liturgy,.caused also the use of a public general confession by the priest and ministers before the altar.

In many Greek liturgies some acknowledgment of sin and unworthiness forms part of the prothesis, said in the sacristy before entering the sanctuary in the liturgy of St. James, for instance, the priest adopts the words of the publican, "God be merciful to me a sinner," and of the prodigal, "I have sinned against Heaven and in thy sight." The words of the prodigal are also adopted at greater length in the opening of the Mozarabic liturgy.

For the West, many forms of the liturgical confession of the priest about to celebrate have been preserved. These, it is asserted, were formerly used before the offertory, with which the Missa Fidelium began; but in some missals they are directed to be said immediately before the Introit, while the Gloria in Excelsis and the Gradual are chanted by the choir. But the ancient. formularies of the Roman Church contain no trace of a confession in a set form to be made publicly at the beginning of mass. They only testify that the celebrant, after paying his devotions before the altar in a low voice, with bowed head besought God's pardon for his own sins. The very diversity of the form and manner in saying the confession in different churches shows that. no form was prescribed by any central authority, but that the several churches followed independent usages.  The usual place for the liturgical confession before mass is the lowest step of the altar; but there was anciently considerable diversity of practice; for the confession was sometimes made (as in the East) in the sacristy, sometimes by the side of the altar, sometimes in the middle of the presbytery. A peculiar custom, probably derived irom ancient times, was long maintained in the Church of St. Martin at Tours, that the celebrant should make his confession at the tomb of that saint.

II. In the Main Office. — Something of the nature of confession of sin appears to have formed part of the matin office from very early times. This custom is thought by some to have been inherited from the synagogue, which has, in the ancient "Eighteen Prayers," the form, "Have mercy upon us, O our Father, for we have transgressed; pardon us, for we have sinned. Look, we beseech thee, on our afflictions; heal, O Lord, our infirmities." Very similarly, the Greek matin office has, "O most Holy Trinity, have mercy on us; purify us from our iniquities, and pardon our sins. Look down upon us, O Holy One; heal our infirmities."

In the 4th century the early matin office of many Eastern churches began with a confession; for St. Basil describes the early matins of the Church of Neo-Caesarea in the following manner: "The people at early dawn seek the house of prayer, and, after confession, made with sighing and tears to God, rising at length from their prayer, pass to the chanting of the Psalms."

In the Western matin office the confession is made in the form called Convfiteor (q.v.), from its first word.

III. Confession ,of past sins formed also one of the preliminaries of baptism, as we learn from Tertullian (de Baptismo, c. 20). SEE BAPTISM.

IV. In all liturgies of the Alexandrian family, and in many other Oriental liturgies, there is found, immediately before communion, a confession, or declaration of faith by the recipient, that the bread and wine are now really and truly the body and blood of Christ. In the Coptic of Basil, the priest, holding the elements, says: "The Holy Body and precious, pure, true Blood of Jesus Christ the Son of our God. Amen. This is in very truth the Body and Blood of Emmanuel our God. Amen.

## Confession, Psalm Of[[@Headword:Confession, Psalm Of]]

             is a name applied in the early Christian Church to Psalms 51, as being peculiarly appropriate to the case of one confessing his sins. Confessional. A stone chair found in the catacombs has been presumed to have been thus used. A small recess at the foot of the dormitory stairs of St. Albans, and a stone chair with two armed warders, in the south-arm area of the transept at Gloucester, and two wooden structures at Bishop's Cannings and Tavistock, are said to have served as confessionals. The usual place was a seat in the chancel, in the face of day, and open to all passers-by; the modern closed boxes are of recent introduction. In 1378, women were confessed without the chancel veil, and in an open place, that they might be seen, though not heard, by the people. Men confessed at Easter, Pentecost, and Christmas. Bedyll, writing to Cromwell, recommended the walling up of "the places where the friars heard outward confessions of all comers at certain times of the year." 'Probably these apertures were in friary churches, in the form of low side windows. One of the 14th or 15th century remains at Nuremberg. It consists of several canopied compartments; the central was occupied by the priest, and the lateral portions by penitents, who entered by the outermost doors. An open metal screen fills the apertures only half-way up. In England confession was ordinarily made openly in the chancel, the priest sitting in the stall on the north-east side, and the penitent kneeling before him. RogerVan der Weyde, who died 1464, painted a confessional chair as standing on the north side of the nave, next the stairs to the chancel, and outside the rood- screen. In Flemish churches, and St. Helen's, Bishonssgate, orifices in the wall served as confessionals,

## Confessional[[@Headword:Confessional]]

             the cell in which the Romish confessor sits to hear confessions. It is erected within the church, with a boarded back against the wall, or against a pillar or pier, and is divided into three niches. The center, which is intended for the priest, is closed half-way up by a dwarf door, and has a seat within it.  There is a small grated aperture in each of the partitions between the priest and the side-cells, which are for those who come to confess. The earliest laws which give a prescription concerning the place where confession (q.v.) is to be made, provide that such places shall be open so that they may be seen by all. Nuns according to a decree of the Synod of Paris of 829, must confess before the altar in the presence of witnesses not standing off very far. The first traces of confessionals as they are now in use in the Church of Rome are found in the second half of the 16th century, when several synods (Cosenza, 1579; Malfi. 1591) enjoined that every church should have as many confessionals and confessors (priests hearing confessions) as were necessary, which, however, should be so conspicuous that both the priest and the confessing person could be seen without difficulty by every one in the Church. —Herzog, Real-Encykl. 2:786. SEE SHRIVING-PEW.

## Confessor[[@Headword:Confessor]]

             (1.) In early ecclesiastical history the Word is frequently used for martyr (q.v.), but its proper application was to those who, after having been tormented, were permitted to live and die in peace. At length it indicated those who, after having lived a good life, died under the reputation of sanctity. According to Cyprian, he who presented himself to torture, or even to martyrdom, without being called to it, was not designated a confessor, but a professor; and if any through want of courage abandoned his country, and became' a voluntary exile for the sake of the faith, he was called ex terris. Later the title Confessor was applied to persons of eminently pious life as “witnessing a good confession.” Edward of England was made “Confessor” by a bull of Alexander III.

(2.) In the Romish Church, a confessor is an ordained priest who has power to hear sinners in the so-called sacrament of penance, and to give them “absolution.” He is generally designated confessarius, to distinguish him from confessor. The confessors of the kings of France, from the time of Henry IV, were constantly Jesuits; before them, the Dominicans and Cordeliers shared the office between them. The confessors of the house of Austria have also ordinarily been Dominicans and Cordeliers, but the later emperors have taken Jesuits. — Mosheim, Church History, 1:54. SEE AURICOULAR.

## Confessor (2)[[@Headword:Confessor (2)]]

             (1) The name of a singer in the councils of Carthage and Toledo in 400, when anthems were forbidden to be sung by nuns and widows, except in the presence of a bishop. Confession of God's name (Psa 106:1) is synonymous with its praise.

(2) Saints not actually martyred, who by a good life have witnessed for Christ. Their names were first inserted in the diptychs in the 4th century.

## Confessor Of The Household[[@Headword:Confessor Of The Household]]

             was the sub-dean or one of the priests in ordinary of the chapel royal, who read daily prayers to the household, visited the sick, and prepared persons for holy communion. The dean of the royal chapel, Stirling, who was always bishop of Glasgow or Dunblane, was the Scottish king's confessor, and the bishop of Chichester was confessor to the king of England. At St. Paul's cardinals acted as confessors. The confessor of the papal household was a Servite. SEE PENITENTIARY.

## Confirmation[[@Headword:Confirmation]]

             a rite by which, in some Christian churches, baptized persons are fully admitted into the Church by the imposition of hands and prayer. The Churches which practice this ceremony profess to do it in imitation of apostolic example recorded in the New Testament.

(1.) It appears from the Acts that the apostles laid hands only on baptized persons, as in the case of the converted Samaritans, Act 8:12-17, and the disciples at Ephesus, Act 19:5-6. It is, however, evident that in those passages, allusion is made to the miraculous gifts imparted by the apostles. It is said that “when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost.” Nothing is said of the laying on of hands in the baptism of the three thousand on the day of Pentecost (Act 2:38-42). Nor does the ceremony appear to have taken place at the baptism of Lydia and her household, Act 16:15; or the Philippian jailer and his family, Act 16:31-33. In Heb 6:2, mention is made of “the doctrine of the laying on of hands” immediately after that of “the doctrine of baptisms,” but there is no intimation that the two transactions were connected. The journey of St. Paul through Syria and Cilicia to confirm the churches does not necessarily imply the rite of confirmation as practiced by the Church of England. These churches had been probably planted by himself at an earlier period. and he now gives them such regulations as are necessary for their welfare, ordaining elders, imparting miraculous gifts, so important to the instruction of converts, and to the furnishing convincing evidences of the truth and power of the Gospel. The unction, or chrism, referred to in 1Jn 2:27, and 2Co 1:21, has been supposed by some to refer to the ceremony of confirmation; it seems rather to relate to a spiritual anointing, to the royal and priestly dignity of Christians, or to the communication of extraordinary and miraculous gifts.

(2.) As the practice cannot be traced to New-Testament authority, so neither do the earliest records of ecclesiastical antiquity contain any clear and certain testimony concerning it. Passages supposed to refer to this rite have been pointed out in the writings of Dionysius, in the Apostolical Constitutions, in Clement, and in Eusebius; but they rather relate to the sacrament of baptism. Confirmaition in connection with baptism may be traced to the time of Tertullian, who informs us that the ceremonies of  unction and the imposition of hands followed immediately after baptism. Cyprian refers to the subject of confirmation, and applies to it the word sacranentum; but it is evident, from the use of the term at the time in which he wrote, and from the scope of the passages in which it occurs, that sacramentum was not used in its strictly theological meaning, but simply in the sense of ceremony.

Numerous references to later writers might be made to show the connection of baptism and confirmation. The baptism of adults being regarded as a solemn compact or covenant, confirmation followed as the seal by which the contract was ratified; and hence confirmation was administered, not by the person officiating, but by the bishop. At the stated baptismal seasons, the bishop was chiefly occupied with the rite of confirmation; but he sometimes commenced the whole solemnity by the baptism of a few individuals with his own hands. When baptism was administered in the absence of the bishop, confirmation was solemnized at some convenient season afterwards, either by the bishop or by his representative. Hence it followed that confirmation was often deferred until several years after baptism, especially in those dioceses which were seldom visited, either on account of their great extent, or the negligence or ignorance of the bishop. Even after the general introduction of infant baptism, confirmation immediately succeeded. In the Oriental churches, baptism, confirmation, and the Lord's Supper are administered in immediate succession; a probable evidence that such was the ancient custom.

(3.) The permanent separation of confirmation from baptism is generally traced to the 13th century. The bishop was, for the most part, the ordinary minister. Several canons deny to the other orders of the clergy the right of confirming; but presbyters appear to have conferred imposition of hands, (a) in the absence of the bishop; or, (b) in the presence of the bishop, only by his express orders; or, (c) on the conversion of a reputed heretic, if such a one, desirous of being received into the church, was at the point of death while the bishop was absent. Deacons were on an equality with presbyters in this respect, until they were absolutely forbidden to administer this rite by the Council of Toledo, A.D. 400.

In the Latin Church, after the separation of confirmation from baptism, a series of preliminary religious exercises was requisite for this rite, similar to those which had been previously required for baptism. Names given in baptism were sometimes changed in confirmation. Sponsors were also required; and a separate edifice in some instances provided, called  consignatorium, albatorium, and chrismarium. After the disuse of baptisteries, both baptism and confirmation were administered in the church (Farrar; Bingham, Orig. Eccles. bk. 12, ch. 1, 2; Neander, Ch. Hist. 1:316).

Confirmation is a sacrament in the Romish and Greek churches. In the Greek Church confirmation is administered at the same time with, or as soon as possible after, baptism, even in the case of infants, it being considered perilous to die without it; and in the Latin Church also it is often administered to young children — the Church of Rome not considering a person a “complete Christian” till he has partaken of this “sacrament.” To reconcile this opinion with the salvation of children who die after baptism but before confirmation, or “committing actual sin,” the Church of Rome has decided that they are confirmed by death, as they cannot sin afterwards. In England. five centuries ago, children were usually confirmed at the age of five years. The Council of Trent appointed from the age of seven to twelve; and a synod of Milan, in 1565, prohibited confirmation under seven years of age. The canon law fixes no time, but says “of perfect age,” which may be interpreted strictly or laxly. The earlier German Reformers rejected it even as a ceremony; but it was restored through the influence of Spener in the 17th century, and is now in use, as a renewal of the baptismal covenant, in the Reformed and Lutheran Churches. In the Church of England, and in the Protestant Episcopal Church, it is a formal rite, administered by the bishop.

These churches direct that the child shall be confirmed “so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and is further instructed in the Church Catechism set forth for that purpose.” Bishop Gibson, to elucidate the words “years of discretion,” in the Acts 13, 14, Car. II, refers to Lyndwood's Gloss upon Archbishop Walter's Constitutions, which makes the proper age to be above seven and under fourteen. The ritualists and canonists of the English Church generally incline to a tender age. Thus, in reply to Bucer, who “finds fault with our Church for administering confirmation too soon,” and says that none ought to be confirmed “who have not had opportunity of giving sufficient testimonies of their faith and desire of living to God by their life and conversation,” Wheatly argues that confirmation is administered “to assist them in manifesting their faith and practice, and is not to be deferred till these are already manifested.” The rite, he says, is to guard them against sin, before they are exposed to temptation, “that so the Holy Spirit may  take early possession of their youthful hearts, and prevent those sins to which, without his assistance, the very tenderness of their age would be apt to expose them.” All that the Church demands, he adds, is “that they should understand the nature and advantages of the rite, and the obligations it lays upon them.”

The High and Low Church differ as to the essence of confirmation, the latter regarding it as being essentially a personal renewal of the promises made in the name of the subject by others at baptism, while the High-Churchmen look upon it as a kind of sacramental rite for conveying the strengthening power of the Holy Ghost. Some High-Churchmen have therefore maintained that the Roman doctrine of the sacramental character of confirmation (as well as of all the other sacraments of the Church of Rome) may, in some sense, be accepted by the Anglican Church. It is connected with this difference of views as to the sacramental character of confirmation that the High-Churchmen generally urge an earlier (about five or six years) and the LowChurchmen a later age (from fourteen to sixteen), for the performance of the rite. Their difference of opinion became the subject of an animated conference when, a few years ago, bishop Baring, of Durham, refused to confirm any children less than fourteen years of age. See Coleman, Ancient Christianity, ch. 20; Bangs, Original Church, p. 319 (N. Y. 12mo); Burnet, Hist. of Engl. Reformation, 1:466, 583; Wilson, Bampton Lecture, p. 260; Whately, Infant Baptism, p. 36; Schaff, Apostolic Church; Palmer, On the Church; Procter, On Common Prayer; Elliott, Delineation of Romanism. See a list of treatises on catechumens and confirmation in Volbeding's Index Dissertationum, p. 144,145.

## Confirmation Of A Bishop[[@Headword:Confirmation Of A Bishop]]

             On the death, removal, or resignation of a bishop in the Church of England, the dean and chapter of the cathedral which is situated within the vacant diocese make application for the royal license to elect a successor. The crown then issues the license and the bishop is elected, whereupon the crown issues letters-patent to the archbishop of the province, requiring him to proceed with the confirmation and consecration. On the day being fixed for the confirmation, notice is publicly given, and all who object to the election of the party proposed are invited to appear. One or more persons delegated by the dean and chapter present the bishop-elect to the archbishop, or to his representative, the vicar-general. Proof is now given of the election of the bishop, and of the royal assent; after which the bishop takes the usual oaths touching allegiance, supremacy, simony, and obedience to the archbishop. Then follows "The definitive sentence, or the act of confirmation, by which are committed to the bishop elected the care, government, and administration of the spiritual affairs of said bishopric, and he is thus decreed to be installed and enthroned." SEE BISHOP.

## Confiteor[[@Headword:Confiteor]]

             is the form of general confession of sins made in the offices of the Church, so called from its first word. This is prescribed:

1. At the beginning of the mass, when the priest says it standing at the steps of the altar, "bowing very low."

2. At the administration of the holy communion at other times.

3. At the administration of extreme unction.

4. Previous to the absolution "in articulo mortis."

5. In the daily office at compline; and at prime, when the office is not double.

Sacramental confession is also directed to begin with the opening words of the "Confiteor." It is prefaced by the versicle "Deus in adjutorium," etc., and is said alternately by the priest and congregation, who each respond with a prayer for the forgiveness of the other; in addition to which the priest pronounces a short formula of absolution over the people. There have been various forms in former ages, but since the publication of the missal of Pius V there has been complete uniformity in this respect throughout the Roman Church. SEE CONFESSION.

## Conflagration, General[[@Headword:Conflagration, General]]

             The opinion that the end of the world is to be effected by the agency of fire is very ancient, and was common among heathen philosophers (Ovid, Metamorph. 1:256). Other testimonies are quoted by Grotius (De Veritate Rel. Chr. lib. 1, § 22). It is not easy to discover the origin of this opinion; it can scarcely be traced to tradition derived from revelation, since there is no distinct reference to such a catastrophe in the Old Testament. It is, moreover, remarkable, considering how universal and definite is the ordinary belief on the subject, that there is only one passage in the New Testament, viz., 2Pe 3:7-10, which can be adduced as speaking distinctly of this event. This passage is, indeed, very explicit, but some learned and able expositors have referred it altogether to the destruction of Jerusalem and of the Jewish polity. Among these are Dr. Lightfoot (Horae  Hebr. in Job 21, 22) and Dr. John Owen (Θεολογούμενα, edit. Bremen, 1684, p. 147, quoted by Dr. Pye Smith, Scripture and Geology, sect. 6, p. 233, 1st ed.).

If, however, with the majority of interpreters, we refer the prediction to the end of the world, to which it seems most naturally to apply, we could not have a more distinct statement of the fact that the present order of things is to be terminated by the world we inhabit and all the works of man it contains being “burnt up.” There is no reason for assuming that the whole material universe is to be involved in this catastrophe; the mention of the heavens leads our thoughts no farther than the atmosphere and vapors surrounding this planet. Nor should we regard this conflagration as involving the absolute destruction or annihilation of the world; it is more consistent with the narrative itself, as well as with physical science, to consider it as introductory to a new and better state of things-”new heavens and a new earth wherein dwelleth righteousness” (Job 21, 22:11). By what means the conflagration is to be effected we are not informed, and all attempts to explain how this is to be accomplished must be mere speculation. We have only at present to remark that such an event is not inconsistent with physical facts. We know that the temperature of the earth increases gradually and with considerable regularity as we descend below the surface (Phillips, Geology, 2:232), and we have every reason to believe that the central mass is intensely hot. We know, moreover, that there are subterranean fires of great extent, if not forming part of this heated central mass. The means, therefore, of combustion are near at hand. But even if there were no such central heat, chemistry points out very easy means by which the conflagration may be effected through the agency of various elementary substances (Phillips, Geology, 2:211).

We find evidence also in the pyrogenous rocks which form so large a part of the crust of the earth, that the world has already been subjected, if not to conflagration, yet to a more intense and general action of heat than any which is now observed on the surface of the earth; and it is clearly not impossible that the action may be yet more intense and more general. The example of the conflagration of a star in the constellation of the Northern Crown in May, 1866, by the sudden evolution of hydrogen gas, shows one way in which such a catastrophe might be produced (Bibliotheca Sacra, July, 1867, p. 473). In speculating on this subject, however, the caution of Calvin should not be disregarded, that the apostle is not speaking to gratify the speculations of the curious, but to add impressiveness to his pious exhortations (Comm. in 2Pe 3:10).

## Conformists[[@Headword:Conformists]]

             SEE CONFORMITY.

## Conformity[[@Headword:Conformity]]

             strictly means,

(1) the being reduced to the same shape with anything else; hence it has acquired the figurative sense of

(2) agreement with any existing set of principles, or any institution; and has, in a more limited and technical sense, been used for

(3) compliance with the discipline of the Church of England. “Conformists” are therefore generally contrasted with “Nonconformists,” a name which now includes generally all those who, either in doctrine or government, or both, dissent from the Church of England. A declaration is required of all persons who are to be licensed or instituted to an ecclesiastical charge in the Church of England in the following words: “I, A. B., do declare that I will conform to the Liturgy of the Church of England as it is now by law established.” This declaration is to be made and subscribed before the bishop or his commissary, and the making and subscription thereof is to be testified under the episcopal seal of the bishop, and under the hand of the bishop or his commissary. — Eden, Churchman's Theol. Dict.; Hook, Church Dict.

## Conforte, David[[@Headword:Conforte, David]]

             a Jewish rabbi, was born at Salonica in 1619. In 1644 he went to Palestine, and died there in 1671. He is the author of a chronological work, entitled קוֹרֵא הִדּוֹרוֹת, which treats of the Jewish literati in Turkey, Africa, Italy, etc. (Venice, 1746). It has been edited; with a corrected text, valuable notes, and indices, by David Cassel (Berlin, 1846). See Fiirst, Bibl. Jud. 1:186; De' Rossi, Dizionario Storico (Germ. transl.), page 86, but more especially Cassel's introduction to his edition of the work. (B.P.)

## Confractorium[[@Headword:Confractorium]]

             is an anthem in the Ambrosian missal at the breaking of the host. It usually has some reference to the gospel of the day.

## Confucius[[@Headword:Confucius]]

             (Latinized by the Jesuit missionaries from Cong-fu-tse or Koong-foo-tse), a Chinese reformer and moralist, was born about 551 B.C. at the village of Tseu-se, in the small kingdom of Lu (now a part of the province of Shantung), and died B.C. 479. He is said to have been a descendant of the emperor Hoang-ti, who reigned B.C. 2600. When he was three years old his father died, but his mother trained him with great care, and was rewarded by the rapid progress and filial tenderness of her son. At seventeen he was called to public life as inspector of the grain-markets. He was married at nineteen, but, according to some accounts, subsequently divorced his wife (after she had borne him a son) in order to devote himself to the study of the ancient writings, and prepare for the work of restoring the usages and doctrines of the old sages. He was soon after promoted to the office of inspector general of agriculture. At twenty-four, having lost his mother, he resigned his public employments that he might pay the respect to her memory prescribed by the ancient traditions. During the three years passed in mourning he was a diligent student. China at that period was divided into a number of feudal kingdoms but slightly under the control of the central authority, whose constant quarrels filled the land with disorder, while the social and moral condition of the people had fallen so low that the ancestral religious rites were no longer observed. To restore the proper observance of these, rather than to introduce any new religious system, was the task to which Confucius determined to devote himself. About the age of thirty he began his public teachings, making journeys through the various states of China, instructing all ranks of the people, and gaining fame and disciples, though meeting often with opposition, and even persecution, in his efforts to reform the manners and better the condition of his countrymen. When fifty-five years old he re-entered public life as prime minister of his native kingdom, Lu, with opportunity and authority to test the efficacy of his proposed means of amelioration. In three years, it is said, he brought about a complete change in its social and moral condition. His success, however, excited the jealousy of neighboring princes, and through their intrigues he was obliged to flee to the north of China. After several unsuccessful efforts to obtain office and opportunities to teach the people, he retired to the kingdom of China, where he lived in great poverty. His doctrines, however, had taken root, but his rigid principles and practice  made him many enemies. When full of years, in company with some chosen disciples, he retired from the world, that he might complete and arrange the works which, under the name of the King (or Books), constitute the sacred books of the Chinese, and, standing at the head of their literature, have for more than 2000 years been the recognized authority in moral and political conduct for nearly one third of the human race. Soon after the completion of these works he died, leaving a single descendant, his grandson, Tse-Tse, whose offspring, numbering A.D. 1671 about 11,000 males, mostly of the seventy-fourth generation, form a distinct caste in Chinese society, the only instance of a hereditary nobility among them. The veneration of the Chinese for Confucius amounts to worship, to which the second and third months are devoted. In every district and every department there is a temple erected in his honor (Culbertson, p. 41).

The Rev. Dr. Wentworth, Methodist Episcopal missionary at Fuh-Chau, gives an account of the worship as witnessed by himself in a temple in that city, from which we make the following extracts: “The temple is one of the finest buildings in the city. It is one storied, in the form of a hollow square, with a spacious court in the center, apartments on each side, and the main temple at the end. It has a fine portico, and the roof within is sustained by columns of solid granite of enormous size. There are no idols, but ancestral tablets supply their places in the gilded shrines. In the center is that of Confucius, on the sides are those of twelve of his most celebrated disciples, six on each side. The worship of the philosopher is monopolized by the literati; and the mandarins, who are literary graduates of the highest distinction, are the only priests who officiate upon the occasion. The sacrifice takes place twice a year, in the second and eighth months. It is performed before daylight in the morning, and the common people are rigidly excluded. We were an hour too early, but better that than five minutes too late. The mandarins had not yet made their appearance. A burst of music indicated the coming of the magnates. Their first business was to get the ‘whang-kee-angs,' ‘foreign babies,' out of the sacred precincts, and a mandarin of high rank came to request us to go outside. We asked him to let us stand next one of the great doors on the portico outside. To this he consented. The platform was cleared and the ceremonies began. The darkness was dispelled by rows of gaudy lanterns and a forest of blazing torches. The court was filled with mandarins and their servants. Privileged spectators from the literary classes, with their attendants, crowded all the available space below. In front of the great  central door of the temple, on the portico, was a band of musicians, with flutes and ‘soft recorders,' and another of boys fantastically dressed. Within were musicians chanting vocally, accompanied by the instruments without, the praises of the sage. The loud voice of a crier within the temple, and the loud response of a herald below, indicated that all was ready. Clouds of incense filled the temple, while two or three mandarins, in full official dress and caps, preceded by attendants, ascended the steps and entered the lofty doors on either side, prostrating themselves with the head to the pavement before the shrines successively, and offering the various articles placed in their hands by the attendants for that purpose to Confucius and his favorite followers. This was repeated three times in succession, the officers retiring and reentering with the same stately ceremony on each occasion. The offerings were animal and vegetable. On a broad table in front of the shrine and altar of Confucius lay shrouded the carcase of a whole ox, denuded of his skin, and on either side of him a pig and a goat. On the altar were vases of flowers and plates of cooked provisions. At one point in the ceremony an official kneeled before the shrine of Confucius at a respectful distance, and in a loud voice chanted a prayer or a hymn of praise. The ordinary chants were very simple, consisting of four notes perpetually repeated, thus: (notes shown on a scale)

The last offering was material for clothing; a sort of coarse silk, in large patches, first offered bodily in the temple, and then taken down into the court and burned, that it might become spirit-silk in the other world. The Buddhists usually offer ready-made clothing, stamped on paper. The mandarins send Confucius the raw material. About the first gray streakings of the dawn of a cloudy morning the ceremonies ended, the torches were suddenly extinguished, and the officers and their retinues slowly retired” (Christian Advocate and Journal, 1859).

“It was the great object of Confucius to regulate the manners of the people. He thought outward decorum the true emblem of excellence of heart; he therefore digested all the various ceremonies into one general code of rites, which was called Le-ke, or Ly-king, etc. In this work every ritual in all the relations of human life is strictly regulated, so that a true Chinese is a perfect automaton, put in motion by the regulations of the Ly- king. Some of the rites are most excellent: the duties towards parents, the respect due to superiors, the decorum in the behavior of common Life, etc., speak highly in favor of Confucius; but his substituting ceremony for  simplicity and true politeness is unpardonable. The Ly-king contains many excellent maxims and inculcates morality, but it has, come to us in a mutilated state, with many interpolations” (Gutzlaff, Sketch of Chinese History).

In the writings of Confucius the duties of husbands towards their wives were slightly dwelt upon; the duties and implicit submission of children to their parents were most rigidly inculcated. Upon this wide principle of filial obedience the whole of his system, moral and political, is founded. A family is the prototype of the nation; and, instead of the notions of independence and equality among men, he enforces the principles of dependence and subordination — as of children to parents, the younger to the elder. By an easy fiction, the emperor stands as the father of all his subjects, and is thus entitled to their passive obedience; and, as Dr. Morrison observes, it is probably (he might say certainly) this feature of his doctrines which has made Confucius such a favorite with all the governments of China, whether of native or Tartar origin, for so many centuries. At the same time, it should be observed that this fundamental doctrine has rendered the Chinese people slavish, deceitful, and pusillanimous, and has fostered the growth of a national character that cannot be redeemed by gentleness of deportment and orderliness of conduct.

Confucius was a teacher, of morals, but not the founder of a religion. His doctrines constitute rather a system of philosophy in the department of morals and politics than any particular religious faith (Davis). Arnauld and other writers have broadly asserted that he did not recognize the existence of a God (Bayle, Dict. in art. Maldonat). In his physics Confucius maintains that “out of nothing there cannot be produced anything; that material bodies must have existed from all eternity; that the cause or principle of things must have had a co-existence with the things themselves; that therefore this cause is also eternal, infinite, indestructible.”

The system of Confucius is essentially ethical and political, and cannot be called a religion or a philosophy. He disclaims originality in doctrine. His object was to re-establish the ancient cultus of China, and to mould the manners of her people by minute regulations, embodying the usages of the past, and digested into one general code of rites (Li-ki), in which the proper ritual for all the relations of life is prescribed. To the influence of this code may be referred the automatic character of Chinese life. While  many of his doctrines are deserving of high praise, and may justly claim to rank, in a moral point of view, above the ethics of Greece and Rome, they fall short of the elevation and ameliorating power of the Mosaic and Christian codes, which the encyclopaedist writers of the eighteenth century asserted were equaled, if not surpassed by them. To show the falsity of such statement, we need only contrast the results achieved by the development of the two systems, starting from what has been claimed to be cognate doctrinal bases. Founding his system upon the duty enjoined in the fifth commandment of the Decalogue, Confucius inculcates in such wise dependence and subordination, first of children to parents, then of citizens to the emperor, the representative father of the state, as to give to the imperial power that despotic cast which, while it has made him so great a favorite with all governments in China, native or Tartar, has nevertheless undoubtedly tended to check progress and make the people deceitful and pusillanimous, though the long-continued existence of their nationality vindicates the promise made by God of long life to those who honor their parents, for this injunction, it would seem, the Chinese obey beyond all nations of the earth. His celebrated maxim of negative reciprocity, “What you would not wish done to yourself, that do not to others” (Anal. 15:23), fitly contrasts the immobile, selfish spirit of Confucianism, limited in its aims to China only, with the active reciprocity of Christ's golden rule, whose progressive spirit embraces all the world.

Whether Confucius recognized the existence of a personal God has been questioned, though the religious ceremonies observed by him, and certain expressions of his (Anal. 3, 13, and 14:13) — “He who offends against Heaven has none to whom he can pray,” “But there is Heaven that knows me” — are urged as proofs that he did (see preface to the Amer. ed. of the recent translation by Dr. Legge). He maintained that ex nihilo nihilfit, and consequently that matter is eternal; that the cause or principle of things had a coexistence with the things themselves, and therefore also is eternal, infinite, indestructible, omnipotent, and omnipresent, having the blue firmament (Tien) as the central point; therefore offerings, particularly at the equinoxes, should be made to Tien. Neither Confucius nor his true followers have ever represented the Great First Cause by any image. “The images and idols of China belong to other faiths.” The doctrine of the soul's immortality is implied in the worship paid to ancestors, and the absence of the word death from his philosophy. When a person dies, the Chinese say “he has returned to his family.” The spirits of the good were,  according to him, permitted to visit their ancient habitations on earth, or such ancestral halls or places as were appointed by their descendants, to receive homage and confer benefactions. Hence the duty of performing sacred rites in such places, under the penalty, in the case of those who, while living, neglect such duty, of their spiritual part being deprived after death of the supreme bilss flowing from the homage of descendants. The aim of the living should be the attainment of perfect virtue by the observance of the five fundamental laws of the relation between ruler and subject, parents and children, husband and wife, friends and brothers, and the practice of the five cardinal virtues — humanity, justice, order, rectitude, and sincerity, or good faith.”

Of the five canonical books composing the King, three (I-King, Shi-King, and Shu-King) were compiled, and one (Chun-Tsien) was composed by Confucius, while one (Li-Ki) was compiled from his teachings by his disciples, and brought to its present form some centuries after him. The first (I-King, Book of Changes), assigned by tradition to the mythical emperor Fuhi (B.C. 2800) as its author, is “simply a number of figures made up of straight lines, entire and broken, variously put together in parallel arrangement,” and which “are regarded as typifying the elements and processes of nature, and the great truths of the moral and intellectual world,” and “expressing the earliest cosmical philosophy of the Chinese. To the brief early interpretation of these emblematic figures Confucius added a fuller one of his own.” The second (Shi-King, Book of Songs) is a selection of 311 pieces of lyric poetry, relating to moral sentiments, public and private affairs, as harvesting, marriage, etc., with praise of the good and censure of the wicked. The third and most important (Shu-King, Book of Annals) is a historical work, recording not only events but the maxims, conversations, decrees, and institutions of the sovereigns of ancient China, drawn confessedly from authentic sources, and coming down to about 200 years before Confucius. The fourth (Chun-Tsien, Spring and Autumn), composed by Confucius as a supplement to the third, records from memorials of his native kingdom Lu the events from Pingwang to B.C. 560. This is the only work coming directly from the hand of Confucius. The fifth (Li-Ki, Book of Rites) is a “compilation, brought into its present form some centuries after Confucius, and made up from material of very different age and character.” It is a text-book especially of ceremonial and etiquette, in which the personal teachings of Confucius occupy an important place. His doctrines are also set forth in the Hiao-King (Filial  Piety), by an anonymous writer, which contains apothegms of Confucius, collected during his conversations with his disciple Tsang-Tsan, and in the four Chinese classics termed Sse-shu, viz.

(1) Tahis (Great Learning, or doctrine for adults), consisting of seven verses of text from Confucius, with ten chapters of commentary by Tsang;

(2) Chung-Yang (the Doctrine of the Mean), by Tse-tse, the grandson of Confucius;

(3) Lung-yu (conversations — replies), conversations of Confucius, written by two disciples after his death;

(4) the Meng-tse-shu, the work of his great disciple Meng-tse (Mencius), who lived about B.C. 370, and ranks among the Chinese next to Confucius as moralist and philosopher.

Dr. Legge is now publishing all the Chinese classics, giving original texts, versions, and literary apparatus. Four volumes have appeared (Hong Kong); see also his Life and Teachings of Confucius (Lond. 1867, Phila. 1867, 12mo); Huc, Trav. in the Chinese Empire (N. Y., Harpers, 2 vols. 12nmo); New-Englander, Feb. 7,1859, p. 116-121; Edinb. Rev. April, 1855, p. 223-5 (Amer. ed.); Quart. Rev. 11:332; Culbertson, China, its Religions and Superstitions (N. Y. 1857, 1 vol. 12mo); Bibl. Sacra, May, 1846, art. 3; The Chinese Classics; pt. 1, Confucius, Worcester, Mass. (a translation of the Analects, the Great Learning and the Doctrine of the Mean), taken from Dr. Legge's larger work; Marshman, Works of Confucius (Serampore, 1809, 4to); Plath, Confucius u. seiner Schidler Leben u. Lehren (Munich, 1867, vol. i); Maurice, Religions of the World (Lond. 1846); Christ. Examiner, Sept. 1858; Hardwick, Christ and other Masters, bk. 3, ch. 1; Loomis, Confucius and the Chinese Classics, 1867; Brit. Quart. Rev. Jan. 1867. SEE CHINA.

## Confusion Of Tongues[[@Headword:Confusion Of Tongues]]

             SEE TONGUES (CONFUSION OF).

## Congal[[@Headword:Congal]]

             (or Congall), an early Irish saint, is commemorated January 2. Some say he lived about A.D. 59. He must not be confounded with St. Comgal!, abbot of Bangor, in Ireland (Forbes, Kal. of Scot. Saints, pages 233, 310).

## Congan (2)[[@Headword:Congan (2)]]

             a religious writer, lived in 1120. He entered the order of the Cistercians, and became an abbot in Surrey, England. He composed a Life of Saint Malachi, which St. Bernard afterwards wrote at his request. The preface of St. Bernard commenced thus: Tu mihi, abbas Congane, injungis, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Congan (Comdhan, or Comgan) (1)[[@Headword:Congan (Comdhan, or Comgan) (1)]]

             an early Irish saint, is commemorated October 13. He was brother to St. Kentigern and uncle to St. Fillan. He succeeded his father, Cellach Cualann, king of Leinster, A.D. 715. But, leaving his kingdom in company with St. Kentigern and her three sons, he went to Lochelch, where they lived a severe life. He died at a great age, and was buried in Iona. The date of his death is unknown. He has given his name to many places in the  islands and west of Scotland (Forbes, Kalendar of Scottish Saints, page 310; Reeves, Adamnan, pages 384, 419).

## Congdon, Benjamin[[@Headword:Congdon, Benjamin]]

             a Baptist minister, was born at Pomfret, Connecticut, in 1803. He united with the Church in his native town, and having prepared himself for the ministry at the New Hampton Theological Institution, was ordained in 1837 pastor of the Second Church in Sanbornton, N.H., where he remained until 1843. He then returned to Connecticut, and finished his ministry in his native town. He died June 28, 1846. Mr. Congdon was a man of an excellent spirit, and much devoted to his work. (J.C.S.)

## Congdon, James[[@Headword:Congdon, James]]

             a minister and elder connected with the Oswego (N.Y.) Monthly Meeting of the Society of Friends, died there September 24, 1834, aged seventy- five-years. See The Friend, 8:132.

## Congdon, Sylvester L[[@Headword:Congdon, Sylvester L]]

             a Methodist Episcopal minister, was born at Rhinebeck, N.Y., January 26, 1826. He was converted at the age of seventeen, and in 1847 admitted into the Genesee Conference. He continued faithful and laborious during life, and died May 27, 1868. Mr. Congdon was endowed with a clear and comprehensive mind, marked conscientiousness, an ardent, genial temperament, and a deep spiritual nature. See Minutes of Annual Conferences, 1868, page 154.

## Conge delire[[@Headword:Conge delire]]

             a French term, signifying leave to choose. It is used in England to denote the king's writ or license to the dean and chapter of the diocese to choose  a bishop in the time of vacancy of the see. Prior to the reign of Edward I the kings of England used to invest bishops with the ring and staff, in virtue of their donative right. Henry I so far ceded this right as to give a conge d' elire to deans and chapters for the election of bishops. Henry VIII added “letters missive,” nominating the person whom he required them to elect. under pain of praemunire; and Edward VI (1 Edw. VI, c. 1:2) abolished elections by writ of conge d'elire, but they were revived by queen Elizabeth. The conge d'elire is now a mere form, as the nominee of the crown is invariably chosen by the dean and chapter.

## Congio, Camillo[[@Headword:Congio, Camillo]]

             a Roman designer and engraver, was born about 1604. The following are some of his principal plates: The Annunciation; The Adoration of the Magi; The Creation of Angels; An Assembly of Saints.

## Congnet, Louis Henri[[@Headword:Congnet, Louis Henri]]

             a French educator, was born at Soissons, December 6, 1795, and died there July 5, 1870. He was canon of the cathedral of Soissons, a member of the Asiatic Society of Paris, and of the Historical Institute of France. He was the inventor of a new. method for teaching the Greek language, to which he gave the name l'Enseignement Positif. He wrote, Grammaire de la Langua Grecque (Soissons, 1840): — Le Pieux Helleniste, etc. (in Greek and Latin, Paris, 1845), and several other works. See Hoefer, Nouv. Biog. Generale, s.v.

## Congo[[@Headword:Congo]]

             a country of Western Africa, extending from latitude 6° to 8° 20' S. It was discovered in 1484 by the Portuguese, who soon afterwards made settlements and erected forts along its coast. A few years after, Dominican monks were sent there as missionaries, and in 1491 the prince of Congo was baptized under the name of Emanuel. His son, Alphonsus I, who reigned fifty years, sent ambassadors to Rome, of whom several were ordained priests. The next king, Peter I, obtained for Congo a special bishop. The following kings remained, with the people, nominal adherents of the Church, of Rome. The efforts of Roman Catholic missionaries to introduce reforms have been fruitless. In 1878 Congo became a dependency of Belgium and afterwards expanded into the Congo Free State. As this was the result of Mr. Stanley's explorations, he was made governor in 1890. Congo is nominally still an Episcopal see, but at present united with the Portuguese diocese of Angola (q.v.). Some Roman Catholic writers (as P. Karl y. Heil. Aloys, Jahrbuch d. Kirche, Ratisbon, 1812) claim for the diocese of Congo a Roman Catholic population of 80,000, and for that of Angola of 300,000. Wetzer u. Welte, Kirchen-Lex. 2:784.

## Congregatio de auxiliis divinee gratiae[[@Headword:Congregatio de auxiliis divinee gratiae]]

             is the name given to a commission formed by pope Clement VIII in 1598, to examine Molina's (q.v.) book entitled Concordia liberi arbitrii cum gratia. This work had been the cause of great disputes between the Jesuits and the Dominicans, and it was hoped that the investigations of the commission would settle these difficulties. The congregatio de auxiliis, after three months, decided that the Jesuits were in the wrong in most of the controverted points. Instead of submitting to this decision, that  powerful order managed to inveigle the civil authorities, and even kings and emperors, into the quarrel. After colloquies between the most celebrated theologians of the two parties had led to no result, in 1602 the pope ordered the controversy to be discussed in his own presence. These transactions lasted until 1606. The Dominicans still tried to show that the doctrines of Molina were Semipelagian errors, and the Jesuits charged their opponents with Calvinistic views. Pope Clement VIII, who personally sympathized with the views of the Dominicans, resolved to read the book himself, but before he could do so he died (1605). During the conclave following his death, every cardinal had to take an oath that if elected pope he would bring the controversy, as soon as possible, to a close. The new pope, Paul V, consequently dissolved in 1607 the congregation, and in an encyclica, addressed to the generals of the Jesuits and Dominicans, and which the latter had to communicate to all the provincials of the two orders, allowed both parties to retain, teach, and defend their opinions, and forbade them to charge the other party with heresy. This decision was confirmed by a constitution of Oct. 2, 1733. Soon after the dissolution of the congregation, the general of the Jesuits prescribed that in the schools of the order a somewhat modified form of Molina's views should be taught. As some of the Jansenist theologians maintained that Paul V had, really condemned the views of Molina in a special constitution which the Jesuits had subsequently induced him not to publish, pope Innocent X in 1654 declared that such a constitution did not exist. Nevertheless, the accounts of the Dominican and Jesuit writers of the history of this congregation have never been harmonized. — Wetzer u. Welte, Kirchen-Lex. 2:786.

## Congregation[[@Headword:Congregation]]

             (usually דָה, edah', or perhaps more technically קָהָל, kahal', both often rendered “assembly;” Gr. ἐκκλησία or συναγώγη), a term that describes the Hebrew people in its collective capacity under its peculiar, aspect as a holy community, held together by religious rather than political bonds. Sometimes it is used in a broad sense as inclusive of foreign settlers (Exo 12:19), but more properly as exclusively appropriate to the Hebrew element of the population (Num 15:15); in each case it expresses the idea of the Roman civitas or the Greek πολιτεία SEE ALIEN.

Every circumcised Hebrew (אֶוְרָח; αὐτόχθων; indigena; A. V. “home-born,” “born in the land,” the term specially descriptive of the Israelite in opposition to the non-Israelite, Exo 12:19; Lev 16:29; Num 9:14) was a member of the congregation, and took part in its proceedings probably from the time that he bore arms. It is important, however, to observe that he acquired no political rights in his individual capacity, but only as a member of a house; for the basis of the Hebrew polity was the house, whence was formed in an ascending scale the family or collection of houses, the tribe or collection of families, and the congregation or collection of tribes. SEE GOVERNMENT.

Strangers (גֵּרִים) settled in the land, if circumcised, were, with certain exceptions (Deu 23:1 sq.), admitted to the privilege of citizenship, and are spoken of as members of the congregation in its more extended application (Exo 12:19; Num 9:14; Num 15:15); it appears doubtful, however, whether they were represented in the congregation in its corporate capacity as a deliberative body, as they were not, strictly speaking, members of any house; their position probably resembled that of the πρόξενοι at Athens. The congregation occupied an important position under the Theocracy, as the comitia or national Convention, invested with legislative and judicial powers. In this capacity it acted through a system of patriarchal representation, each house, family, and tribe being represented by its head or father. These delegates were named זִקְנֵי הָעֵדָה(Sept. πρεσβύτεροί; Vulg. seniores; A. V. “elders”), נְשִׁיאִים(ἄρχοντες; principes; “princes”), and sometimes קְרִיאִים(ἐπίκλητοι; qui vocabantur, Num 16:2; A. V. “renowned,” “famous”). SEE ELDER.

The number of these representatives being inconveniently large for ordinary business, a farther selection was made by Moses of 70, who formed a species of standing committee (Num 11:16). Occasionally, indeed, the whole body of the people was assembled, the mode of summoning being by the sound of the two silver trumpets, and the place of meeting the door of the tabernacle, hence usually called the tabernacle of the congregation (מוֹעֵד, lit. place of meeting) (Num 10:3); the occasions of such general assemblies were solemn religious services (Exo 12:47; Num 25:6; Joe 2:15), or to receive new commandments (Exo 19:7-8 [comp. Act 7:38]; Lev 8:4). The elders were summoned by the call of one trumpet (Num 10:4), at the command of the supreme governor or the high-priest; they represented the whole congregation on various occasions of public interest (Exo 3:16; Exo 12:21; Exo 17:5; Exo 24:1); they acted as a court of judicature in capital offenses (Num 15:32; Num 35:12), and were charged with the execution of the sentence (Lev 24:14; Num 15:35); they  joined in certain of the sacrifices (Lev 4:14-15); and they exercised the usual rights of sovereignty, such as declaring war, making peace, and concluding treaties (Jos 9:15). The people were strictly bound by the acts of their representatives, even in cases where they disapproved of them (Jos 9:18). After the occupation of the land of Canaan, the congregation was assembled only on matters of the highest importance. The delegates were summoned by messengers (2Ch 30:6) to such places as might be appointed, most frequently to Mizpeh (Jdg 10:17; Jdg 11:11; Jdg 20:1; 1Sa 7:5; 1Sa 10:17 1Ma 3:46); they came attended each with his band of retainers, so that the number assembled was very considerable (Jdg 20:2 sq.). On one occasion we hear of the congregation being assembled for judicial purposes (Judges 20); on other occasions for religious festivals (2Ch 30:5; 2Ch 34:29), SEE CONVOCATION; on others for the election of kings, as Saul (1Sa 10:17), David (2Sa 5:1), Jeroboam (1Ki 12:20), Joash (2Ki 11:19), Josiah (2Ki 21:24), Jehoahaz (2Ki 23:30), and Uzziah (2Ch 26:1). In the later periods of Jewish history the congregation was represented by the Sanhedrim; and the term synagogue (συναγώγη), which in the Sept. is applied exclusively to the congregation itself (for the place of meeting אֹהֶל מוֹעֵדis invariably rendered ἡ σκηνή τοῦ μαρτυρίου, tabernaculum testimonii, the word מוֹעֵדbeing considered = עֵדוּת), was transferred to the places of worship established by the Jews, wherever a certain number of families were collected. SEE ASSEMBLY.

MOUNT OF THE CONGREGATION (הִר מוֹעֵד, mountain of the assembly, Isa 14:13 [14]; Sept. ὄρος ὑψηλόν, Vulg. mons testamenti), usually supposed to refer to Mount Moriah as the site of the Temple (comp. Isa 33:20). The tenableness of this interpretation was disputed by Michaeiis (Biblioth. Orient. v. 191), who contends that the name designates some place of religious ceremony among the Babylonians, and has hence been compared with the sacred hill of the gods (q. d. mount of their meeting), such as the Alborj named in the Zend-Avesta as situated in the north of the earth (comp. Rhode, Heil. Sage, p. 230 sq.). We may also compare with this the Mount Olympus of the Greek mythology, and the Meru of the Indian. Indeed all pagan systems seem to point to the north of the respective regions as the locality of the highest mountains, naturally assumed as the abode of the gods; possibly having a vague reference to the  great Caucasian range (see Gesenius, Jesa. 2:316 sq.; Rosenmüller, Alterth. I, 1:154 sq.; Henderson, Comment. in loc.). SEE MOUNT.

## Congregation (2)[[@Headword:Congregation (2)]]

             (1.) an assembly, or gathering together of persons, more particularly for divine service. This word is used, in the Rubrics of the Church of England, in the same sense as “people” is used, to mean that portion of the Church of the nation who are assembled in any one sacred edifice for the purposes of worship (Eden).

(2.) Monastic Congregations. —

(a) In a wider sense, all ecclesiastical associations of laymen in the Roman Catholic Church, for contemplative, ascetic, or practical purposes, are called congregations.

(b) In a more special sense, ecclesiastical congregations are associations which, like monastic orders, lead a common life, and are bound by vows. They differ from the monastic orders by not demanding from their members the vow of poverty, by binding them to less stringent or to no rules of retirement from the world, and frequently by prescribing only the simple vow of chastity, SEE VOW. The number of congregations of this class is very large; among them are the Oratorians, the Priests of the Mission, the Doctrinarians, the Piarists, the Brothers of the Christian Schools, the Mechitarists, Redemptorists, all of which are treated of in special articles.

(c) The name is also applied to several branches of reformed Benedictines. In these “congregations” each monastery has its own abbot or prior, but all were subordinate to the head of the chief abbey. The most noted of these congregations were those of Clugny, Vallambrosa, Camaldoli, the Cistercians, Carthusians, and Maurines (see these articles).

(3.) In OEcumenical Synods. — At the OEcumenical Synod of Constance, it was resolved to take the vote, not by heads, but by nations, of which there were at first four (German, French, Italian, English), and subsequently five (Spanish). Each nation was to cast one vote. In order to establish the vote of a nation, its members held separate sessions, which were called “congregations.” In these congregations, every member, without distinction of rank, had an equal vote. When the vote of each congregation had been established, all the congregations met as a general  congregation, and the resolutions, for which a majority of the nation voted, were declared the Resolutions of the OEcumenical Council. See Wetzer u. Welte, Kirchen-Lex. 2:794.

(4.) Congregation of Cardinals. — A committee of cardinals, prelates, and others, met for the dispatch of some particular business, and deriving its name from the particular business it has to dispatch. The following account will be found to include the names of the chief of these congregations, and the particular business of each:

1. The Consistorial Congregation, instituted in 1586; by Sixtus V. They prepare the most difficult beneficiary matters, afterwards debated in the Consistory in the presence of the pope. Such matters are the approbation of new religious orders; the erection of new episcopal sees; the separation, union, or suppression of benefices of the higher grade; the examination of newly-appointed or elected bishops; the appointment of coadjutors. The number of cardinals is not fixed.

2. The Congregation of the Holy Office, or Inquisition, instituted in 1542 by Paul III, at the desire of cardinal Caraffa, who afterwards became Paul IV. The privileges were enlarged by the addition of statutes by Sixtus V, by which this tribunal became so formidable that the Italians were accustomed to say, “Pope Sixtus would not pardon Christ himself.” It takes cognizance of heresies and all novel opinions, as well as of apostasy, magic, witchcraft, abuse of the sacraments, and the circulation of pernicious books. The pope himself is prefect of this congregation. It consists of 12 cardinals, a number of theologians and canonists as “consultors,” of several “qualificators” who give their opinion in special cases, of a defender of the accused, and several other persons. SEE INQUISITION.

3. The Congregation de Propaganda Fide, instituted by Gregory XV in 1622, consists of 24 cardinals, one of the secretaries of state, an apostolical prothonotary, a referendary, an assistant or lateral judge, and the secretary of the Holy Office. SEE PROPAGANDA.

4. The Congregation of the Council, for explaining the Council of Trent. When the council closed its sessions, Pius IV deputed certain cardinals, who had assisted in it, to put an end to all doubts which might arise concerning its decrees. This congregation meets once a week. “Its decisions from 1739 to 1843 fill 103 vols. 4to.” The prefect is chosen by the pope, and has a salary.  5. The Congregation of the Index, instituted in 1570 by Pius V. This committee is deputed to examine all books. It is composed of several cardinals, and has a secretary of the order of Dominic. The pope generally presides himself.

6. The Congregation of Ecclesiastical Immunity. This was established by Urban VIII in order to obviate the disputes which arose in the judgment of such suits as were carried on against churchmen for various matters, whether criminal or civil.

7. The Congregation of Bishops and Regulars. Sixtus V, in the beginning of his pontificate, united two congregations under this name. It has power to regulate all disputes arising between bishops and regular or monastic orders.

8. The Congregaton for the Election, Examination, and Residence of Bishops. This was instituted by Clement VIII, to examine into the qualifications of all such churchmen as are nominated to bishoprics. The examiners are chosen by the pope. It has the power of enjoining or dispensing with the residence of bishops, and obliging all abbots to reside in their several communities.

9. The Congregation of Religious Discipline. This has the right to inquire into the state of Italian-monasteries, and to suppress those whose temporalities are so far diminished that the remainder is not sufficient for the maintenance of six monks.

10. The Congregation of Apostolical Visitation. Its business is to visit, in the name of the pope, the six bishoprics, suffragans to the metropolis of Rome.

11. The Congregation of Indulgences and Sacred Relics, instituted in 1689 by Clement IX. Its business is to superintend the relics of ancient martyrs, which are frequently said to be found in catacombs and other subterranean places in Rome, and to distinguish their bones, shrines, and tombs from those of the heathen. After the congregation has pronounced sentence on the validity of any relics, they are consigned to the cardinal-vicar and the pope's sacristan, who distribute them to applicants. This congregation also investigates the causes and motives of those who sue for indulgences. The registrar sends the minutes and conclusions of petitions to the secretary of briefs, who dispatches them under the fisherman's seal.

12. The Congregation of Sacred Rites. Sixtus V founded this congregation to regulate all matters relating to ceremonies and rites in worship, and especially to take the chief part in the canonization of saints. It has authority to explain the rubrics of the Mass-Book and the Breviary when any difficulties are started in relation thereto.

13. The Congregation of the Reverend Fabric of St. Peter. This was founded to superintend the building of St. Peter's, and is now employed in repairing and beautifying it. This congregation has the peculiar privilege of altering the last wills of those who bequeath money to pious uses, and to apply it to the support of the fabric of St. Peter's.

14. The Congregation of the Sacred Consulta. This has supreme civil and criminal jurisdiction over the subjects of the papal states. It was instituted by that famous founder of congregations, Sixtus V.

15. The Congregation of Good Government. This watches over the conduct of the magistrates throughout the states, and works in concert with the Consulta.

16. The Congregation of Prisons. This consists of the governor of the city, and other ecclesiastics bearing civic and judiciary offices. They dispose of cases relating to the numerous occupants of secret prisons, galleys, etc., etc., having under their jurisdiction all that are in legal bonds; the sufferers in the Inquisition and in the monasteries excepted, whom it is not within their province to visit, pity, or release. — Farrar, Eccl. Dict. s.v.; Herzog, Real-Encyklop. 2:577; Broughton, Bibliotheca Historico-Sacra (London, 1737, vol. 1); Meier, Die heutige romische Curie in Jacobson, Zeitschrift f. d. Recht, 1847, 2; Wetzer u. Welte, Kirchen-Lex. 2:344.

## Congregation (3)[[@Headword:Congregation (3)]]

             is the ancient name for a chapter, used by St. Benedict. It designates some religious orders, and in the University of Oxford the assembly of all regent graduates, mainly for the purpose of granting degrees.

## Congregation On The Morals Of Bishops[[@Headword:Congregation On The Morals Of Bishops]]

             is a committee of three cardinals, two bishops; four prelates, and a secretary (the pope's auditor), instituted by Innocent XI, to see that churchmen who are raised to the episcopal, or any other, dignity in the Church, should be men of virtuous and regular lives. SEE CONGREGATION.

## Congregation, Lords Of The[[@Headword:Congregation, Lords Of The]]

             a title given, in Scottish Church History, to the chief nobles and gentlemen who signed the Covenant of December 3, 1557. From the frequent recurrence of the word congregation in the document, the adherents were called “the Congregation,” and the chief signers (such as the earls of Argyle, Glencairn, and Morton, the Lord of Lorn, Erskine of Dun, etc.) were styled “Lords of the Congregation.” — Hetherington, History of the Church of Scotland, chap. 2.

## Congregational Lectures[[@Headword:Congregational Lectures]]

             a series of lectures delivered in London by Congregational ministers of Great Britain from year to year. The following courses have been published: 1833, Christian Ethics, by Rev. Ralph Wardlaw, D.D.; 1834, The Causes of the Corruption of Christianity, by Rev. Robert Vaughan, D.D.; 1835, The Christian Atonement, by Rev. Joseph Gilbert; 1836, Divine Inspiration, by Rev. Ebenezer Henderson, D.D.; 1837, Holy Scripture Verified, by Rev. George Redford, D.D., LL.D.; 1839, Revelation and Geology, by Rev. John Pye Smith, D.D., LL.D., etc.; 1840, The Connection and Doctrinal Harmonyof the Old and New Testaments, by Rev. William Lindsay Alexander, D.D.; 1841, The Theology of the early Christian Church, by Rev. James Bennett, D.D.; 1843, The Existence and Agency of Evil Spirits, by Rev. Walter Scott; 1844, The Sacraments (Part I, Baptism), by Rev. Robert Halley, D.D.; 1845, The Doctrine of Original Sin, by Rev. George Payne, LL.D.; 1847, The Revealed Doctrine of Rewards and Punishments, by Rev. Richard Winter Hamilton, D.D., LL.D.; 1848, The Ecclesiastical Polity of the New Testament unfolded, by Rev. Samuel Davidson, LL.D.; 1849, The Work of the Holy Spirit, by Rev. William Hendry Stowell, D.D.; 1850, The Sacraments (Part II, the Lord's Supper), by Rev. Robert Halley, D.D.; 1853, Psychology and Theology, by Rev. Richard Alliott, LL.D.; 1855, Ages of Christendom before the Reformation, by Rev. John Stoughton; 1858, Christian Faith, by Rev. John H. Godwin; 1860, The Divine Covenants, their Nature and Design, by Rev. John Kelly. The course has since been temporarily suspended.

## Congregational Methodist Church, The[[@Headword:Congregational Methodist Church, The]]

             was organized in Monroe County, Georgia, May 8, 1852, by the union of three local preachers and eight laymen, all members of the Methodist Episcopal Church, South. Their chief dissatisfaction was with the itinerant ministry and the episcopal polity. They were soon joined by others from the same region, and within a year about a dozen societies were formed in that state. A convention was held at Mount Zion, early in 1855, at which there were present delegates from Georgia, Alabama, and Mississippi, and a complete organization was effected by the ratification of a book of discipline, which had been early put forth by the leaders of the enterprise, and by the adoption of a formal constitution, as follows:

(1) Church Conferences. — Composed of all the local church members, which by a majority vote, elect church officers; namely: an elder or pastor, class-leader, deacon or steward, and clerk. This conference is held monthly; the elder or pastor presides, or, in his absence, a chairman pro  term is elected. Reception or dismissal of members is by majority vote of the members present.

(2) District Conferences. — Meet semi-annually, composed if delegates from the local churches, in the ratio of one delegate for every twenty members.

(3) State Conferences. — Composed of delegates from the district conferences, meet annually, electing their own officers. They review the acts of the district conferences, change or form new districts, determine all questions of doctrine or discipline, and supply destitute sections of states beyond the districts.

(4) General Conference. — Meeting quadrennially, and composed of delegates elected the state conferences. This makes general rules and regulations for the whole Church, subject to certain restrictions. The system of government is not purely Congregational. The itinerancy is not observed, and ministers and laymen have equal rights in all the conferences. In doctrine this body does not differ from other Methodists.

In 1872, an official organ, called The Congregational Methodist, was established at Opelika, Alabama, which has lately been edited by L.T. Jones. In 1888 many of the churches and ministers joined other congregational bodies. In 1893 there were 9 conferences, 214 societies, and 8765 members, chiefly in Alabama. There are also two conferences of colored members, presided over by the presidents of the white conferences, with 9 societies and 319 members. Besides these is a branch called "The New Congregational Methodists," organized in Ware County, Georgia, in 1881, and now having 24 societies and 1059 members, chiefly in Georgia.

Other Congregational Methodists, generally called Independents, exist in Maryland, Tennessee, and the District of Columbia, without any Conference connection, having 15 societies and 2569 members in 1893.

Sporadic secessions from Methodist bodies at various times have elsewhere assumed congregational forms, but have soon disbanded or joined other bodies.

## Congregationalists[[@Headword:Congregationalists]]

             a denomination of Christians (generally Calvinistic in theology) holding to:a system of church government which embraces these two fundamental principles, viz., (1) that every local congregation of believers, united for worship, sacraments, and discipline, is a complete church, and not to be subject in government to any ecclesiastical authority outside of itself; and (2) that all such local churches are in communion one with another, and bound to fulfill all the duties involved in such fellowship. The system is distinguished from Presbyterianism by the first, and from Independency by the second. It involves the equal right of all brethren to vote in all ecclesiastical affairs; and the parity of all ministers, the ministers being set apart by the churches, and not possessed of any power of government as ministers, but only of official power in the churches by which they may be  chosen pastors. In England they are often, but not quite accurately, styled Independents. Several denominations in the United States are congregational in practice, but bear other names than that of the denomination known distinctly as “The Congregational Churches of the United States.”

I. HISTORY. — Congregationalists claim that their system is only a substantial return to the order and practice of the apostolic churches, which had been corrupted by the tendencies that culminated in the papacy; and that traces of dissent from the episcopal power are found in every age (see Punchard's History of Congregationalism). The origin of modern Congregationalism is seen in the early stages of the reformation in England. From the beginning of the protest against Romanism, some of the main distinctive views after. wards developed into Congregationalism, especially the identity of “bishop” and “presbyter,” and the independent right of each congregation to choose its pastor and exercise discipline, found decided adherents. While Henry VIII, after throwing off the Romish supremacy, clung in the main to the Romish theology, and in part to the Romish polity and practices, the progress of thought continued in the opposite direction. When the reforms carried on by Edward VI were peremptorily stopped by Mary, dissenting congregations, in substance Congregational, came immediately, though privately, into existence in various places, as in London in 1555. Their existence is learned: almost entirely from the persecutions to which their members were subjected, and but few particulars in their history are preserved. Among the Congregational martyrs were Barrowe, Greenwood, and Penry, executed in 1593. Of the Congregational church formed in London in 1592, of which Francis Johnson was pastor, and John Greenwood teacher, fifty-six members were seized and imprisoned. Many of them eventually found their way to Amsterdam, where they reorganized under the same pastor. Robert Brown's publication, in 1582, of “A Book which showeth the Life and Manners of all true Christians,” etc., presents the earliest full development of the Independent side of Congregationalism.

While at first only Puritans, many became Separatists, in despair of securing complete reformation in the Church of England. About 1602 a church was organized at Gainesborough, in Lincolnshire, Rev. John Smyth pastor. In 1606 another was formed at Scrooby, Nottinghamshire, Richard Clyfton pastor, which met at the house of William Brewster. Of that church John Robinson was a member, and afterwards associate pastor. In 1606 Mr. Smyth and his  friends removed to Amsterdam. In 1607 Mr. Clyfton and many of his church, after great persecution, also escaped to Amsterdam, and in 1608 most of the remaining members of the Scrooby church followed. After about a year the church removed to Leyden. Owing to the disadvantages of residing in e country of different language and customs from their own, they resolved to emigrate to America, and a portion of the Leyden church, with elder William Brewster, after many trials landed at Plymouth, Massachusetts, Dec. 21, 1620 (N. S.), while Robinson, with a part of the church, remained at Leyden. In 1616 a Congregational church was established at Southwark, London, under the care of Henry Jacob, who had been confirmed in Congregational views by conference with John Robinson at Leyden. This church, organized after Mr. Jacob had conferred with leading Puritans, probably gathered together some of the scattered members of Mr. Johnson's church. Though sometimes called “the first Independent church in England,” there had been the secret congregations in the reign of Mary, and the churches of Gainesborough and Scrooby, and, it is said, one at Duckenfield, Cheshire Co. About 1624 Rev. John Lathrop became pastor of the Southwark church; he was, in 1632, imprisoned, with forty-one other of its members. In 1634 Mr. Lathrop, obtaining release, removed to America, with about thirty of his flock, and in that year organized the church in Scituate, Mass., where he continued until 1639, when the majority removed to West Barnstable, where that church is still existing.

1. American Congregationalists. — The Plymouth settlement was distinct in origin and government from that of Massachusetts Bay, the Pilgrim settlers being distinctively known as “the Pilgrims.” The persecutions under Laud led many Puritans to the resolution to emigrate. Endicott and his company began the colony at Salem in 1628, and in 1630 John Winthrop, their governor, with other emigrants, occupied Boston and the surrounding towns. Settlements were made at Hartford and Saybrook, in Connecticut, in 1635, and in 1638 Davenport and his associates founded the New Haven colony, while in 1633 a distinct company re-enforced the colonies on the Piscataqua River. The Plymouth church had come out fully organized; in the other settlements churches were immediately formed. None but the Plymouth people had come over as Separatists; the others declared that they did not separate from the Church of England, but only desired to remove its corruptions. But, gathered in a new land; away from all ecclesiastical establishments, and searching the Scriptures for their  ecclesiastical order, they all fell into the Congregational order. Their ministers had almost all been regularly ordained in the Church of England. and were highly educated men, as (e.g.) Cotton and Wilson, of Boston; Mather, of Dorchester; Hooker and Stone, of Hartford; Davenport and Hooke, of New Haven.

Congregationalism proper received substantially its form in the early history of New England. If traced to the writings of any one person, it would be to those of John Robinson, of Leyden; those of John Cotton and Thomas Hooker, in America, being next in importance. Robert Brown was never acknowledged as a leader, he being a strict Independent, and finally returning to the communion of the Church of England; but his writings undoubtedly aroused many minds to examine and reject the claims of episcopacy. The system cannot, however, be traced to any one man, but rather to the united sentiments ox the early emigrants, who agreed in carrying into practice the opinion that every church is, according to the Scriptures, confined to the limits of a single congregation, and must be democratic in government; while all churches are in fellowship with one another. Hence the term “the Congregational Church” is never used to denote the denomination, but “the Congregational churches.”

Church and State. — From the earliest settlement of New England there was a definite but peculiar relation between the churches and the state. It was neither that in which the State rules the Church, nor that in, which the Church rules the State, but rather a peculiar blending of the two. Townships were incorporated with a view to the ability to maintain a settled ministry, and to the convenience of the people in attending public worship. Provision was made by law for the support of pastors, and for all necessary expenses. The choice of a pastor belonged to the church. A peculiar feature of the connection was established in 1631, in Massachusetts Bay, and later (in substance) in the Connecticut colonies, and, by the authority of Massachusetts, in Maine and New Hampshire, that “no man shall be admitted to the freedom of the body politic but such as are members of some of the churches within the limits of the same.” This was in no respect a principle of Congregationalism, but grew out of the objects of the emigration from England. As the population increased the rule was modified, and by-and-by abandoned. Ministers, although their influence was great, had no voice as ministers in public affairs. The laws taxing all persons for the support of the ministry were first ameliorated by allowing persons to contribute to whatever church they might prefer; and  the whole system of compulsory taxation was abolished in Connecticut in 1816, and in Massachusetts in 1833.

General Synods. — The history of the denomination is rather the history of distinct churches than of an organized body. Yet the fellowship of the churches has always been maintained, and all “matters of common concernment” have been decided by the common consent of the whole body, and sometimes embodied in the pronounced opinions of general bodies convened for the special occasion. Denying the authority of any standing judicatory, Congregationalists recognize the necessity and desirableness of occasional synods for deliberation and advice on great public interests. Only four such general synods have been held. The first met in 1637, at Cambridge, Mass., to deliberate on the doctrinal speculations of John Wheelwright, Anne Hutchinson, and others. It consisted of “all the teaching elders through the country” and of “‘messengers from the churches;” Rev. Peter Bulkley, of Concord, Mass., and Rev. Thomas Hooker, of Hartford, Conn., were moderators. The second synod met at Cambridge in 1646, and dissolved in 1648. It declared its approval of the Westminster Assembly's Confession of Faith, and set forth an elaborate statement of Church polity, known as the “Cambridge Platform,” which has always — though latterly with modifications — been regarded as an important standard. The third synod, or “Convention,” met at Albany, N. Y., in 1852, composed, like the preceding, of pastor and delegate from each church. Its main business resulted in the formal dissolution of the “Plan of Union between Presbyterians and Congregationalists” agreed upon by the Presbyterian Church and the General Association of Connecticut in 1801.

The fourth synod, styled “National Council,” met in Boston, Mass., in 1865, composed of a minister and delegate from every group of ten churches; William A. Buckingham, governor of Connecticut, was its moderator. It was called to deliberate upon the exigencies of religious duty growing out of the circumstances of the country in its emerging from the war of 1861-65. Among its important acts were a Declaration of Faith and a revised Platform of Church Polity. Partial synods of importance have been held — of Massachusetts in 1662, which recommended the disastrous, and now long since abandoned” Half- way Covenant,” by which baptized persons might “own the covenant” of the Church, but without coming into full communion; — of Massachusetts in 1679-80, called the “Reforming Synod:” that synod readopted, with some alterations, the Confession agreed upon by the Congregational Synod  which met at the Savoy, in London, in 1658, which was itself that of the Westminster Confession, with slight alterations, the variations of the three documents being carefully shown in the Congregational Quarterly, Boston, 1866; — and the Synod of Connecticut, which met at Saybrook in 1708, and framed the “Saybrook Platform” of Discipline, which established the “consociation” system in that state. All of these synods disclaimed authority over the churches to impose either a platform of polity or a creed; they declared only what were the sentiments and usages of the churches in their understanding of the Scriptures.

Other Organizations. — In each state and territory where Congregationalists exist in sufficient numbers, there have been formed General Associations or Conferences, which are without any ecclesiastical authority, and not allowed to hear causes or give advice in any ecclesiastical affairs. All are now composed of both ministers and lay delegates, except the General Associations of Massachusetts and Connecticut, which are purely bodies of ministers; but that of Massachusetts voted unanimously in 1866 to unite with the Conference of the same state, and admit laymen. The General Conference of Maine, where the “Conference” (including laymen) system originated, was organized in 1826; New Hampshire, 1809; Vermont, 1796; Massachusetts, Association in 1803, Conference in 1860; Rhode Island, 1809; Connecticut, 1709; New York, 1814; Ohio, 1852; Indiana, 1858; Illinois, 1843; Michigan, 1852; Wisconsin, 1840; Minnesota, 1855; Iowa, 1840; Missouri, 1865; Nebraska, 1857; Kansas, 1855; Oregon, 1853; California, 1857; Canada, 1853; Nova Scotia and New Brunswick, 1847. These bodies all held annual meetings. In addition, a “Convention” of the Congregational ministers of Massachusetts has met annually since near the beginning of the 18th century of which Unitarians are a component part, which holds funds, mainly contributed before the division, for the relief of widows and orphans of ministers of either denomination. A “Triennial Convention of the Northwest” was formed in 1858, mainly to supervise the affairs of the Chicago Theological Seminary. Local Conferences of churches covering groups of (usually) from ten to thirty churches have been voluntarily formed, and embrace nearly all the churches: they generally meet semi-annually for religious conference, and are denied every power of jurisdiction. Nearly all the ministers are grouped in local associations of convenient size for purposes of mutual improvement, but with no ecclesiastical authority; but the churches look to them to examine  and recommend candidates for the ministry. These associations began in' the 17th century. “Ecclesiastical Councils” are occasional bodies, which will be noticed under “government.”

“Plan of Union” with Presbyterians. — Congregationalists and Presbyterians, holding the same doctrinal views, have always had more or less intimate relations. When Western New York and the territories beyond were becoming rapidly settled, a formal “Plan of Union” was adopted by the Presbyterian General Assembly and the General Association of Connecticut in 1801. To prevent division into small and weak churches, it was arranged that Congregationalists and Presbyterians in any locality could unite in one church, its character to be settled by the majority; and, if Congregational, the church could, while retaining power of internal government, hold a qualified relation to Presbyteries. The result was that large numbers of Congregationalists and of Congregational churches were finally absorbed in the Presbyterian Church, The Plan grew into disfavor, and was abrogated by the Congregational Convention of 1852. Many churches which still hold that abnormal relation are now dropped from the Congregational statistics.

Unitarianism. — Owing to various causes — particularly the “Half-way Covenant,” the connection of Church and State, and opposition to the great revivals of the middle of the 18th century — there grew up in some of the churches a dislike to the doctrines of the denomination, which developed itself into Unitarianism. The first church to become such, however, was the Episcopal church of King's Chapel, Boston. Sharp controversy ensued, which resulted in an entire separation. The division was going on from about 1810 to 1825 by the steady withdrawal of fellowship from the churches and ministers which had become Unitarian; The change of doctrine was chiefly confined to Massachusetts, and, in a great degree, to Boston and vicinity. In 1825 there were found to be 95 Unitarian churches (a part of which were new churches organized as such), and 310 Congregational; while in the other states the defection was hardly known. Many churches were deprived of their property by adverse majorities in parishes, and were forced to begin anew. The trials of the churches awakened a vigorous life in the denomination, which added 146 new churches in Massachusetts in the following 25 years, and increased the number of communicants from 37,987 in 1830 to 64,830 in 1850. The terms “Unitarian Congregational” and “Trinitarian Congregational” have been sometimes used in Massachusetts; but the latter title has never been  allowed by the denomination, while the Unitarian National Conference has refused to insert the term “Congregational” in its official name.

Benevolent and Missionary Operations. — In the earliest history of American Congregationalism efforts were directed to the conversion of the Indians, of which the work of John Eliot is the most noted. Later, when the country became settled westward, missionary societies, of which those of Connecticut were perhaps most important, sent ministers to the new settlements of New York Ohio, etc. In 1825 an American Home Missionary Society was suggested by Congregationalists, and was organized to embrace the several state societies and the Presbyterians. In Home Missions, the efforts of the denomination have been made through this channel, which has now really become Congregational by the withdrawal of the Presbyterians since 1860. Foreign Missions have been carried on through the American Board of Commissioners for Foreign Missions, which was formed by the General Association of Massachusetts in 1810, but through which the New School Presbyterian Church also does its mission work. An impetus was given to assisting Congregational churches in building meeting-houses by the Albany Convention, under whose recommendation a large amount was immediately raised. That work is successfully carried on by the American Congregational Union, which was organized at New York in 1853. The American Congregational Association has collected a fine and rapidly-increasing Congregational Library in Boston, and a large fund to be devoted to the erection of a Congregational House. Large amounts of money have been collected through cooperative societies for ministerial education, Sabbath-schools, tract and other religious publications, seamen, temperance, education at the West, etc. The denomination, from its polity, has no Church Boards. Its benevolent operations have been carried on through such channels as the churches preferred. The National Council, in 1865, recommended the American Board, the American Home Missionary Society, the American Missionary Association, the American Education Society, the Society for promoting Collegiate and Theological Education at the West, the American Bible Society, the American and Foreign Christian Union, the Congregational Board of Publication, the American Congregational Association, the Massachusetts Sabbath-school Society, and the objects of the American Tract Societies. While cooperation is still adhered to, there is an evident drift in the denomination towards separate methods of work,  due undoubtedly to an increasing conviction of the scripturalness, importance, and efficacy of the denominational polity.

Progress. — The denomination, while always predominant in New England, was retarded in its growth beyond the Hudson River partly by the “Plan of Union,” and partly by the advice of theological instructors to their pupils going westward to become Presbyterians. The result has been that the Congregational churches have given a large number of ministers to the Presbyterian Church, and furnished the material of many of its churches. Not a few of the early New York churches became Presbyterian, and Congregational associations were disbanded lest they should interfere with harmony. But the gradual increase of ministers who, removing to the West, refused to give up their ecclesiastical fellowship, and a growing conviction that the Congregational polity demanded its own preservation, has changed the current. The oldest church in Ohio was founded in 1796; in 1866 the number was 166. Commencing in Illinois about 1830, the churches numbered in 1866, 221. Commencing in Michigan about 1827, the number in 1866 was 150. The oldest in Minnesota dates from 1851; in 1866 there were 58. In Iowa, from the first in 1839, the number increased to 166 in 1866. In Missouri, from 2 in 1864, they increased to 41 in 1867. In Kansas, from I in 1854, to 33 in 1866. In California, from 10 in 1859 to 32 in 1866. In the Southern States the denomination had no foothold prior to the war of 18615; but beginnings have since been made in Delaware, Maryland, the District of Columbia, North and South' Carolina, Louisiana, and Tennessee; and Congregationalists have planted the first church, other than Mormon, in Utah.

2. In the British Islands. — The removal of Robinson and others to Leyden, and the large emigration of Puritans to America, left many others in England whose views coincided with theirs. The Southwark church, organized in 1616, continued. In the latter part of Mr. Lathrop's pastorate, the Baptists, hitherto mingled with the Paedo-Baptists, by the cheerful consent of those remaining, withdrew and organized the first Baptist church in England. Mr. Jacie succeeded Mr. Lathrop, and, with his congregation, suffered much persecution. Another church appears to have been organized in Southwark in 1621, which soon emigrated to Ireland to avoid the severities under which they suffered; but it returned to England, and chose Rev. John Canne as pastor, who, with others, was soon driven to Holland. In 1640, sixty-six of that congregation were imprisoned at once, who, on trial, boldly declared that they could acknowledge no other  head of the Church than Jesus Christ. From these roots grew the denomination which came to exercise potent influence in England. Its adherents increased, and might soon have had comparative quiet but for the opposition of the Presbyterians. In the Westminster Assembly were a few Congregationalists, who steadily upheld their views, such as Thomas Goodwin, Philip Nye, Jeremiah Burroughs, William Bridge, and Sidrach Simpson; but they were overpowered by a vast majority of Presbyterians. The five named issued, during the session, “An Apologetical Narration,” in which they asked for toleration, and set forth their distinctive views of polity. “We do here publicly profess,” said they, “we believe the truth to lie and consist in a middle way betwixt that which is falsely charged on us, Brownism, and that which is the contention of these times, the authoritative Presbyterial governmnent, in all the subordinations and proceedings of it.” During the Commonwealth they stood on an improved footing, Cromwell being an Independent, with many of the men who overthrew the tyranny of Charles I. Eminent Congregationalist ministers were appointed chaplains, or placed in leading positions in the universities, among whom were John Owen, Thomas Goodwin, Gale, Howe, Charnock, Bridge, Nye, Caryl, and Greenhill. While steadily increasing in the subsequent reigns, Congregationalists resolutely opposed all union of Church and State. The most important early public proceeding was the meeting of elders and messengers at the Savoy, in London, in 1659. They then issued “A Declaration of the Faith and Order owned and practiced in the Congregational churches in England.”

The declaration of faith, known as the “Savoy Confession,” was a modification of the Westminster Confession, changing doctrinal statements only slightly, but excluding everything Presbyterian in polity, and changing the Westminster theory of the relation of the Church and State so as to deny the authority of magistrates to interfere with ecclesiastical liberty. This Confession is the one which, slightly amended, was adopted by the American Synod of 1680, and reaffirmed by the American National Council in 1865. The “Toleration Act” of 1669 gave shelter to the Congregationalists, but — at that time they, as well as the Baptists, were few compared with the Presbyterians — the three leading denominations of Dissenters. The Congregationalists had increased considerably at the date of the accession of George I, in whose time that defection from orthodox doctrine appeared which so greatly involved the Presbyterians; from that the Independents were free, to which the labors of Watts and Doddridge were greatly conducive. In 1727, on the adoption of a rule by the Congregational ministers of the metropolis for  making up their list, there were found to be fifty ministers in that city. In 1734 a writer says that all the Independent ministers were Calvinists. In 1831 was formed the CONGREGATIONAL UNION OF ENGLAND AND WALES, “on a full recognition of their own distinctive principles, viz. the Scriptural right of every separate church to maintain perfect independence in the government and administration of its own particular affairs.” This Union meets annually. “Protesting against subscription to any human formularies as a term of communion,” the Union declares the “Principles of Religion” as held by their churches. The English and Welsh churches are associated in local unions or associations. The Congregationalists forming the CONGREGATIONAL UNION OF SCOTLAND trace their immediate origin to the enterprises of Robert and James Haldane (q.v.) in 1798 and subsequent years. Originally having no idea of forming churches, when God blessed their labors their converts instinctively drew towards each other. Places of worship were built in several of the largest towns, in which churches were formed. The Union was organized in 1812. The oldest Congregational churches in Ireland date respectively from 1760, 1787, 1793, and 1796. The churches are united in a Union. In the British colonies there are churches forming the following Unions, viz. Victoria, New South Wales, Queensland, South Australia, Tasmania, and Natal, besides those of Canada, and Nova Scotia, and New Brunswick, which are regularly reported with the statistics of the United States churches.

3. Continental Europe. — L' Union des Eglises Evangeliques de France, which was formed in August, 1849, shortly after the secession from the Eglise Reformee of the late Frederick Monod and those who acted with him, though not denominated Congregational, holds to the essential principle of that polity in this constitutional declaration: “Each church which enters the union preserves the liberty of determining for itself its own constitution, according to its conviction and necessities... Every church must be constituted on the principle of individual confession of faith, with a guarantee of discipline being exercised by the church itself.” It is a union of self-sustaining churches, and hence is small; but a large number of churches dependent on aid are in sympathy, and are represented at the biennial meetings. In SWITZERLAND the free churches of Vaud are united on a basis which, though Presbyterian in form, secures the independence of each. There are also independent churches in Neufchatel and Berne. These all, with the Free Church of Geneva, the independent churches of the north of France, compose the alliance of Free or  Independent Evangelical churches founded in 1860, admitting all churches free of state control which accept the simple Evangelical Confession of Faith adopted by the Alliance, practice a scriptural discipline, recognize the ministry as a divine institution, and engage in the propagation of the Gospel. In ITALY evangelical communities are being formed, since the establishment of the kingdom, upon independent principles, but no definite statements can be given at present regarding actual organization into churches.

4. Other Parts of the World. — Missionary churches exist in all parts of the missionary world, established by missionaries of mainly the London Missionary Society, the American Board of Commissioners of Foreign Missions, and the American Missionary Association.

II. DOCTRINES. —

1. In America. — The Congregational churches are “orthodox” in the general sense of Christendom, holding that the Scriptures are the only rule of faith and practice, and that no creeds may be imposed on any; yet it is the duty of the churches to set forth declarations of the understanding of the Scriptures in Confessions of Faith. Alleged erroneous opinions are to be tested, however, not by the Confessions of Faith, but by the Scriptures. They are, in their views of human nature, Augustinian in distinction from Pelagian, and, as regards the method of the divine government, Calvinistic in distinction from Arminian. While no power can impose a creed on the churches, and each Church adopts its own formulas, yet the principles of fellowship, in which a council of churches is called for the recognition of a new Church, secures a geneial agreement in doctrine. For a more general standard, the Westminster Confession was adopted by the synod of 1648; that of the Savoy (a slight modification) by the synod of 1680. The General Association of Massachusetts, comprising 600 ministers, declares the Westminster Catechism to be its standard of doctrine. The National Council of 1865 declared, nem. con., “our adherence to the faith and order of the apostolic and primitive churches held by our fathers, and substantially as embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or reaffirmed.” The study of theology has been pursued with great earnestness by Congregationalists, and, as a consequence, many shades of opinion are held, while as a body they stand within the lines indicated. Very many theological writers of great power have published systems or criticisms upon points in divinity, from which  has arisen a view of Calvinism often styled the “New England theology,” which has many adherents, and which doubtless affects the views of those who do not adopt it as a whole. Its origin is ascribed to the works of the first Jonathan Edwards, who, from his sympathy with the ‘great revival,” directed his powerful energies to such explanations of truth as should remove obstacles supposed to be found in the then understanding of Calvinism.

The views which he promulgated were subjected to the scrutiny of his son, Dr. Jonathan Edwards; and those of both were developed or modified by a school of writers, among whom may be named Hopkins, West, Smalley, Bellamy, Emmons, and Dwight, and, later, Taylor, of New Haven, and Park of Andover. While not all of these agree in all points, and while the later views are considered by many ministers and churches to be materially differ. ent from those of the elder Edwards, yet the Calvinism thus explained is wide-spread. The great problem of this “New England theology” has been to harmonize the sovereignty of God and the freedom of man, and from that center peculiarities in explaining other doctrines have proceeded. The result of these efforts has been a view of Calvinism of which the following may be called distinctive features. The doctrine of original sin is held as involving the hereditary corruption of men's nature, but not as involving the guilt of men before actual transgression. The doctrine of depravity is held as indicating a moral inability, or such an unwillingness and aversion as render it certain that man will not comply with God's demands without the regenerating grace of God, but not as involving a natural inability. Of the Will, the doctrine is held that it always chooses the greatest apparent good, but with a power of contrary choice. The doctrine of the regenerating grace of God is held as involving the certainty of its accomplishing its object, but not as irresistible. The doctrine of Decrees and Predestination is held in the sublapsarian sense, and not in the supralapsarian sense.

Of the Atonenment, the “governmental” theory is held. In regard to the Trinity, the Incarnation, the mode of the Divine existence, etc., the “New England theology” has no peculiarities differing from the general view of the Christian Church. This system is by no means held by all Congregationalists. Very many pastors and churches class themselves among the older Calvinistic schools, and all are held in general conformity with the early Confessions. The Congregationalists are Psaedo-Baptists; as to mode, while “sprinkling” or “affusion” is the general custom, adults are held entitled to choose the mode they conscientiously prefer. The doctrine of the Lord's Supper is variously held, although rarely debated; but only persons professing a evangelical churches are freely welcomed. The Declaration of Faith set forth by the National Council in 1865, adopted on Burial Hill, at Plymouth, Mass., declares (1) the doctrinal standards of the denomination, and (2) the principles of its recognition'of fellowship with all the evangelical bodies. It is as follows:

“Standing by the rock where the Pilgrims set foot upon these shores, upon the spot where they worshipped God, and among the graves of the early generations, we, elders and messengers of the Congregational churches of the United States in National Council assembled, like them acknowledging no rule of faith but the Word of God, do now declare our adherence to the faith and order of the apostolic and primitive churches held by our fathers, and:substantially as embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or reaffirmed. We declare that the experience of the nearly two and a half centuries which have elapsed since the memorable day when our sires founded here a Christian commonwealth, with all the development of new forms of error since their times, has only deepened our confidence in the faith and polity of those fathers. We bless God for the inheritance of these doctrines. We invoke the help of the Divine Redeemer, that, through the presence of the promised Comforter, he will enable us to transmit them in purity to our children.

“In the times that are before us as a nation, times at once of duty and of danger, we rest all our hope in the Gospel of the Son of God. It was the grand peculiarity of our Puritan fathers that they held this Gospel, not merely as the ground of their personal salvation, but as declaring the worth of man by the incarnation and sacrifice of the Son of God; and therefore applied its principles to elevate society, to regulate education, to civilize humanity, to purify law, to reform the Church and the State, and to assert and defend liberty; in short, to mould and redeem, by its all-transforming energy, everything that belongs to man in his individual and social relations.

“It was the faith of our fathers that gave us this free land in which we dwell. It is by this faith only that we can transmit to our children a free and happy, because a Christian commonwealth. system that it exalts that which is more above that which is less important, and by the simplicity of its organization facilitates, in communities where the population is limited, the union of all true believers in one Christian Church; and that the division of such communities into several weak and jealous societies, holding the same common faith, is a sin against the unity of the body of Christ, and at once the shame and scandal of Christendom.

“We rejoice that, through the influence of our free system of apostolic order, we can hold fellowship with all who acknowledge Christ, and act efficiently in the work of restoring unity to the divided Church, and of bringing back harmony and peace among all ‘who love our Lord Jesus Christ in sincerity.'

“Thus recognising the unity of the Church of Christ in all the world, and knowing that we are but one branch of Christ's people, while adhering to our peculiar faith and order, we extend to all believers the hand of Christian fellowship upon the basis of those great fundamental truths in which all Christians should agree. With them we confess our faith in God, the Father, the Son, and the Holy Ghost, the only living and true God; in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and king; and in the Holy Comforter, who is present in the Church to regenerate and sanctify the soul.

“With the whole Church, we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that believers in him are justified before God, receive the remission of sins, and through the presence and grace of the Holy Comforter are delivered from the power of sin, and perfected in holiness.

“We believe also in the organized and visible Church, in the ministry of the Word, in the sacraments of Baptism and the Lord's Supper, in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

“We receive these truths on the testimony of God, given through prophets and apostles, and in the life, the miracles, the death, the resurrection of his Son, our Divine' Redeemer — a testimony  preserved for the Church in the Scriptures of the Old and the New Testaments, which were composed by holy men as they were moved by the Holy Ghost.

“Affirming now our belief that those who thus hold ‘one faith, one Lord, one baptism,' together constitute the one catholic Church, the several households of which, though called by different names, are the one body of Christ, and that these members of his body are sacredly bound to keep ‘the unity of the spirit in the bonds of peace,' we declare that we will co-operate with all who hold these truths. With them we will carry the Gospel into every part of this land, and with them we will go into all the world, and ‘preach the Gospel to every creature.' May he to whom ‘all power is given in heaven and earth' fulfill the promise which is all our hope: ‘Lo, I am with you alway, even to the end of the world.' Amen.”

2. In Europe. — The doctrines of the English Congregationalists were set forth in 1659 in the Savoy Confession. As now stated, they are presented in the declaration of the Congregational Union, in articles of a Calvinistic type, but not presenting” a scholastic or critical confession of faith.” While able writers have vigorously maintained the great doctrines of the evangelical churches, speculations upon doctrine do not seem to have been carried on as extensively as in the American churches, and the peculiarities of the “New England theology” have not been prominently discussed.

III. GOVERNMENT. —

1. In America. — The whole administration of Congregationalism grows out of the two cardinal principles of (1) the completeness of the local church for its own government, and (2) the necessary fellowship of the churches. In all matters concerning the individual church alone, no other body is necessary to complete or sanction its action, and none has power to revise or overrule it. But in all matters concerning the churches in fellowship as a whole, those churches properly convened express their opinions and determine their course; and although their decision is of force only in such churches as adopt it, yet the moral weight of such decisions generally secure acquiescence. The two principles mentioned limit each other.

(1.) Of the local Church. — The church is composed only of persons supposed to be regenerated, united biy a covenant which recognizes duty  to God and to each other, meeting for worship, sacraments, and discipline. The government is strictly democratic, so far as giving the right of voting to all adult males, and with no power of veto in the pastor. By vote of the brotherhood members are admitted or dismissed, alleged offenders tried, and censures passed, and all officers elected. The permanent officers are pastor (or bishop) and deacons, with clerk and such committees as the Church finds desirable. The pastor is necessarily an ordained minister or elder, and, from his position, “bishop.” He is chosen by the Church, and may be dismissed by the Church; but the usual alliance of the Church with an incorporated civil society gives the pastor a legal relation to that society (by which he has also been chosen in concurrence with the Church) which the Church cannot touch. This alliance is a variation from pure Congregationalism, which some churches do not practice; but inasmuch as members of the Church usually compose the far larger part of the civil corporation, harm seldom ensues.

(2.) Of the Fellowship of the Churches. — All churches stand in a sisterly relation to each other, and are bound to fulfill its duties. This communion is manifested in mutual recognition; in admitting members of one church to the communion of another; in temporary interchange of ministers; in the dismissal and reception of members; in giving and receiving advice; in giving and receiving help; in consultation and cooperation in the edification of a particular church, or matters of general welfare; and in giving and receiving admonition. These principles limit the independence of the local church, and are embodied in the decisions of councils, which are the churches of a greater or less locality, represented each by pastor and delegate, and convened for special occasions. The limiting effect may be seen thus: believers in a given locality may organize a Church, but it is not recognized as in fellowship until a council of churches has examined the need of it, its material, and its doctrine, and approved of its recognition. A Church may settle a pastor, but he is not in fellowship with other: churches until those churches in council have considered and approved his doctrinal and religious fitness. A Church may excommunicate a member, and no power outside can replace him in that Church; but inasmuch as the effect of that excommunication is to cut him off from the communion of all churches, the other churches have a right (and under certain circumstances it is their duty) to examine the case, and if the Church appears to have erred, recommend his restoration; in default of which they determine that his fellowship with them ought to continue, and they advise any Church to  which he may apply to receive him. A Church may become erroneous in doctrine, or scandalous by its conduct, and no power can reverse its actions; but inasmuch as the scandalous conduct injures all the churches, they have a right to remonstrate and admonish, and, if that fails, withdraw fellowship from the offending Church. The general principle, therefore, is, that while no external power can interfere with any act of a Church whose result is confined to itself, yet if that act, in its effect and influence, goes beyond and affects the body of churches, those churches have full right to consider such external effect and influence. The practical result of the working of these principles has been to secure both the rights of local churches, and the harmony, stability in doctrine, and united action of the denomination.

(3.) Of the Ministry. — “The ministry,” says the National Council of 1865, “includes all men called to that work, and orderly set apart by ordination. When ordination of a pastor is to be performed, the church in which he is to bear office invite a council to examine as to faith, grace, and ability, that, if he be approved, they may extend the hand of fellowship. If the ordination be in view of any other sphere of labor, the request for a council ought to come from the church of which he is a member. A pastor dismissed does not cease to be a minister, but he cannot exercise any official act over a church until orderly replaced in office, except when particularly invited by a church.” Congregationalists acknowledge but one grade of ministers; regarding the apostolic office as extraordinary, and to have ended with the death of those mentioned in the Scriptures. In the early history of American Congregationalism no ministry was recognized except that of a pastorate. But when it became necessary to preach the Gospel where there w re no churches, as in missionary work, “evangelists” were ordained, but with no distinction in permanent character or authority from other ministers. A further modification of the original view has taken place.

Until “now, all the Congregational churches,” says Dr. Leonard Bacon, “acknowledge the difference between a minister of the Gospel and a pastor of a church. The former has no official power in any church or over any Christian. He is only a man set apart to preach the Gospel where God in his providence may call him.” In the ordination of a pastor a distinction is now generally recognized between (1) the act of setting him apart as a minister of the Gospel, and (2) the act of his installation as pastor of the particular church. Ordinations without pastoral charge are now frequent, but never except in view of some particular sphere of labor.  Synods and Councils. — There are no standing bodies to hear appeals, give evidence, or declare the opinions of the denomination. But bodies to hear, determine, and advise are held to be involved in the fellowship of the churches, and are always called when the occasion is seen to demand them. They are more or less extensive, according to the number of churches affected by any matter to be considered. In all cases they are meetings of the churches, represented, however, by pastor and delegate. Only four general synods, as stated above, have been held in the United States. Matters affecting only a limited territory cause the convening of a limited council, as in Connecticut in 1709; while matters of merely local interest are the occasion of local councils, or those made up of a few contiguous churches, such as for the ordination of a pastor or the hearing of a case of alleged grievance. All are convened on the motion of a Church or churches, but no Church is obliged to participate. The proposal of the National Council of 1865 was first made in a local association; was recommended by the “Convention of the North-west;” was submitted to in the state bodies, and approved by all save one, which afterwards, however, was represented; and was called, in behalf of the various churches represented in the state bodies, by a joint committee composed from each body assenting. Local councils are frequent, being called to advise upon the recognition of new churches, the ordination or dismissal of pastors, the complaint of alleged grievance, and for advice to any Church desiring it. In calling a council, a Church must always be a party; the only apparent exception being that wherein, on complaint of injury to a member, the Church ought to be a party by assenting to his request for a council, but unreasonably refuses. In the latter case the member may call one himself, with a statement of the grounds and of the unreasonable refusal of the Church, in which case the council is known as ex parte, but is entitled to all the respect of a mutual one. If the Church and member (or, in similar circumstances, the Church and pastor, if there be differences between them) unite in the call, it is a mutual council.

A council is composed of those churches invited, a list of which is given to every Church called, and cannot add to or diminish the number. It can act only on the matters presented in the document calling it, which is known as the “letters- missive.” When it has examined the case, it puts its opinion in a “result,” which is communicated to all parties, and then dissolves. Refusal to adopt the result does not prejudice the standing of a Church; if the refusal is a grave offense, and such as should affect fellowship with that Church, as in cases of doctrinal error, then new proceedings would be necessary for  admonishing the offending Church. But the adoption of the results of council by one party in difference is held to justify that party, and in legal matters, such as relate to the contract of a pastor and parish, will be sustained by courts. The legal decisions on ecclesiastical matters have been numerous in Massachusetts. But the courts merely declare what the usages of Congregationalism are in reference to any contract in dispute, and they refuse to go behind the declaration of facts made by a council properly convened and properly conducted. The system of occasional councils is varied from only in Connecticut, where most of the churches are united in local consociations, in which system all matters which could elsewhere be referred to a special council, originated for the purpose, are referred to a fixed and recorded list of churches united in the consociation, which have bound themselves to constitute a mutual council whenever needed. Any Church may withdraw from a consociation without affecting its standing.

Customs and Usages. — Persons desiring approbation to preach apply, for convenience and fitness, to local associations of ministers, who receive his credentials of Church membership and of theological study, examine him as to his religious experience, his doctrinal views, his knowledge of scriptural learning, and his general fitness. Their approval, given in a certificate, merely commends him to the churches as a candidate for the ministry. In ordinations or installations of pastors, a council of churches makes similar examinations. Ordinations are accompanied by a sermon, an ordaining prayer (in connection with the “laying on of hands” by ordained ministers), charge to the pastor, the hand of fellowship, and an address to the Church. In the celebration of the Lord's Supper there is no prescribed liturgy. Persons applying for membership in the Church on profession of faith are examined by the Church or a committee, publicly propounded for a reasonable time prior to the vote on reception, are voted for or against by the whole brotherhood, and are received in public on adoption of the Church covenant, and (generally) assent to the doctrinal confession of the Church. Persons are dismissed from one Church to another, on their application, by vote of the Church dismissing, which takes effect on the reception of the person by the Church to which he is dismissed, which also votes on his reception Public worship is conducted in the form any Church prefers, although there is a very general similarity; but a few churches use a more or less extended liturgy, which is entirely within the control of every Church. In cases of the discipline of alleged offenders, the rules given in the 18th chapter of Matthew are required to be followed. If the first and  second steps have been properly taken the alleged offender is summoned by the Church to appear at a time reasonably distant, and is entitled to a copy of all charges, and an unprejudiced and fair hearing: all the brotherhood vote upon the case. Church censures are of two kinds, admonition (which is often accompanied by suspension from Church privileges) and excommunication. If a member claims to have been unjustly suspended or excommunicated, his remedy is in asking the Church for a mutual council to consider and advise in the matter, and, in case of unreasonable refusal, to call a council himself, with the effect already described under Councils.

2. In Great Britain. — The general principles of Congregationalism are held in England precisely as in the United States. In the doctrine of the ministry, Church completeness, fellowship, and discipline, there is no particular variation; but in administration the Congregationalists of the British Islands make far less use of synods and councils. The above explanations, therefore, are in great degree inapplicable to that country, so far as they relate to such bodies. At this time (1867) the subject is attracting attention and causing discussion. There are, however, associations or unions of churches similar to those in the United States, as well as associations of ministers The English Congregationalists have also organized benevolent religious societies, either alone or with others, on the voluntary principle, for missions, religious publications, church building, education, etc. Among the Congregational societies are the Home Missionary Society, the Colonial Missionary Society, the Irish Evangelical Society, the Congregational Board of Education, etc. Foreign missions are carried on by means of the London Missionary Society, established in 1795, which is undenominational. The British and Foreign Bible Society, the Religious Tract Society, and others, receive the cooperation of the Congregationalists.

IV. STATISTICS. — The statistics of the American churches are given annually in the Congregational Year-book (Boston, Mass.), as well as those of the British Islands and Colonies. As published in 1890 (collected in 1889), they are as follows, to which, for the American churches, the figures collected in 1857 (the first completely to be relied upon) are prefixed for comparison

AMERICAN.

1858 (for 1857).                1890 (for 1889).

Churches.................. 2,479        3,765

Members .................. 232,549 491,985

Numbers in Sabbath-schools. 128,772   597,351

Ministers .................. 2,414       4,640

Of the above, the churches in the United States, in 1889, were 4569; members, 475,608; numbers in Sabbath-schools, 580,672; ministers, 3300. These figures do not include over 200 churches, independent, or still connected with presbyteries on the “Plan of Union.” Charitable contributions in 1888-9, excluding all cost of churches or repairs, or support of the ministry, or of endowment of schools, colleges, or theological seminaries, amounting to $2,205,563.

Great Britain and Colonies.

County Associations, or Unions                Churches            Ministers

England.......... 36            3413      2010

Wales..........      15           1006      700

Scotland......... 8              101         103

Ireland.......... 1 29           28

Colonies........ 8                435         217

Channel Islands ... —     —           5

Foreign lands..... —        207         204

Total ....... 68 5191           3267

Other Parts of the World. — The number of Congregational churches established by missionaries is very considerable, but has never been reported. The number of ministers is included in the English and American reports.

Summary. — Including the churches on the European Continent, and also the missionary churches, and likewise the requisite number for Canada, Nova Scotia, and New Brunswick, which are included in both the English and American reports, there are found in recognized and formal fellowship: Total churches, 9398; ministers, 6141; communicants (estimating the  whole from the proportion of members to churches in the United States), about 1,000,000.

INSTITUTIONS OF LEARNING. — United States. — A large number of academies are controlled by Congregationalists, but no record has ever been made. Of colleges, though none are conducted on any exclusive principle, or require any denominational test, the Congregationalists control Bowdoin, Dartmouth, Vermont University, Middlebury, Williams, Amherst, Yale, and partially a number in the Western States, which they have helped liberally to endow. Theological schools in 1887, with the number of professors, lecturers, etc., and students, were as follows (one in San Francisco, California, was also chartered in 1866; and has 3 professors and 14 students):

Professors. Lecturers, etc. Students,

Bangor, Me ..........         5             —           35

Andover, Mass ......       10           2             61

Yale, Conn...........           9             5             95

Hartford, Conn .......      8             5             42

Oberlin, Ohio ........        6             5             50

Chicago, Ill.........              6             6             112

Colleges in the British Islands and Colonies.

British Islands ....... 15

Victoria .......... (illegible)

British North America. 1

Sydney,.. ....... (illegible) T

Theological Colleges in the British Islands and Colonies. Schools. Students.

England ........................              11           346

Wales....................        2             81

Scotland....... ................              1             16

Colonies .... ..........         3             2

Private Seminaries in England...4             (?)

PERIODICALS. — United States. — No periodical call properly be called an organ of the denomination, inlasmuch as none are controlled by either the churches or any body representing the churches. But the following are published in their interests: Quarterlies — Bibliotheca Sacra, Oberlin, O.; New-Englander, New Haven, Conn.; Congregational Quart., Boston,  Mass.; Congregational Review, Boston, Mass. Religious (weekly) newspapers: Congregationalist and Boston Recorder, Boston, Mass.; Christian Mirror, Portland, Maine; Vermont Chronicle, Windsor, Vt.; Religious Herald, Hartford, Conn.; Advance, Chicago, Ill.; Pacific, San Francisco, Cal. The Welsh Congregational churches in the United States have their own publications. Many other periodicals — missionary, tract, Sabbath. school, etc. — are mainly or wholly conducted by Congregationalists, but without distinctive denominational character.

England. — Year-book, etc. (annual). Quarterlies — Journal of Sacred Literature; British Quarterly Review. Eighteen monthlies. Newspapers — Nonconformist, English Independent, Christian World, and The Independent.

Scotland. — Congregational Magazine (monthly).

Ireland. — Congregational Magazine (monthly).

Wales. — Dyddiadur Annzibeynuyr (annual); Beirniad (quarterly), and five other periodicals.

Canada. — Independent, Toronto (monthly); Montreal Witness (weekly).

V. LITERATURE. — The American Congregation: 1 churches have required from the beginning ministers of liberal education and extensive learning. From this culture large contributions have resulted to general as well as denominational and religious literature. Of the very many authors in each department of the fatter, the following may be mentioned as the most prominent:

In Church Polity, in the 17th century, John Cotton, John Norton, Thomas Hooker, Richard Mather, John Davenport, Increase Mather (Pres. Harvard College). In the 18th century, Cotton Mather, Samuel Mather John Wise, Ezra Stiles (Pres. Yale College). In the present century, John Mitchell, Thomas C. Upham, Nathanael Emmons, Leonard Bacon, Preston Cummings, George Punchard, Henry M. Dexter. The work on “Congregationalism” by the last named, which is the latest American work, is also the fullest and most exhaustive, and is generally received by the churches as a safe and comprehensive guide.

In Denominational History, in the 17th century, Gov. John Winthrop, Nathaniel Morton, William Hubbard. In the 18th century, Cotton Mather,  Thomas Prince, Jeremy Belknap. In the present century, Leonard Bacon, Bela B. Edwards, George Punchard. The History of Congregationalism by the latter, though not yet completed, is a work of thorough research and peculiar value.

In Theology, in the 17th century, Cotton, Norton, the Mathers, Thomas Shepard. In the 18th century, Samuel Willard (Body of Divinity), Jonathan Edwards, Jonathan Edwards the younger, Joseph Bellamy, Samuel Hopkins, Stephen West. In the present century, John Smalley, Nathaniel Emmons, Asa Burton, Jesse Appleton (Pres. Bowdoin College), Leonard Woods, Enoch Pond, Timothy Dwight (Pres. Yale College), Edward D. Griffin (Pres. Williams College), Nathaniel W. Taylor, Bennett Tyler, Lyman Beecher, Edward Baecher, Charles G. Finney (Pres. Oberlin College), Asa Mahan (Pres. Oberlin College), Mark Hopkins (Pres. Williams College), Edwards A. Park, Horace Bushnell, George P. Fisher.

In Biblical Literature, Moses Stuart. The missionaries of the American Board have made vary extensive contributions in the languages of the world, as well as to general science; among these, Myron Winslow is specially prominent.

In various relative Studies and in Religious Works, Edw. Hitchcock (Pres. Amherst College), Jas. Marsh, Joseph P. Thompson, Richard S. Storrs, Jr., Austin Phelps, Henry Ward Beecher, Augustus C. Thompson, Nathan W. Fiske, Nehemiah Adams, Ray Palmer (hymns and other religious poems), Lowell Mason (in sacred music), Hubbard Winslow, Joseph Haven, Rufus Anderson (sec. A. B. C. F. M.), Noah Porter, Jr., John Lord, Samuel C. Bartlett, Leonard Bacon, Thomas C. Upham, Leonard Woods, Jr., James B. Walker.

In England, after John Robinson, Whose writings in Leyden began strictly Congregational literature, are found the names of Milton, Goodwin, Nye, John Owen, Charnock, Watts, Doddridge, and, later, Wardlaw, Davidson, Newman Hall, Robert Vaughan, John Angell James. Hanbury's Memorials is a work of great historical value.

VI. AUTHORITIES. — As Congregationalists admit no obligatory standards of human devising, there are properly no authorities for government or doctrine; but their principles are stated in Declarations, in which they are agreed, and which carry great moral force. The principal on doctrine are the Westminster Confession, as revised by the Savoy Synod in 1659, and  again by the Boston Synod of 1680; the “Principles of Religion” of the Congregational Union of England and Wales; and the “Declaration of Faith” set forth by the American National Council in 1865. Of ecclesiastical polity, the principal are the Savoy “Order of the Churches” in 1659; the “Cambridge Platform” in 1648; the “Saybrook Platform” in 1708; the “Principles of Church Order and Discipline” of the “Congregational Union of England;” and the “Platform of Church Polity” of the National Council in 1865. The works of many writers are also considered of great value, as showing what Congregational principles and usages are. The volumes of the Congregational Quarterly (Boston) also contain careful discussions on the several points of polity as well as history, and furnish full statistics. The English Year-book furnishes such statistics as are collected in Great Britain.

## Congregationists, or Apostolical Congregation[[@Headword:Congregationists, or Apostolical Congregation]]

             a designation of the Ultramontane party in France, which, under the reign of Napoleon I, resumed the direction of primary instruction, and established religious associations. After the restoration of the Bourbons, the power of the Congregationists increased rapidly, and they made extraordinary efforts to bring back the Church of France under the dominion of Rome. They usurped the control of public instruction, established colleges and seminaries, connected themselves with the Jesuits, and even gained the control of the police of Paris. Their leaders held the highest stations at court. The material means of the Congregation were to a large extent furnished by the laboring classes (in 1826 there were 500,000 persons contributing each one cent a week). The celebrated Lamennais belonged to this party. At last their usurpation of power gave rise to the formation of a counterparty, which gradually gained strength and influence. In 1826 count Montlosier proved the existence of the Congregation to be illegal. A large number of bishops appealed to the king against the abuse of the Gallican liberties. The Congregation endeavored to excite the fanaticism of the people by sermons and tracts, but in 1827 the Higher Chamber resolved to interfere actively in putting down all Jesuitic associations, and in 1828 the control of the primary schools was given to the minister of Public Instruction. It was then decided that every teacher should declare in writing that he was not a member of any forbidden religious association, or be suspended. A large number of Congregationists left France in consequence, but their influence, which made itself felt even  after their departure, was not entirely lost until the Revolution of 1830. Pierer, Universal Lexikon, 4:358.

## Congruity[[@Headword:Congruity]]

             SEE CONDIGNITY.

## Congus[[@Headword:Congus]]

             (Lat. Congussius), bishop and scribe of Armagh, succeeded Suibhne A.D. 730, and held the see for twenty years (Ware, Irish Bishops, page 4; O'Donovae, Four Masters, 1:331, 352 n, 353).

## Coniac[[@Headword:Coniac]]

             a French Benedictine of the society of St. Maur, was born at Rennes in 1731, and died in Paris in 1802. He commenced the Collection des Conciles de France (completed by Labat, Paris, 1785), and published, in connection with J.P. Deforis, the Collection des OEuvres de Bosslet (Paris, 1772-1790). See Hoefer, Nouv. Biog. Generale, s.v.

## Coniah[[@Headword:Coniah]]

             (Heb. in the prolonged form Konya'hu, כָּנְיָהוּ, a contracted form of Jeconiah; Sept. Ι᾿εχονίας), another mode of writing (Jer 22:24; Jer 22:28; Jer 37:1) the name of king JEHOIACHIN SEE JEHOIACHIN (q.v.).

## Conibear, William[[@Headword:Conibear, William]]

             a minister of the Bible Christians, was born at Hiscott, Devonshire, England, in August 1799. He was converted in 1818, and in 1825 entered the ministry, and was appointed to the Chatham circuit. For twenty-nine years he labored on circuits and stations, making full proof of his ministry. In 1854, becoming very deaf, he took a superannuated relation. He died at Ilfracombe, September 30, 1873. See Minutes of the Conference, 1874.

## Coninanus[[@Headword:Coninanus]]

             an early Irish saint, who died December 9, A.D. 710, is said to have been abbot of Hy, and preceptor to king Ferquhard's sons (Reeves, Adamnan. pages 378, 404).

## Coninck, Gilles De[[@Headword:Coninck, Gilles De]]

             a Flemish theologian, was born at Bailleul in 1571. He was a disciple of Lessins, entered the society of the Jesuits, and taught scholasticism for several years at Louvain, where he died in June, 1633. His principal works are, In Universam Doctrinam D. Thomae (Antwerp, 1616, 1619; Rouen, 1630): — De Mortalitate, Natura et Ejectibus Actum Supernaturalium; et de Fide, Spe, Charitate (Antwerp, 1623): — De Deo Trino et Incarnato (ibid. 1645). See Hoefer, Nouv. Biog. Generale, s.v.

## Coningham, John[[@Headword:Coningham, John]]

             an English Presbyterian minister, was born about 1670; educated at Edinburgh University, where he took his degree, and settled first at  Penrith, Cumberland. In 1700 he removed to Manchester, to assist John Chorlton with his large congregation, and to train students for the ministry. He had much success till prosecuted for keeping a dissenting academy. In 1712 he became pastor at Haberdashers' Hall, London, and was both popular and useful till his premature death, September 1, 1716. See Wilson, Dissenting Churches, 3:133-136.

## Conington, John[[@Headword:Conington, John]]

             an English theologian of the 14th century, early took the Franciscan habit, and: became general of the order. He defended the papacy against William of Occam. He died at Cambridge in 1330, leaving Sermones Solemnes in Quadagesimam Gregorii: — De Magistro Sententiarum: — De Christo Domino, etc. See Hoefer. Nouv. Biog. Generale, s.v.

## Conisalus[[@Headword:Conisalus]]

             (cloud. of dust), in Greek mythology, was a daemon attendant on Priapus (q.v.).

## Conists[[@Headword:Conists]]

             SEE CONONITES.

## Conjuration[[@Headword:Conjuration]]

             the form of words or ceremony by which daemons are supposed to be expelled in the Church of Rome. SEE EXORCISM.

## Conklin, Benjamin[[@Headword:Conklin, Benjamin]]

             a Congregational minister, was settled November 23, 1763, over a Church in Leicester, Massachusetts. He resigned June 30, 1794, and died January 30, 1798. Mr. Conklin was a laborious minister. He was pleasing and interesting, without being brilliant; useful and instructive, without being great. See Alexander, Princeton College in the 18th Century.

## Conklin, Robert Harvey[[@Headword:Conklin, Robert Harvey]]

             a Congregational minister, was born at Claverack, N.Y., April 22, 1808. He was converted at Camden, studied with Reverend Henry Smith of that place, and Reverend Sylvester Eaton, was ordained in 1831 as an evangelist, and labored in that capacity in New York, Springfield, Massachusetts, Providence, R.I., and Ashtabula, Ohio. He died at Cleveland, December 15, 1865. As a preacher, Mr. Conklin was argumentative and earnest, personally amiable and kind, and on all the moral questions of the day his position was that of a radical reformer. See Cong. Quarterly, 1866, page 300.

## Conla[[@Headword:Conla]]

             SEE CONNLA.

## Conlaedh[[@Headword:Conlaedh]]

             (Condlaedh, Con-laidh, or Conlian), an Irish saint, is commemorated May 3. When St. Brigida founded her monastery at Kildare, she chose the learned and pious Conlaedh to be her bishop, but in submission to the monastic authority. He was also St. Brigida's chief artist, artificer, or brazier, for the working in all kinds of metals, and making chalices, patens, bells, shrines, etc. He was devoured by wild dogs or wolves as he was on his way to Rome, A.D. 520 (Todd and Reeves, Mart. Doneg. page 119; Lanigan, Eccl. Hist. of Ireland, 1:409, 450; Forbes, Kal. of Scot. Saints, page 311; Todd, St. Patrick, pages 19-27.

## Conley, Andrew[[@Headword:Conley, Andrew]]

             a minister in the Methodist Episcopal Church South, was born in Williamson County, Tennessee, in 1818. He was converted in early life, and in 1845 was admitted into the Tennessee Conference. He located in the fourth year of his ministry. In 1870 he removed to Arkansas, served as supply, and in 1872 entered the White River Conference, wherein he labored until his death, April 19, 1875. See Minutes of Annual Conferences of the M.E. Church South, 1875, page 250.

## Conlin, Albert Johann[[@Headword:Conlin, Albert Johann]]

             a German writer, was pastor of Monning, in Bavaria, at the close of the 17th century. He left a voluminous work on religion. and morality, in. German (Augsburg, 1708). See Hoefer, Nouv. Biog. Generale, s.v.

## Conmach[[@Headword:Conmach]]

             SEE CONNMACH; SEE CONNACHTACH.

## Conn, Hugh[[@Headword:Conn, Hugh]]

             a Presbyterian minister, was born at Macgilligan, Ireland, in 1685. He studied at the school in Fanlghanvale, and afterwards at the University of Glasgow. A Presbyterian congregation having, through London merchants, who carried on a trade with the Patapsco river, Maryland, secured him as their minister, he was accordingly sent over, ordained, and installed  October 1715. After two years' service he obtained leave from the presbytery to resign his pastoral charge, on account of his want of success and the paucity of his flock. He received a call from Pomonkey, in the New Castle Presbytery, which he accepted, and was installed. He died almost instantly, June 28, 1752, while preaching at the funeral of a person who had died suddenly. (W.P.S.)

## Conna[[@Headword:Conna]]

             (Conda or Dachonna), an early Irish saint, abbot of Daire-Dachonna, in Ulster, is commemorated April 12. Owing to there being so many saints of this name, it is impossible to keep the lines of identification clear (Mart. Doneg. pages 71, 127).

## Connachtach[[@Headword:Connachtach]]

             (or Conmach), an early Irish saint, is commemorated May 10. He was the eighteenth abbot of Hy or Iona, and presided A.D. 801-2. In the Annals he is called "choice scribe" (Reeves, Adamnan, page 388; Lanligan, Eccl. Hist, of Ireland, 3:252).

## Connell[[@Headword:Connell]]

             SEE CONALL.

## Connell, David[[@Headword:Connell, David]]

             a Scotch clergyman, son of Matthew, took his degree at Glasgow University in 1727; was licensed to preach in 1736, became assistant to his father at Kilbride, and in January 1744, minister at Blantyre. He died June 15, 1790, aged eighty-three years. See Fasti Eccles. Scoticanae, 2:290, 291.

## Connell, James[[@Headword:Connell, James]]

             a Scotch clergyman, was licensed to preach in 1746; called to the living at Sorn in 1752, and ordained. He died July 14, 1789, aged sixty-seven years. He was eminent for his exemplary discharge of the pastoral, domestic, and social duties. See Fasti Eccles. Scoticanae, 2:140.

## Connell, John Martin[[@Headword:Connell, John Martin]]

             a Presbyterian minister, was born in Philadelphia, Pennsylvania, October 22, 1819. He graduated at the University of Pennsylvania in 1838; was licensed by the Presbytery of New Castle, April 14, 1842; was stated supply in Delaware County; at Bladensburg and New Windsor, Maryland; at Wilmington, Delaware, and was killed at Burlington, N.J., August 29, 1855. See Gen. Cat. of Princeton Theol. Sem. 1881, page 122.

## Connell, Matthew[[@Headword:Connell, Matthew]]

             a Scotch clergyman, studied theology at Glasgow University; was licensed to preach in 1702; called to the living at Blantyre in 1703; ordained in 1704; transferred to Kilbride in 1720, and died October 1, 1743, aged sixty-five years. He was very useful among his people. See Fasti Eccles. Scoticanae, 2:140, 290.

## Connell, Zechariah[[@Headword:Connell, Zechariah]]

             a Methodist Episcopal minister, was born in Connellsville, Fayette County, Pa., September 11, 1794. In 1801 his father removed to the West, and settled in Adams County, Ohio. His early education was such as could be obtained in the West at that day, which he diligently improved. He was a faithful student and became a wise man. He entered the itinerant ministry in 1818, and filled various stations, as minister and presiding elder, with uniform fidelity and success, up to the year of his-death. Methodism in Ohio is largely indebted to him, not only for its extent, but for its character. By his zeal as a preacher, and his skill as an administrator, he gained and kept the confidence of the Church during his long career of service. He was five times elected to the General Conference. He died December 13, 1863. — Minutes of Conferences, 1864, p. 143.

## Connelly, Henry[[@Headword:Connelly, Henry]]

             a Presbyterian minister, was born at Greensburg, Pennsylvania, November 5, 1798. He graduated at Washington College in 1824; was a student in the Associate Reformed Seminary, Allegheny, and part of a year (1830) in Princeton Theological Seminary. He was ordained an evangelist by the Associate Reformed Presbytery of New York, September 21, 1832; became pastor at Bloomingburgh, N.Y., in 1833; principal of the academy, Newburgh, in 1848; agent of the New York Cololization Society; principal of an academy at Goshen in 1867, and died at Newburgh, August 5, 1868. See Gen. Cat. of Princeton Theol. Sem. 1881, page 75.

## Connelly, William[[@Headword:Connelly, William]]

             a Methodist Episcopal minister, was born in Talbot County, Maryland, in 1793 or 1794. He labored some time as exhorter and local preacher, and in 1829 entered the Philadelphia Conference, in which he continued diligent until his death, August 8, 1844. As a minister, Mr. Connelly was plain, practical, and powerful; as a friend, warm and generous; a buoyant, happy companion, an exemplary citizen. See Minutes of Annual Conferences, 1845, page 596.

## Conner, Aaron[[@Headword:Conner, Aaron]]

             a Methodist Episcopal minister, was born in Peru, May 22, 1822. He removed to Akron, Ohio, with his parents, at the age of seven; was converted at sixteen; went to Southl Bend, Ind., in 1853, where shortly afterwards he was licensed to preach, and in 1860 was admitted into the North-west Indiana Conference. In 1872 he became superannuated, removed to California, spent five years as agent of the California Bible Society, and died September 28, 1878. See Minutes of Annual Conferences, 1879, page 23.

## Conner, Champ C., D.D[[@Headword:Conner, Champ C., D.D]]

             a Baptist minister, was born in Culpepper County, Virginia, March 13, 1811. He united with the Church September 14, 1828, and soon after began to preach; moved to West Tennessee in 1835, and was one of the pioneer Baptist preachers in that section of the state. For a term of years he was president of the Baptist Female College at Hernando, Miss. He died at Indian Mound, Lauderdale County, Tennessee, February 14, 1875, being at the time pastor of four churches. He was a strict Baptist in faith and practice, yet, while he was bold and fearless in the advocacy of the doctrines he held, he was always courteous and respectful to those who differed from him. See Cathcart, Baptist Encyclop. page 269. (J.C.S.)

## Conner, Charles W[[@Headword:Conner, Charles W]]

             a Methodist Episcopal minister, was born in Franklin County, Ohio, October 6, 1839. He was converted when a boy; served three years in the Union army; spent two years in study at Abingdon College, and in 1868 entered the Illinois Conference. Having taken a superannuated relation, he removed to Louisiana, Missouri, in 1873, engaged in business, and thus continued until his decease, January 27, 1876. As a preacher, Mr. Conner was always interesting and earnest, and, as a citizen, he had a large place in the hearts of the people. See Minutes of Annual Conferences, 1876, page 144.

## Conner, George J[[@Headword:Conner, George J]]

             a Methodist Episcopal minister, was born at Frederick, Maryland, April 9, 1829. He was converted at the age of fourteen, and was soon instrumental in leading his Roman Catholic father and Lutheran mother and his sisters to  Christ. He graduated at Dickinson College, led a class of students while there, and acted as Sunday-school superintendent; studied medicine also, receiving the degree of M.D., as well as a diploma from the Dental College of Baltimore; and, after serving as principal of the Cassville Seminary eighteen months, became a member of the East Baltimore Conference. In 1859 he joined the Virginia Conference of the Church South, and at the beginning of the Rebellion removed to Parkersburgh, West Virginia, where he opened a successful seminary for young ladies. Subsequently he re- entered the ministry of the Church South, and in Ashland, Ky., conducted an academy for some time. In 1871 he was admitted into the Cincinnati Conference of the Northern Church. Disease obliged him to retire from regular work in 1872, and he died April 1, 1873. Mr. Conner was a methodical sermonizer; possessed a pleasant, well-trained voice; was a cultured man, a devoted friend, and naturally retiring in disposition. See Minutes of Annual Conferences, 1872, page 79.

## Conner, James[[@Headword:Conner, James]]

             a Methodist Episcopal minister, was born in Buckingham County, Virginia. He was two and a half years in the work; a pious, solid, intelligent man. In the midst of a blameless, useful career he died, in 1789 or 1790. See Minutes of Annual Conferences, 1790, page 37.

## Conner, Joseph[[@Headword:Conner, Joseph]]

             a Methodist Episcopal minister, was born at Rensselaerville, N.Y., July 5, 1810. He was converted in 1831, licensed to exhort in 1837, and in 1840 entered the Troy Conference, wherein he labored zealously until attacked by consumption, which soon terminated in his death, December 27, 1861. Mr. Conner was an excellent minister, modest, devoted, and greatly beloved; powerful in exhortation, mighty in prayer, and sympathizing and faithful in friendship. See Minutes of Annual Conferences, 1862, page 100.

## Conner, William[[@Headword:Conner, William]]

             a Presbyterian minister, was born in Alleghleny County, Pennsylvania, May 17, 1799. He was converted early in life, and from 1820 until 1830 was engaged in business. At thirty years of age he entered. Jefferson College, Pennsylvania, where he pursued his studies with more than ordinary diligence. He was licensed by the Monongahela Presbytery in 1837, and stationed at Unity, Westmoreland County, Pennsylvania. In 1850 he  accepted a call to Bethel; and in 1858 an invitation to Blairsville. He died September 28, 1863. See Wilson. Presb. Hist. Almanac, 1864, page 348.

## Connla[[@Headword:Connla]]

             (or Conla) is found twice in the Irish calendars, first as a son of Leinni, bishop, at May 10, and next as a bishop of Rusgach (perhaps Russagh, Westmeath) at December 30. But the most famous person bearing the name was a renowned worker in brass, who lived in the 5th century or early in the 6th (Petrie, Round Towers, pages 202, 203).

## Connmach[[@Headword:Connmach]]

             (or Conmach), an early Irish prelate, succeeded Cudiniscus as bishop of Armagh some time after A.D. 790 (Four Masters). He died suddenly in 807, and the Psalter of Cashel gives him a rule of fourteen years. Under his influence St. Fothad the Canonist drew up the remonstrance which procured for the clergy of Ireland the right of exemption from military service (Lanigan, ,Ecclesiastical History of Ireland, 3:233, 244, 252; Primitive Church History of Ireland. 2:1106).

Of Conmnmach of Ath-blair, commemorated as an Irish saint on July 9, we have no account.

## Connolly, John[[@Headword:Connolly, John]]

             an eminent Roman Catholic prelate, was born on the banks of the Boyne, near Navan, Ireland, in 1750, and was educated in Belgium. At an early age he proceeded to Rome, and there spent most of his life in the convents of his order, that of St. Dominic. He was for many years agent in that city of the Irish bishops, and filled various chairs as professor.. He was selected by the cardinal-bishop of Albano as the examiner of candidates for the priesthood. In these duties he displayed great ability and virtue, and is remembered by his pupils as a man of gentleness of character. In 1814 he was appointed to succeed Concanen as the second bishop of New York, and was consecrated November 6 of that year. His diocese comprised! the state of New York and part of New Jersey, in which were thirteen thousand Catholics, three Jesuit fathers, and one secular priest. After a faithful episcopate, Connolly died in New York, February 6, 1825, and was succeeded by Dubois. See De Courcy and Shea, Hist. of the Cath. Church in the U.S. pages 375-388.

## Connolly, Thomas Louis, D.D[[@Headword:Connolly, Thomas Louis, D.D]]

             a Roman Catholic dignitary, was born at Cork, Ireland. He joined the Capuchins, and in his eighteenth year went to Rome to prepare himself for holy orders, remaining there six years. He was ordained in Lyons in 1838. Returning to Ireland the following year, he labored in Dublin for three years. In 1842 he accompanied archbishop Walsh to Halifax, N.S. as secretary. In 1845 he was appointed vicar-general of that diocese. In 1851 Pius IX appointed him bishop of St. John, N.B., as successor of bishop Dollard. After administering this diocese for seven years, Dr. Connolly was, on the death of archbishop Walsh, in 1859, transferred to the archiepiscopal see of Halifax, N.S., which he filled for seventeen years. He was admirably fitted for this position. Of an imposing presence, he possessed a powerful eloquence, great energy, Sincere and unaffected piety, and magnanimous and broad views. He became loved for innumerable acts of kindness to the poor and unfortunate, and his death, on July 27, 1876, in his sixty-third year, was regretted by all denominations. He was succeeded by Dr. Hannan, who died in 1882. See (N.Y.) Cath. Almanac, 1877, page 73.

## Connor[[@Headword:Connor]]

             SEE OCONNOR.

## Connor, James R[[@Headword:Connor, James R]]

             a minister of the Methodist Episcopal Church South, was converted in early life, and joined the Church in 1846, in Randolph County, Alabama. In 1848 he received license to preach, and in February 1850, entered the Florida Conference, and was appointed to Hillsborough Mission, where he labored until his death, December 17 of the same year. Mr. Connor was a young man of great promise, able, devout, fervent. See Minutes of Annual Conjerennes of the M.E. Church South, 1850, page 316.

## Connor, Wilson[[@Headword:Connor, Wilson]]

             a Baptist minister: was born in Marlborough. District, S.C., July 7, 1768. In his early manhood he was a Methodist preacher, but was baptized at Cheraw, and ordained as a Baptist in Effingham County, Georgia, in 1803. Having fallen into a backslidden state, he retired from the active duties of the, ministry for a long time. For eighteen years he was justice of the  inferior court in Montgomery County, and also a member of the legislature. He was at last brought back to his religious experience, and once more became a preacher of the Gospel, In his latter days his ministry was signally blessed. He was also an earnest advocate of temperance and other good causes. As an evangelist he made the whole state of Georgia his mission field, traveling more than thirty-five thousand miles in thirteen years. For some time he held official connection with the Georgia Baptist Convention as its missionary. He was also actively engaged, for a time, as the financial agent of Mercer University, in collecting funds for that institution. Having preached a most solemn discourse in Telfair County, in the summer of 1844, he sat down and expired instantly. His personal appearance and address were striking. His voice is said to have been extraordinary, resembling the rumbling of distant thunder. See Haynes, Bapt. Cyclop. 1:167. (J.C.S.)

## Cono (or Conon), Johann[[@Headword:Cono (or Conon), Johann]]

             a German theologian, was born at Nuremberg in 1463. He entered the Dominican order, and went to Padua to study Greek under Marcus Musurtus. Erasmus spoke in eulogistic terms of this monk in several of his works. Cono died at Basle, February 21, 1513. In 1512 he published in Greek some treatises of the different fathers of the Church, and the Institutes of Justinian, with numerous annotations. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Conoc[[@Headword:Conoc]]

             SEE CANOC.

## Conodhar[[@Headword:Conodhar]]

             (or Conodran), of Fobhar, commemorated as an early Irish saint November 3, seems to have been a person of note, as his death is entered in. most of the Irish annals; but of his parentage or life at Fobhar we have no trace. He died A.D. 707 (Todd and Reeves, Mart. Doneg. page 296; Colgan, Acta Sanctorum, 143, c. 3).

## Conon[[@Headword:Conon]]

             bishop of Rome. He was a native of Temesvar, in Mysia (now Hungary); educated in Sicily, and was elected bishop of Rome, Oct. 21, 686. He sent the Irish missionary Kilian to Germany to preach to the pagan Thuringians. He died Sept. 21, 687.

## Conon (2)[[@Headword:Conon (2)]]

             is the name of several early Christians. SEE CONAN.

1. A martyr at Iconium, under Aurelian, is commemorated May 29 in Usuard's Martyrology, and March 5 in the Byzantine. — Smith, Dict. of Christ. Antiq. s.v.

2. A martyr under Decius, in Pamphylia, commemorated March 6. He is said in one account to have been a gardener of Nazareth, and a poor, simple, hospitable man. When told the praefect wanted him, he said, "What can he want me for, especially as I am a Christian." When bidden to sacrifice, he groaned, and wished the praefect could renounce idols and come to Christ. His ankles were pierced, and nails were driven through them, and in that state he was made to run before a chariot till he died. Another story was afterwards told of him, or perhaps of another man of the same name, in Isauria, to suit the taste of a later age. He was baptized by the chief captain Michael. He used to make the devils guard his folds, and then shut them up in casks. He taught the people to say, "There is one God, even Conon's." When he was tortured there was a rescue, and he survived two years, and died in peace (Menolog. Basil.).

3. Bishop of Edessa, who, in the year 313, laid the foundations of a church in that city, which was completed by his successor, Saades, and. enlarged by Aitallaha (Herzog, Real-Encyklop. 3:646).

4. Bishop of Apamea, who, in the Isaurian rebellion in the reign of Anastasius, A.D. 497, "left his throne, and was converted from a priest to a soldier and a general." Conon became a leader of the rebels, and was killed while besieging the town of Claudiopolis, A.D. 498.

5. Bishop of Tarsus (flourished about 601), a disciple of Joannes Philoponus, whose cause he defended in conjunction with Eugeniuls against the Eutychians, Paul and Stephen, before John, the patriarch of Constantinople. The acts of this disputation existed in the time of Photius, and were read by him. Conon subsequently disagreed with Philoponus as to the perfect equality of the three natures in the Trinity, and, separating from him, founded a new church, of which he acted as bishop. His quarrel with Philoponus led to his anathematization of his former teacher, and the publication of an Oratio Invectiva, directed against the views of Philoponus, as to the resurrection of the flesh, which Photius records having read. Photius speaks of Conon and his followers under the name of Tritheists. SEE CONONITES.

6. Abbot of Lerins, who lived about A.D. 600. Pope. Gregory wrote a letter to him on the government of his monastery, commending Conon for his vigor; ability. and excellence (Le Cointe, Ann. Eccl. Franc. 2:478).

## Conondrius[[@Headword:Conondrius]]

             is supposed to have been bishop of Man, consecrated by St. Patrick, A.D. 447 (Stubbs, Register, page 154).

## Cononiah[[@Headword:Cononiah]]

             (2Ch 31:12-13). SEE CONANIAH.

## Cononites[[@Headword:Cononites]]

             followers of Conon, bishop of Tarsus, in Cilicia, in the 6th century, a disciple of Johannes Philoponus:(q.v.). Conon differed from Philoponus in the doctrine of the resurrection, maintaining that the dissolution of the body after death affected only the form, not the matter of the body, and that at the resurrection the soul was reunited with the same, though transformed body. — Wetzer u. Welte, Kirchen-Lex. 2:798. SEE JOHANNES PHILOPONUS; TRITHEISM.

## Conov, Peter[[@Headword:Conov, Peter]]

             a Lutheran theologian of Germany, was born February 8, 1580, at Prenzlow. In 1602 he was preacher at Karnow; in 1605 he was called to Berlin as archdeacon of St. Mary's, and in 1611 to Alt-Brandenburg, where he died, August 18, 1642. He wrote, Repetitio Sanes Doctrinae de vera ac Reali Corporis Praesentia in S. Cana (Wittenberg, 1613): — Antiparathesis Orthodoxiae Lutheranae et Heterodoxiae Calvinianae (ibid. 1615), etc. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Conoway, John O[[@Headword:Conoway, John O]]

             a Methodist Episcopal minister, was born in Baltimore County, Md., in 1810. He was converted at twenty; received into the Ohio Conference in 1835; labored at St. Mary's, Risdon, Finley, Bucyrus, Clarksfield, and Quincy, and died Dec. 8,1841. See Minutes of Annual Conferences, 1843, page 453.

## Conrach[[@Headword:Conrach]]

             (or Conry), an early Irish saint, is commemorated February 23. On this day the calendars give Cruinmher Connrach. Colgan says this is the brother of St. Aidan. His mother is said to have been Sinecha, sister of St. Columba, and he was buried at Durrow (Reeves, Adamnan, pages 247, 277).

## Conrad[[@Headword:Conrad]]

             (by some incorrectly called Clandarns), bishop OF LUBECK in 1183, went to Palestine in 1189, became bishop of Hildesheim in 1196, and of Wurzburg in 1198. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Conrad (or Conrard) Of Halberstadt[[@Headword:Conrad (or Conrard) Of Halberstadt]]

             (called The Elder), a German theologian, lived in 1321. He was a Dominican, and definitor of the province of Saxony. He added the indeclinable particles to the Concordance of the Holy Scriptures which Hugh of St. Cher had made; also wrote, Lectura in Jobun: — Summa Studentium: — Responsoriun, seu Tractatus Musae Philosophiae: — Sermones de Tempore et de Sanctis, etc. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgenmeines Gelehrten-Lexikon, s.v.

## Conrad (or Conrard), Olivier[[@Headword:Conrad (or Conrard), Olivier]]

             a French poet, a native of Gatinais, lived in 1546. He completed his studies at Paris, and took the habit of a Cordelier at Meung. He distinguished himself by his Latin verses; and so well did he imitate Faustus Andrelinus, that he was surnamed Faustulus. He wrote, Poesies Latines (Paris, 1530):  — Le Miroir des Pecheurs: — La Vie, Faits et Louanges de Saint-Paul (ibid. 1546). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Conrad Of Asti[[@Headword:Conrad Of Asti]]

             a theologian of Piedmont, entered the Dominican order, of which he became general in 1462, in place of Martial Auribelli, whom Pope Pius II deposed. Paul II having in his turn deposed Conrad, Auribelli was restored to his position. Conrad died at Asti in 1470. His works were, Commentaria injus Canonicum: — Summa Casuum Conscientiae: — Opus Praeclarum et Laboriosum quo Dicta B. Thomae de Aquino per aiteriias Ordinavit: — Epistola Encyclica in Universus Ordinem, etc. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Conrad Of Austria[[@Headword:Conrad Of Austria]]

             (or WALDHAUSEN). SEE WALDHAUSEN, CONRAD.

## Conrad Of Befort[[@Headword:Conrad Of Befort]]

             a German theologian and philosopher of the Capuchin order, who died at Muhlberg, August 12, 1720, wrote Problemata Philosophica (Cologne, 1720). See Hoefer, Nounv. Biog. Generale, s.v.

## Conrad Of Braunweiler[[@Headword:Conrad Of Braunweiler]]

             a German biographer, lived about 1090. He belonged to the Benedictine order, and wrote, Vita Miraculaque Sancti Wolphelmni, Abbatis Bruwilerensis, which he dedicated to Everhard, abbot of Braunweiler, and to Hermann, abbot of St. Pantaleon of Cologne. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Conrad Of Cologne[[@Headword:Conrad Of Cologne]]

             SEE CONRAD OF HIRSCHAU; also SEE CONRAD OF HOCHSTADT.

## Conrad Of Constance[[@Headword:Conrad Of Constance]]

             SEE CONRAD, ST.

## Conrad Of Furstenberg[[@Headword:Conrad Of Furstenberg]]

             a German prelate, was son of Egon or Eginon, count of Urach and of Firstenberg. After being dean of St. Lambert, at Liege, he became a monk of the Cistercian order, and then abbot of Villers, Brabant. In 1214 he was elected abbot of Clairvaux, and in 1217 head of the general order. In 1219 pope Honorius III appointed him cardinal and bishop of Oporto, and two years after sent him to France to preach against the Albigenses. Conrad afterwards returned to Germany, and published ordinances for the reform of the manners of the clergy. At the death of Honorius III he refused to be a candidate for the papacy, and thus aided the election of Gregory IX, who sent him to preach a crusade against the Mussulmans, and to lead it to the Holy Land. Conrad died during the expedition, Sept. 30,1227, leaving, Constitutiones in Germania pro Cleri Reformatione, published in the Annales of Bzovius: — De Erroribus Albigensium. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Conrad Of Geisenfeld[[@Headword:Conrad Of Geisenfeld]]

             a native of that city, was a Bavarian theologian, who pursued his studies and took his degrees at Vienna. In 1433 he entered the Benedictine order at Melk, in Austria, became prior in 1434, and resigned his functions in 1435. Nevertheless he had charge of reforming several houses of his order. For this purpose he was sent to Augsburg, Etthal, and Tegernsee. He was authorized to remain in this last-named place, where he died, in May 1460. He left several MS. works on theology, such Commentarii Interlineares in Epistolam Sancti Pauli ad Galatas et ad Titum. See Hoefer, Nouv. Biog. Generale, s.v.

## Conrad Of Heresbach[[@Headword:Conrad Of Heresbach]]

             a learned German theologian, was born at Heresbach, in the duchy of Cleves, August 2, 1496. He studied at Cologne, and in 1522 visited the universities of France and Italy. He was the teacher and counsellor of prince William of Cleves, and died at Wesel, October 14, 1576. He wrote Psalmorum Explicatio (Basle, 1578), and several educational works, for which see Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Conrad Of Hirschau[[@Headword:Conrad Of Hirschau]]

             or OF COLOGNE, a learned German, lived about 1140. He was a Benedictine at the monastery of Hirschau, in the diocese of Cologne. He was a philosopher, rhetorician, poet, and musician, and wrote, De Musica et Differentia Tonorum, and other works. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Conrad Of Hochstadt[[@Headword:Conrad Of Hochstadt]]

             (or OF HOHENSTEDEN), archbishop of Cologne, was son of Lothaire, count of Hochstadt, and was elected in 1238 to succeed the archbishop Henry of Molenarck. After a turbulent administration, he died, September 28, 1261. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Conrad Of Lichtenau[[@Headword:Conrad Of Lichtenau]]

             (or Urspergensis), known as the Priest of Urspery, a German chronicler, was at first canon at Constance, then took vows at the monastery of Ursperg, of the order of Premonstrants, where he became priest in 1216, and died in 1240 or 1241. He composed a work called, Life of the Saints, in twelve books, of which no trace remains. He also wrote, Chronicon Universale, commencing with Belus, king of Assyria, and continuing down  to 1229. This work was published first by Conrad Pentinger, at Augsburg, in 1515. A second edition, dedicated to the duke of Bavaria, entitled Prolegonmena, extending down to the time of Charles V, was prepared by Melanchthon, at Strasburg, in 1537; a third edition, by Paul Pierna, published in 1569, bore the name of the author, which the previous editions omitted; and a fourth edition was published, at Strasburg, by Lazarus Zeltner, in 1609. The chronicle of Conrad of Ursperg contains valuable natter upon the history of Germany, and especially as to the contest which was carried on between the emperors and popes in the time in which the author lived. See Hoefer, Nouv. Biog. Generale, s.v.; Jicher, Allgemeines Gelehrten-Lexikon, s.v. Biog. Universelle, s.v.

## Conrad Of Lowenberg[[@Headword:Conrad Of Lowenberg]]

             (or Leontorius), a German scholar, was born at Liwenberg, Suabia, in 1460. He was a Benedictine of the Cistercian order, of the abbey of Milbrun, Wurtemberg, and became secretary to the general of his order in 1490. He died at Engenthal, (Arcta Vallis), near Basle, about 1520. He published, Textus Biblicus, cum Glossa Ordinaria, etc. (Nuremberg, 1496; Engenthal, 1499; Basle, 1498-1502; Arcta Vallis, 1506-1508; Lyons, 1520, 1528): — Postillae Hugonis de Sancto Calo (Basle, 1504): — Opera Sancti Ambrosii (ibid. 1506): — Aurelii Augustini Hipponensis AEpiscopi, ad Marcellinum, de Civitate Dei, contra Paganzos, Libri 17. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Conrad Of Nuremberg[[@Headword:Conrad Of Nuremberg]]

             a learned German-Benedictine, studied, probably, at Vienna; entered at Gottwig, in 1423, the Benedictine order; later returned to Melk; and in 1426 became abbot of the monastery of Obernburg. His knowledge was varied, embracing mathematics, theology, and music. He died at Obernburg, May 16, 1441, leaving Reductio Gradualis in Introitibus, Antiphonis, Kynrie Eleeson, etc.: — Tractatus utrum Omnia quae Continet Regularis Instutiuio sunt Praecepta? etc.: — De Phlebotomia, ejus Causis, usu et Eectibus: — De Positione seu Applicatione Ventosarum: — Tractatus Nomina Morborum Exhibens. These works remain in MS. See Hoefer, Nouv. Biog. Generale, s.v.

## Conrad Of Scheuern[[@Headword:Conrad Of Scheuern]]

             (or Seiren), in Bavaria, called The Philosopher, a German chronicler, lived in the early part of the 13th century. He was a Benedictine, and became prior of his monastery. He wrote, Chronicon Schirense, that is, the chronicle of the abbey of Scheuern, from 1196 to 1226, published at Ingolstadt in 1623, and Strasburg in 1716. He wrote more than fifty volumes upon other matters. Aventin says that the works of Conrad, of which he gives a list, aided him greatly in completing his Annales. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Conrad Of Ursperg[[@Headword:Conrad Of Ursperg]]

             SEE CONRAD OF LICHTENAU.

## Conrad Of Waissenau[[@Headword:Conrad Of Waissenau]]

             a German theologian, having lived for some time at the court of the emperor Henry V, entered the order of Premonstrants; and was successively abbot of Waissenau, in Suabia, of Valsery, near Soissons, then general of his order. He was deposed from this office and became abbot of Cuissy, near Laon, where he died in 1241. See Hoefer, Nouv. Biog. Generale, s.v.

## Conrad of Marburg[[@Headword:Conrad of Marburg]]

             SEE KONRAD VON MARBURG.

## Conrad, Cardinal-Archbishop Of Mentz[[@Headword:Conrad, Cardinal-Archbishop Of Mentz]]

             was son of Otho IV, count of Wittelsbach, and was made archbishop in 1160, at the wish of the emperor Frederick I. In 1162 he made a pilgrimage to the shrine of St. Jago of Compostella. In 1165 Frederick, having convoked the diet of Wiirzburg in order to acknowledge the antipope, Conrad retired to Tours with the rightful pontiff, Alexander III. Frederick then placed Christian of Buche in the archiepiscopal see of Mentz, and the pope named Conrad cardinal-priest and bishop of Sabina. But he did not resign the archbishopric of Mentz until 1177, after peace was made  between the emperor and the pope; in indemnification he was named archbishop of Salzburg. Christian of Buche having died in 1183, Conrad, returned to Mentz.

The following year he wished to seize that which had belonged, in Thuringia and Hesse, to the lost house of Franconia; but he found an adversary in the landgrave, Louis III. The result was a war of pillage and devastation, lasting for several years. In 1189 Conrad aided Henry VI, prince of Germany, in vanquishing Henry the Lion, duke of Saxony. In January 1197, the emperor, being unable to go to the Holy Land, as he was urged by the pope, put in his place the warlike archbishop, at the head of a large army. Conrad, with the title of legate, made it one of his tasks on the route to bring back to the Romish Church Livon, king of Armenia, and to reconcile him with Bohemond III, prince of Antioch. We are ignorant of his exploits in Palestine. He returned to Europe and landed in Apulia, July 15, 1199, rendered an account of his mission to pope Innocent III, then went to Mentz, and thence to Thuringia. He desired the same year to hold a diet at Boppard, in order to establish peace between the two competitors for the empire; but Otho refused to grant it. He then went to Hungary, and reconciled the king, Emeric, with Andrew, his brother; and succeeded, in 1200, at the assembly of Andernach, in pacifying the quarrels of the princes of the Rhine. In the same year he died. It was perhaps he who wrote the Chronicon Rerumn Moguninarum, giving an account of German events from 1140 to 1152 (published in Helverich's Hist. German, Frankf. 1550.) See Hoefer, Nouv. Biog. Generale, s.v.

## Conrad, Frederick William[[@Headword:Conrad, Frederick William]]

             a Methodist Episcopal minister, was a member of the North-western German Conference, and died in the twenty-sixth year of his age, and ninth of his itinerant ministry, at Columbus, Wisconsin, April 16, 1864. See Minutes of Annual Conferences, 1864, page 140.

## Conrad, George W[[@Headword:Conrad, George W]]

             a Methodist Episcopal minister, was born in Franklin County, Indiana, December 15, 1836. He joined the Church when fifteen years of age; was educated in Brookville College, where he afterwards became a teacher; removed to Iowa in 1856; received license to preach the same year; in 1857 was admitted to the Iowa Conference; became a supernumerary in 1859; and died April 27, 1860. See Minutes of Annual Conferences, 1860, page 224.

## Conrad, Louis L[[@Headword:Conrad, Louis L]]

             a Presbyterian minister, was born in Prussia, June 24, 1817. His parents emigrated to the United States in 1829, and settled near Columbia, Pennsylvania. He was educated in Lafayette College, Easton, and Hampden-Sidney College, Virginia. About 1847 he completed his studies, was licensed by the Allegheny Presbytery, and preached at Lawrenceville, Pennsylvania. He was settled at Manchester in 1852, where he remained till his death, in 1867. See Wilson, Presb. Hist. Almanac, 1868, page 79.

## Conrad, P[[@Headword:Conrad, P]]

             a Baptist minister, was born in Wyoming County, N.Y. He pursued his studies at the Hamilton Institution, and in 1842 was sent by the American Baptist Home Mission Society to Wisconsin. His pastorates were at Milwaukee, Geneva, Prairie-du-Lac, and two or three other places. He performed a large amount of work as an itinerant, so that there is hardly a town in the state in which he did not sow the Gospel seed. He was for many years the "Missionary Apostle" of Wisconsin. For a short time Mr. Conrad acted as the financial agent of the American Bible Union in that state; but the work in which he most delighted was missionary work. Having gone to Santa Barbara, California, to recruit his health, he died there, November 1, 1875. See Cathcart, Baptist Encyclop. page 20. (J.C.S.)

## Conrad, Saint[[@Headword:Conrad, Saint]]

             a German prelate, was son of Henry, count of Altdorf, and was educated by Noting, bishop of Constance, who brought him through the various clerical degrees and placed him in charge of his church. The chapter chose him for provost. Noting having died in 934, the people and the clergy of Constance elected Conrad bishop. He fulfilled with zeal his episcopal  functions, and founded three churches and a hospital. Three times, according to Udalric, he made a pilgrimage to the Holy Land, returning with the gift of prophecy and miracles. He foretold to St. Gebhard who would be his successor. Conrad died November 26, 976. Pope Calixtus II canonized him at the Council of Lateran, held in 1123. His anniversary is Nov. 26. An account of his miracles is given in the Chronique de Constance. A history of his life is given by Ulric or Udalric, one of his successors, as related by Surius. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Conrad, William[[@Headword:Conrad, William]]

             a highly useful minister in the German Reformed Church, born Aug. 11, 1808. He pursued his classical and preparatory studies in the Reformed Academy and Theological Seminary, then located at York, Pa. He was licensed to preach by the Westmoreland Classis, Pa., in May, 1835, and labored the whole of his subsequent life as a pioneer in West Pennsylvania. His death occurred Feb. 16,1865. He was an earnest student. As a writer he often appeared in the Church papers. He is also the author of a volume on Baptism, published 1847, and of several unpublished works on different subjects — one on the Heidelberg Catechism. For thirty years he gathered geological specimens, the entire collection of which he presented to Westmoreland College, one of whose founders and best friends he was.

## Conrad, abbot Of Everbach[[@Headword:Conrad, abbot Of Everbach]]

             (or ESTERBACH), a German ecclesiastic, was born about 1140, and died in 1226. He left a biography of the principal Cistercian and Clairvaux monks, entitled, Exordium Magnum: Odinis Cisterciensis. This contains some historical information worthy of interest, but in the main is a very dry compilation. See Hoefer, Nouv. Biog. Generale, s.v.; Jicher, Allgemeines Gelehrten-Lexikon, s.v.

## Conrad, bishop Of Utrecht[[@Headword:Conrad, bishop Of Utrecht]]

             was born in Suabia. He was at first chamberlain to the archbishop of Cologne; then had charge of the education of prince Henry, afterwards Henry IV; emperor of Germany. After the death of William de Pont, in 1075, Conrad was chosen his successor. He accomplished the construction of the fort of Ysselmonde, opposite Rotterdam. Robert the Frison, count of Flanders, restrained by this fortress, contested its possession with Conrad, who was conquered and taken prisoner, and obliged to yield to Robert a part of Holland as well as the isle of Ysselmonde. The emperor: Henry IV, made amends to the prelate by the gift of the county of Stavoren, on October 30, 1077, and on February 7, 1086, of those of Ostergo and Westergo. Conrad warmly espoused the cause of Henry IV when Gregory VII wished to depose him. He was the architect and designer, as well as the founder, of the college of Notre Dame at Utrecht. Conrad was assassinated in his palace at Utrecht, April 14, 1099. He wrote, Pro Imperatore contra Papam, published in the Apologia pro Heanrico IV (Hanau, 1611). This discourse, the style of which is concise and smooth, was delivered by Conrad at the assembly of Gerstungen in 1085. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Conradi, Ernest[[@Headword:Conradi, Ernest]]

             a German physician and theologian, was born at Hamburg, March 2, 1677. He studied at Wittenberg, was pastor of the Church of St. George at Bremen, where his father was a merchant, and died there, April 21, 1715, leaving some dissertations, among which we mention, De Surdorum Enunciationibus (1698, 1701): — Finitor Physicus, Scientiae Naturalis Limites et Confixa Dirigens (Wittenberg, 1703). See Hoefer, Nouv. Biog. Generale, s.v.

## Conradi, Ignatius Norbert[[@Headword:Conradi, Ignatius Norbert]]

             a Hungarian theologian and poet, of the order of Pietists, was born at Pesth in 1718. After a journey to Italy he became professor of philosophy at the Academy of the nobility in Vienna; later. he was professor of theology at Waitzenand Wesprim; he also filled important offices in his order. He died August 20, 1785, leaving, De Jani Pannonii Vita et Scriptis Commentarii (Buda, 1754): — Eduardi Corsini Dissertationes Agonisticae (Leipsic, eod.): Paulinianarum Orationum Volumen Secundum (Buda, eod.). An edition of the Odes Epigrammes, and other poems of Conradi, were published by Zimanyi (Pesth, 1792). See Hoefer, Nouv. Biog. Generale, s.v.

## Conradin Of Bornada[[@Headword:Conradin Of Bornada]]

             (called The Happy), an Italian Dominican, was born near Brescia in 1392. His family being noble and rich, allowed him to pursue his studies at Padua, where, in 1413, he assumed the habit of the Dominicans. He devoted himself to preaching, for which he showed a remarkable talent. The pestilence having broken out at Bologna, Conradin went to its relief. This city was at that time at war with the pope. Conradin, failing in bringing the citizens into submission, published an interdict which the pope had pronounced against them. He was then treated as an enemy, thrown into prison and allowed little food, but his life was wonderfully spared, and, a treaty being concluded, he was set at liberty. Conradin performed with ardor all his tasks, and, the pest again raging, he devoted himself to the sick until he himself fell a victim and died, November 1, 1429. See Hoefer, Nouv. Biog. Generale, s.v.

## Conradin Of Suabia[[@Headword:Conradin Of Suabia]]

             SEE KONRADIN.

## Conran[[@Headword:Conran]]

             SEE CAEMHAN.

## Conran, John[[@Headword:Conran, John]]

             an Irish minister of the Society of Friends, was born in Dublin in 1739. He was brought up in the Established Church, and received a good education, his father being a man of means. He was placed as an apprentice to learn the linen trade at Lisburn. For a time he was inclined to be somewhat dissipated, but when, at the age of thirty-three, he was brought under the ministry of Robert Willis, of America, then on a religious visit to Ireland, the result was his conversion and uniting with the Friends. In 1780 he began, in a quiet way, to speak in public, and was recognized as a minister. At that time there was prevailing a spirit of unbelief in the north of Ireland. Socinianism was spreading. John Conran contended valiantly for what he believed was "the faith once delivered unto the saints." His ministerial work, for many years, was carried on chiefly in Ireland. When nearly eighty years of age he united in a religious visit to all the families of Friends in Dublin, in which he was greatly blessed. His death, which was sudden, took place at the house of a friend, with whom he resided, at Moyallen, June 14, 1827. See Piety Promoted, 4:298-303. (J.C.S.)

## Conrard[[@Headword:Conrard]]

             SEE CONRAD, OLIVIER.

## Conring[[@Headword:Conring]]

             (Conringius), HERMANN, one of the most learned men of his time, was born at Norden. in East Friesland, Nov. 9th, 1606; became professor of Philosophy, Medicine, and Jurisprudence at Helmstadt, and in 1660 privy counselor of the duke of Brunswick. He died Dec. 12,1681. Public law is greatly indebted to him, and he may be said to have first brought it to a scientific form. He was also among the first to adopt Harvey's theory of the circulation of the blood. His complete works, embracing a number of treatises on ecclesiastical subjects, particularly on the rights of  Protestantism as opposed to the Romish Church, were published by Gobel (Brunsw. 1730, 7 vols. fol.).Pierer, Universal-Lexikon, s.v.

## Conrintinus[[@Headword:Conrintinus]]

             SEE CHORENTINUS.

## Conrood, Stephen[[@Headword:Conrood, Stephen]]

             a Baptist minister, was born in Shelby County, Kentucky, February 4, 1798. He united with the Church in 1812, was licensed to preach in 1828, and ordained a few years later. In 1829 he settled in Greene County, Illinois, and for forty years was pastor of a single church at Bethlehem, near Greenfield. During this time he baptized a large number of converts. Although he was very conservative in his ideas, and did not favor some of the movements of the modern Church, he was nevertheless an earnest man of God, and a successful preacher. He died in 1873. See Minutes of Illinois Anniversaries, 1873, page 8. (J.C.S.)

## Conry (Lat. Conrius), Florence[[@Headword:Conry (Lat. Conrius), Florence]]

             an Irish theologian, was born in Connaught in 1560. He was a Franciscain, became provincial of his order in Ireland, and was appointed archbishop of Tuam by Clement VIII, who ordered aid to be given by all means to the Spanish forces sent to the relief of the Irish Catholics, against queen Elizabeth. Doll Juan d'Aguilla commanded the Spaniards, but the earl of Tyrone having been defeated at Kinsale, Conry was banished, escaped to Belgium, and thence passed on to Spain. He founded a convent of Irish Observantists at Louvain, under the title of St. Anthony of Padua. Conry died at Madrid, November 18, 1629, leaving, De Sancti Augustini Sensu Circa Beatae Marliae Conceptionem (Antwerp, 1619): — De Statu Parvulorum sine Baptismo, Juxta Sensum Beati Augustini (Louvain, 1624, 1635; Rouen, 1643): — Mirror of Christian Life, in Irish (Louvain, 1626): — Compendium Doctrinae Sancti Augustini Circa Gratiam (Paris, 1634, 1646): — Peregrinus Jerichontinus, hoc est de Natura Humana, etc. (ibid. 1641, 1644): — De Flagellis Justorum, Juxta Mentem Sancti Augustini (ibid. 1644): — Tractatus de Gratia Christi (ibid. 1646): — Epistola  Diffusa, contra eos qui Assensum Praebuerunt in Parlamento Hiberniae Proscribendis Bonis, etc. (given by Philip O'Sullivan, in his Hist. of Ireland, volume 4, book 12). See Hoefer, Nouv. Biog. Generale, s.v.

## Consalvi Ercole[[@Headword:Consalvi Ercole]]

             Marquis of, an Italian cardinal, and one of the ablest diplomatic agents of Rome in the present century, was born at Rome, June 8, 1757. Pius VI appointed him in 1792 to the office of Uditore della sacra ruota, and afterwards minister of war. In this capacity he showed himself a steady enemy of the French Revolution. When the French troops took Rome in 1798 he was made prisoner, but soon after released. After the death of Pius VI he was secretary of the conclave which elected cardinal Chiramonte (Pius VII) as pope, and soon after (1800) he was made by the new pope secretary of state and cardinal. In 1801 he went to Paris, where he signed the concordat with Napoleon, July 15; but having afterwards incurred the displeasure of the emperor, Consalvi resigned (1806) his office. He refused his assent to the divorce of Napoleon and Josephine, in the council held on the subject, and was exiled in 1809. The pope having returned to Rome in 1814, Consalvi was restored to his position as prime minister, and soon sent to the conferences held by the great powers at London as representative of the papal interests. He was also papal plenipotentiary at the Congress of Vienna, when he secured the restitution of all the papal territories with the exception of Avignon and Venaissin. Against the incorporation of these places with France he protested, as also against the occupation of Ferrara and Rimini by Austrian troops, and against the secularization of the ecclesiastical states of Germany. This protest, however, was of no avail, and he was also unsuccessful in his endeavor to rearrange the ecclesiastical affairs of Germany by one general concordat. He was more fortunate in his negotiations with particular states, and successfully concluded concordats (q.v.) with France, Russia, Poland, Prussia, Austria, Bavaria, Wirtemberg, Sardinia, Spain, Geneva, and even with St. Domingo and Chili. At the death of Pius VII (1823) he retired to Porto d'Anzo, but was called again to Rome by Leo XII, who placed him at the head of the Propaganda, which office he had hardly accepted when he died, Jan. 24, 1824. — Memoires du Cardinal Consalvi (with introduction and notes by Cretineau-Joly, Paris, 1864, 2 vols.); Wetzer u. Welte, Kirchen-Lex. 1:811: Bartholdy, Zuige aus den Leben des Card. Consalvi (Stuttgart, 1824); Revue Chretienne, 5 Feb. 1865.

## Consanguinity[[@Headword:Consanguinity]]

             alliance by blood, as affinity (q.v.) is alliance by marriage. Certain degrees of consanguinity are among the impediments to marriage, both by the law of nature and by the revealed word of God. These degrees, as defined by the Church of England, are expressed in a table drawn up by archbishop Parker in 1563, and set forth by authority. This table is as follows:

A Table of Kindred and Affinity, wherein whosoever are related are forbidden in Scripture and our Laws to marry together.

A man may not marry his —       A woman may not marry with her

1 Grandmother;              1 Grandfather,

2 Grandfather's Wife,   2 Grandmother's Husband,

3 Wife's Grandmother. 3 Husband's Grandfather.

4 Father's Sister,              4 Father's Brother,

5 Mother's Sister,           5 Mother's Brother,

6 Father's Brother's Wife.           6 Father's Sister's Husband.

7 Mother's Brother's Wife,         7 Mother's Sister's Husband,

8 Wife's Father's Sister,                8 Husband's Father's Brother

9 Wife's Mother's Sister.             9 Husband's Mother's Brother.

10 Mother,         10 Father,

11 Step-mother,              11 Step-father,

12 Wife's Mother.           12 Husband's Father.

13 Daughter,     13 Son,

14 Wife's Daughter,       14 Husband's Son,

15 Son's Wife.   15 Daughter's Husband.

16 Sister,             16 Brother,

17 Wife's Sister,               17 Husband's Brother,

18 Brother's Wife.           18 Sister's Husband.

19 Son's Daughter,         19 Son's Son,

20 Daughter's Daughter,              20 Daughter's Son,

21 Son's Son's Wife.       21 Son's Daughter's Husband.

22 Daughter's Son's Wife,           22 Daughter's Daughter's Husband,

23 Wife's Son's Daughter,           23 Husband's Son's Son,

24 Wife's Daughter's Daughter 24 Husband's Daughter's Son.

25 Brother's Daughter   25 Brother's Son,

26 Sister's Daughter,      26 Sister's Son,

27 Brother's Son's Wife.               27 Brother's Daughter's Husband.

28 Sister's Son's Wife,   28 Sister's Daughter's Husband,

29 Wife's Brother's Daughter,   29 Husband's Brother's Son,

30 Wife's Sister's Daughter.        30 Husband's Sister's Son.

SEE AFFINTITY.

## Conscience[[@Headword:Conscience]]

             SEE ETHICS; SEE MORAL PHILOSOPHY,

## Conscience (2)[[@Headword:Conscience (2)]]

             signifies knowledge in conjunction; that is, in conjunction with the fact to which it is a witness, as the eye is to the. action done before it; or, as South observes, it is a double or joint knowledge, namely, one of a divine law or rule, and the other of a man's own action. It may be defined to be the judgment which a man passes on the morality of his actions, as to their purity or turpitude; or the secret testimony of the soul, whereby it approves things that are good, and condemns those that are evil. Some object to its being called an act, habit, or faculty. An act, say they, would be represented as an agent, whereas conscience is a testimony. To say it is a habit, is to speak of it as a disposition acting, which is scarcely more accurate than ascribing one act to another; and, besides, it would be strange language to say that conscience itself is a habit. Against defining it by the name of a power or faculty it is objected, that it occasions a false notion of it, as a distinct power from reason.

I. The moral ground of conscience. We must distinguish between a rule that of itself and immediately binds the conscience, and a rule that is occasionally of use to direct and satisfy the conscience.

1. The will of God is the only rule immediately binding the conscience. No one has authority over the conscience but God. All penal laws, therefore, in matters of mere conscience, or things that do not evidently effect the civil state, are certainly unlawful.

2. The commands of superiors, not only natural parents, but civil, as magistrates or masters, and every man's private engagements, are rules of conscience in things indifferent.

3. The examples of wise and good men may become rules of conscience; but here it must be observed, that, no example or judgment is of any authority against. law: where the law is doubtful, and even where there is no doubt, the side of example cannot be taken till inquiry has been first made concerning what the law directs.

II. Conscience has been divided into the following kinds:

1. Natural, or that common principle which instructs men of all countries and religions in the duties to which they are all alike obliged. There seems to be something of this in the minds of all men. Even in the darkest regions of the earth, and among the rudest tribes of men, a distinction has ever been made between just and unjust, a duty and a crime.

2. A right conscience is that which decides aright, or according to the only rule of rectitude, the law of God. This is also called a well-informed conscience, which in all its decisions proceeds upon the most evident principles of truth.

3. A probable conscience is that which, in cases that admit of the brightest and fullest light, contents itself with bare probabilities. The consciences of many are of no higher character; and though we must not say a man cannot be saved with such a conscience, yet such a conscience is not so perfect as it might be.

4. An ignorant conscience is that which may declare right, but, as it were, by chance, and without any just ground to build on.

5. An erroneous conscience is a conscience mistaken in its decisions about the nature of actions.

6. A doubting conscience is a conscience unresolved about the nature of actions, on account of the equal or nearly equal probabilities which appear for and against each side of the question.

7. Of an evil conscience there are several kinds. Conscience, in regard to actions in general, is evil when it has lost more or less the sense it ought to have of the natural distinctions of moral good and evil: this is a polluted or defiled conscience. Conscience is evil in itself when it gives either none or a false testimony as to past actions; when, reflecting upon wickedness, it feels no pain, it is evil, and said to be seared or hardened (1Ti 4:2). It is also evil when, during the commission of sin, it lies quiet. In regard to future actions, conscience is evil if it does not start at the proposal of sin, or connives at the commission of it.

III. For the right management of conscience, we should,

1. Endeavor to obtain acquaintance with the law of God, and with our own tempers and lives, and frequently compare them together.

2. Furnish conscience with general principles of the most extensive nature and strongest influence; such as the supreme love of God; love to our neighbors as ourselves; and that the care of our souls is of the greatest importance.

3. Preserve the purity and sensibility of conscience.

4. Maintain the freedom of conscience, particularly against interest, passion, temper, example. and the authority of great names.

5. We should accustom ourselves tocool reflection on our past actionls. SEE MORAL SENSE.

## Conscience, Cases Of[[@Headword:Conscience, Cases Of]]

             SEE CASUISTRY.

## Conscientiarii[[@Headword:Conscientiarii]]

             (conscience people), the name of a sect of atheistic freethinkers in the 17th century. The founder of the sect was a student of theology at the University of Jena, Matthias von Knutsen (also called Knuzan or Kuntzen), born at Oldensworth, in Schleswig, who, while studying at Jena (in 1674), circulated among the students two writings, in which he denied the existence of God, the authority of the Bible, and the difference between marriage and fornication, recognizing only the individual reason and conscience (hence the name) as rules of religious belief. Knutsen claimed to have numerous adherents at all the universities and capitals of Europe, at Jena no less than 700, and thus brought the university into bad repute. The professors of Jena indignantly denied his assertion. The excitement produced by the discovery of the agitation of Knutsen soon died out, and the Conscientiarii were no longer heard of. See Wetzer u. Welte, Kirch.- Lex. 2:815; Arnold, Kirch. u. Ketzerhist. vol. 2.

## Consciousness[[@Headword:Consciousness]]

             is the perception of what passes in a man's own mind. We must not confound the terms consciousness and conscience; for though the Latin be ignorant of any such distinction, including both in the word conscientia, yet there is a great deal of difference between them in our language. Consciousness is confined to the actions of the mind, being nothing else than that knowledge of itself which is inseparable from every thought and voluntary motion of the soul. Conscience extends to all human actions, bodily as well as mental. Consciousness is the knowledge of the existence; conscience, of the moral nature of actions. Consciousness is a province of metaphysics; conscience, of morality.

## Consecration[[@Headword:Consecration]]

             (properly some form of the verb קָדִשׁ, kadash', to be holy, often rendered “sanctify;” ἐγκαινίζω, to dedicate; τελείοω, to complete), the act of devoting or setting apart anything to the worship or service of God. SEE DEDICATION. The Mosaic law ordained that all the first-born, both of man and beast, should be sanctified or consecrated to God. SEE FIRST- BORN. The whole race of Abraham was in a peculiar manner consecrated to his worship, and the tribe of Levi and family of Aaron were more immediately consecrated to the service of God (Exo 13:2; Exo 12:15; Num 3:12; 1Pe 2:9). SEE SACERDOTAL ORDER. Besides these consecrations ordained by God, there were others which depended  on the will of men, and were either to continue forever or for a time only. See Vow. Hannah, the mother of Samuel, offered her son to the Lord to serve all his lifetime in the tabernacle (1Sa 1:11; comp. Luk 1:15). David and Solomon devoted the Nethinim to the service of the Temple forever (Ezr 8:20). The Hebrews sometimes devoted their fields and cattle to the Lord, and sometimes the spoils taken in war (Lev 27:28-29). In like manner, vessels (Jos 6:19), profits (Mic 4:13), individuals (Num 6:9-13; 1Sa 1:11; Luk 1:15), and nations (Exo 19:6), were often dedicated. SEE ANATHEMA.

The New Testament also furnishes us with examples of consecration. Christians in general are esteemed as consecrated to the Lord, and are a holy race, a chosen people (1Pe 2:9). Ministers are in a peculiar manner consecrated or set apart, and so are places of worship, the forms of dedication varying according to the views of different bodies of Christians. SEE ORDINATION. It does not appear that we have any particular accounts of the formal consecration of churches earlier than the fourth century, a fact which may be easily accounted for by considering the circumstances of the times before Constantine. See the articles following; also SEE BELLS.

CONSECRATION-OFFERING. At the inauguration of the Israelitish priesthood, in connection with the oblation, certain parts of the victim (a ram), besides bread and cakes, were laid in the hand of the person to be consecrated, before he came to the altar (Exo 29:22 sq.; Lev 8:25 sq.), as a manipulation expressive of the representative power thus conferred (Bahr, Symbol. 2:426). This depositing in the hand is called by the technical term filling their hand (A. V. “consecrate,” Exo 28:41; Exo 29:9; Lev 21:10; Num 3:3; comp. Exo 32:29; 1Ch 29:5), and thus the sacerdotal consecration-offering itself was styled a filling (מַלֻּאַים, sc. of the hand, Sept. τελείωσις, Lev 7:37), and the sacrificed ram was designated by the corresponding term (אֵיל מַלֻּאַים, Exo 29:26) SEE OFFERING.

CONSECRATION, in the Christian Church, a ceremony of dedicating persons or things to the service of God. It is especially applied to the setting apart of bishops for their office, and to the dedication of Church edifices to the worship of God.

I. Consecration of Bishops. — The forms for the consecration of bishops in the Greek, Roman, Anglican, and Methodist Episcopal churches are given under BISHOP SEE BISHOP (1. 822, 823). In the preface to the form used in the Church of England, it is stated that no one shall be accounted or taken to be a bishop, or suffered to execute the same function, unless he be called, tried, and admitted thereunto according to that form, or hath formerly had episcopal consecration. The concluding portion of this sentence recognizes the validity of consecrations given in foreign churches by any other form adopted by those churches. Thus a Greek or Roman bishop, conforming to the rules of the Church of England, requires no fresh consecration, but is at liberty to officiate in that Church (Hook, s.v.). The Greek and Roman churches, on the contrary, do not recognize the validity of Anglican consecrations.

According to a canon of the first Nicene Council, there must be four, or at least three bishops present at the consecration of a bishop. SEE COLLEGE, 2.

II. Consecration of Churches. —

1. Ancient Church. — The practice of solemnly dedicating to God those edifices which had been built for his worship is very ancient. The precise manner in which it was done for the first three ages of Christianity is unknown; but Eusebius gives an account of the ceremony by which the church of Jerusalem, built by Constantine, was consecrated, A.D. 335. On such occasions it was usual for a whole synod of the neighboring or provincial bishops to assemble. “The solemnity ordinarily began with a panegyrical oration or sermon in commemoration of the founder, which was followed by prayers, among which there seems to have been one in particular for the church which was then to be dedicated. The act of consecrating churches was so peculiarly reserved to the office of bishops that presbyters were not allowed to perform it. Anciently churches were always dedicated to God, and not to saints, though they were sometimes distinguished by their names as a memorial of them. Consecration was performed, indifferently, on any day; but, whatever the day was, it was usually kept and observed among their annual festivals. To this pope Gregory, surnamed the Great, added a new custom in England, which was, that on the anniversary of the dedication of churches, and particularly of those which had been heathen temples, the people might build themselves booths round the church, and there feast themselves, in lieu of their ancient  sacrifices while they were heathens. The wakes, which are still observed in some English counties, are the remains of these feasts of dedication.”

2. Church of Rome. — “The consecration of a church is performed with much ceremony in the Church of Rome, by whose members this rite is usually termed a dedication. As a preliminary step, the relics which are to be deposited in the altar of the new church are put into a clean vessel, together with three grains of incense, to which a piece of parchment is added, containing the day of the month and year, and the name of the officiating bishop. Three crosses are painted on each of the church walls, and over each cross a candle is placed. On the morning appointed for the ceremony, the bishop, arrayed in his pontifical vestments, and attended by the clergy, goes to the door of the church, where they recite the seven penitential psalms; after which he makes a tour of the church walls, sprinkling them in the name of the Holy Trinity. This rite being performed, he knocks at the church door with his pastoral staff, repeating from Psalms 23 [24], “Levate portae, et introibit Rex Gloriae.” A deacon, shut up in the church, demands, “Quis est iste Rex Gloriae?” To which the bishop answers, ‘“Dominus fortis et potens: Dominus potens in proelio?” At the same time the bishop crosses the door, repeating the following verse:

‘Ecce Crucis eignum, fugiant phantasmata cuncta:'

On the admission of the bishop and clergy into the church, the Veni Creator is sung. Then one of the subdeacons takes ashes, and sprinkles them on the pavement in the form of a cross; next follow the litanies and other parts of divine service. After which the bishop, with his pastoral staff, describes, as with a pen, two alphabets in the ashes sprinkled by the deacon, and proceeds to consecrate the altar by sprinkling it with a mixture of water, wine, salt, and ashes, in the name of Jesus Christ. The consecration of the altar is followed by a solemn procession of the relics, which are deposited under it with great ceremony. During the whole of this imposing solemnity the church is finely adorned, and tapers are lighted upon the altar. Mass is afterwards performed by the bishop, or by Some other person” (Eadie, Ecclesiastical Dictionary, b. v.).

3. Protestant Churches. — The Church of England retains the usage of consecration both for Church edifices and cemeteries. What is called the consecration of a church at present is purely a legal (not a religious) act, duly setting aside a certain building from secular uses. There is no form of  prayer for consecration of churches prepared by competent authority; it is left to every bishop to use any which he thinks fit, though the form which was prepared by the bishops in 1712 is that most generally used. But all existing unauthorized forms are illegal, and contrary to the Act of Uniformity (Eden, s.v.). The form of 1712 was adopted, with slight modifications, by the Protestant Episcopal Church in the United States: it is given in the Prayer-book. The form used in the Methodist Episcopal Church (for Dedication) is taken partly from a form of consecration prepared by bishop Andrewes, and partly from the above-mentioned form of 1712. It may be found in the Discipline (pt. 4, ch. 8). The new “Liturgy of the German Reformed Church” in America contains an excellent form for the consecration of a church, as does also the ”Liturgy of the Evangelical Lutheran Church” (§ 13).

## Consecration Cross[[@Headword:Consecration Cross]]

             According to the directions of the ancient Western Pontificals, twelve crosses should either be sculptured or painted in different parts of a new church. Generally, they are found inside; but sometimes (as at Uffington Church, in Berkshire) outside the sacred edifice. Occasionally a recessed stone quatrefoil is charged with a floriated brass cross; but ordinarily consecration crosses are painted either on the walls or pillars. An example of a painted cross may be found under the word BRANCH SEE BRANCH ; another specimen of a consecration cross sculptured within a circle is given from the old cathedral church of Brechin, in Scotland. In the act of  consecrating a church, a Catholic bishop anoints the twelve crosses with holy chrism, "in the name of the Blessed Trinity, to the honor of God and of the glorious Virgin Mary and of all saints," and specially of the saint whose name the church is to bear. Then the crosses are incensed. A branch for a taper is usually placed opposite each consecration cross, and the taper is lighted during the service of consecration; as also. in some places, on the anniversary of that ceremony.

## Consecration Of The Elements Of The Communion[[@Headword:Consecration Of The Elements Of The Communion]]

             SEE EUCHARIST.

## Consecration, Eucharistic[[@Headword:Consecration, Eucharistic]]

             (Consecratio, Sanctificatio). For the distinction between consecration andl benediction, SEE BENEDICTION. The general consideration of the doctrine of eucharistic consecration belongs to theology, and the question is considered here only in its relation to the liturgy.

1. The principal formulte of consecration are given under SEE CANON OF THE LITURGY. The lost noteworthy difference between the forms of consecration used in the Eastern and Western churches consists in this, that in the Eastern Church the Holy Spirit is invoked, after the recitation of the words of institution, to descend upon the elements, and make them the body and blood of Christ, SEE EPICLESIS; and this invocation is  commonly thought to imply that consecration would be imperfect without it. In the Western Church the invocation of the Holy Spirit at this part of the liturgy is generally wanting, and the whole consecrating virtue is attributed by Western ritualists to the recitation of the words of institution, accompanied by the fitting gestures. It would seem from the Mozarabic liturgy, however, that such an invocation is an ancient rite which the Latin Church has lost, not an innovation of the Orientals (Neale, Eastern Church, introd. page 492 sq.).

2. In the Ordo Romanus, 3, c. 16, the following rubrical directions are given: "After the pope has communicated of the cup, which is held by the archdeacon, the latter pours a portion of the remaining wine into the larger chalice from which the people are to communicate; for wine not consecrated but mingled with the Lord's blood is completely sanctified." The reason of this custom probably was that in a very large congregation it was difficult to consecrate exactly the quantity of wine required. A small portion was, therefore, consecrated in the first instance, and amplified according to the number of communicants by pouring in fresh wine. The whole of the wine in the cup was held to be completely consecrated by mingling with that which had been originally consecrated. The same practice is enjoined in a number of other documents.

3. The placing of a particle of the consecrated bread in the chalice is sometimes called "consecration." SEE COMMISTIO.

4. On certain days it is an ancient custom not to consecrate the sacred elements. SEE PRESANCTIFIED, LITURGY OF.

## Consensus Genevensis[[@Headword:Consensus Genevensis]]

             a confession of faith drawn up by Calvin in 1551. Its title is De aeterna Dei praedestinatione, qua in salutem alioss e I hominibus elerit, alios suo exitio reliquit, it. de providentia, qua res humanas gubernat, consensus pastorum Genevensis ecclesioe, a J. Calvino expositus (Genev. 1552, 8vo, in Op.c 7:688). It is given in Niemeyer, Collectio Confessionum (1840), p. 218 et sq. Its purpose was to unite the Swiss churches with regard to predestination as the Consensus Tigurinus (q.v.) had served to do with regard to the sacraments. It presents the Calvinistic theory of predestination with great clearness and decision. — Smith's Hagenbach, History of Doctrines, § 222; Shedd, History of Christian Doctrine, bk. 7, ch. 2, § 2.

## Consensus Sendomiriensis[[@Headword:Consensus Sendomiriensis]]

             SEE SANDOMIR.

## Consensus Tigurinus[[@Headword:Consensus Tigurinus]]

             a confession prepared by Calvin in 1549, and adopted by the Zurich theologians. “It grew out of a desire on the part of Calvin to effect a union among the Reformed upon the doctrine of the Eucharist.” Its title is Consensio mutua in' re sacramentarii Ministror. Tigur. et J. Calvini, and consists of 26 articles (Calvini Opp. 8, p. 648 sq. and in his Tract, theolog, [Genev. 1611; Amster. 1667, fol.]. It was separately printed in 1554 by Robert Stephen, and is given in Niemeyer, Confessio Collectionum [1840], p. 191 sq.). — Shedd, History of Doctrines, bk. 8, ch. 2, § 2; Hagenbach, History of Doctrines, § 222.

## Consent to Marriage[[@Headword:Consent to Marriage]]

             The marriage-law of all countries turns upon one or other of two principles. Either marriage is viewed as a union between persons, or as the disposal of a property. In the former case, the consent of the parties themselves is the main element in it; in the latter, that of some other person or persons. Still, in legislations founded upon the former principle, the element of consent by others comes in as a salutary check upon rash self- disposal by the young; in those founded upon the latter, the recognition of a right of self-sale in the adult may equally check the too authoritative interference of others. The Jewish law is in its inception essentially personal. Christ needed but to refer to the first history in the Jewish Scriptures in order to bring out the full spirituality of the marriage relation (Mat 19:4; Mar 10:6). In Genesis, the woman is at once brought before us as the one "help meet" for the man. God simply brings the woman to the man, who at once recognizes her as bone of his bones, and flesh of his flesh (Gen 2:20; Gen 2:22-23). As the history proceeds, however, other elements develop themselves. Slavery makes its appearance, and the slave-owner is exhibited as giving the slave in. marriage (Gen 16:3; Gen 30:4).

Throughout the patriarchal history (Genesis 24, 29, 34; Exo 2:21), under the law (Exo 21:4; Exo 21:7-8; Exo 22:17; Deu 22:16), in the time of the judges (Joshua 15, 16, 17; Jdg 1:12; Jdg 15:1-2; Jdg 21:1; Jdg 21:7-8; Rth 4:10), under the monarchy (1Sa 17:25; 1Sa 18:19; 1Sa 18:21; 1Sa 18:27; 2Sa 13:13; 1Ki 2:17), after the captivity (Neh 13:25), in our Lord's time (Mat 24:38; Luk 17:27), and in the apostolic Church (1Co 7:38), — the right of the father to give his daughter in marriage, of the king to give one who was under his  control, is either assumed or asserted. Among the Jews the power of self- disposal in marriage was singularly wide for either sex, the man being held of full age, and capable of marrying at his will, on the last day of his fifteenth year, the woman in the second half of her twelfth; while, if betrothed under that age by their fathers, girls could repudiate the engagement at ten. Yet the forms used in Jewish practice belong to the material, and not to the spiritual, view of marriage. The prominence given to the Arrha (q.v.) or earnest, and the necessity for its being presented to the woman herself either in money or money's worth, show clearly that the grand spirituality of marriage had been lost sight of, that it had come to be viewed essentially as an act of wife-buying; and yet the fact that the woman, from earliest puberty, was reckoned as having the sole right of self-sale, preserved an amount of freedom in the contract. SEE BETROTHAL.

The Roman law starts from the material view to grow more and more into the spiritual one. Originally the father's "power," scarcely to be distinguished from absolute ownership, overshadows all the domestic relations, extending equally to the wife and to the children of both sexes. Eventually, so far as marriage is concerned, the "power" resolves itself simply into a right of consent. Consent is made the very essence of marriage. The validity of marriages contracted by mere consent was admitted in a constitution of Theodosius and Valentinian, A.D. 449. This consent, moreover, must be at once that of the parties themselves, and of those in whose "power" they are. The Roman law, indeed, never recognised such a thing as the marriage of slaves, and the unions between them, which might be permitted and even respected by their masters, were of no more legal value than the coupling of domestic animals, although they might be recognized by the superior morality of the Church. Where, indeed, a master gave away, or allowed another to give away, his slave girl in marriage to a freeman, or constituted a dos upon her, Justinian ruled that this should amount to an enfranchisement. But this of itself shows that marriage and slavery were held to be incompatible. SEE CONTRACT.

Substantially the Church did little else than follow the municipal law on the subject of consent, eventually adopting the Roman civil law as the basis of her own. If we except a canon of doubtful authority attributed either to the fourth or fifth council of Aries (A.D. 524 or 554), and enacting that widows, before professing continence, may marry whom they will, that virgins may do the same, and that none shall be forced to accept a husband  against the will of their parents, the earliest Church enactments seem to belong to the British Isles. An Irish synod of uncertain date, presided over by St. Patrick, speaks thus: "What the father wills, that let the girl do, for the head of the woman is the man; but the will of the girl is to be inquired of the father." The so-called Excerpta of Egbert, archbishop of York; in the 8th century, read: "Parents ought to give women to be united to men in marriage, unless the woman absolutely refuse, in which case she may enter a convent;" not a very wide stretch of female freedom. Further on, the husband whose wife has deserted him, and refused for five years to make peace with him, is allowed to marry another woman, "with the bishop's consent."'

The council of Friuli (A.D. 791) forbade the marriage of infants, requiring parity of age and mutual consent. The Carlovingian capitularies, which have a sort of mixed clerical and civil authority, enact among other things that none shall marry a widow "without the consent of her priest." It is, however, also enacted that women are not to be compelled to marry, under penalty of treble ban and public penance; or, in default of means, of prison or banishment. Lastly, the edict of Charlemagne, in 814, required inquiry to be made, among other things, as to men who had wives "against the will of their parents." SEE MARRIAGE.

## Consentes[[@Headword:Consentes]]

             in Roman mythology, were the twelve Etruscan deities who formed the council of Jupiter. They are not all known, but include Juno, Minerva, Sumnmanus, Vulcan, Saturn, Mars; possibly also Vertumnus, Janus, Neptune, Nortia. It was a later error to confound them with the twelve great Grecian deities, Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercury, Jove, Neptune, Vulcan, and Apollo.

## Consentius[[@Headword:Consentius]]

             a lay theologian of the time of Augustine, lived probably in the Balearic islands, and wrote to submit some of his treatises to Augustine's judgment (August. Ep. 119 [221]; 2:449, ed. Migne).

## Consessus Cleri[[@Headword:Consessus Cleri]]

             is a name given by Cyprian to the altar-part of the ancient Christian churches, within the rails, where none but the clergy were allowed to enter. SEE BEMA.

## Consessus Presbyteriorum[[@Headword:Consessus Presbyteriorum]]

             are the seats of the presbyters, in the ancient Christian churches, which were ranged in a semicircle on either side of the bishop.

## Consignatio Ablutrum[[@Headword:Consignatio Ablutrum]]

             is an ancient Latin term for confirmation of the baptized.

## Consignatorium[[@Headword:Consignatorium]]

             As the act of blessing by the use of the sign of the cross, e.g. in confirmation, is termed consignare, hence the word consignatorium is occasionally used to designate the place set apart for that rite. Bishop John of Naples (about 616) is said to have erected a beautiful building, called consignatorium ablutarum, so arranged that the newly baptized should pass in on one side, be presented to the bishop, who sat in the midst, and then pass out by the other side.

## Consilia Evangelica[[@Headword:Consilia Evangelica]]

             in the Roman Catholic Church, are such moral counsels as are not obligatory for every Christian, but are advised in order to perfection. The name is generally applied to the three monastic vows of virginity, voluntary poverty, and obedience (to the monastic superior), but some theologians of the Church of Rome count as many as twelve “evangelical counsels.” It is needless to say that Protestants admit of no such distinctions. — Herzog, Real-Encyklop. 3:119. SEE SUPEREROGATION.

## Consistentes[[@Headword:Consistentes]]

             (bystanders, συνεισταμένοι) were an order of penitents in the early Church, who derived their name from being allowed to remain and hear the prayers of the Church after the catechumens and other penitents were dismissed, but were not allowed to make their oblations nor partake of the eucharist. They remained in this class two years. SEE PENITENTS.

## Consistories[[@Headword:Consistories]]

             is a term sometimes applied to certain civil courts of judicature among the ancient Jews, commonly known as the Small Sanhedrim. SEE SANHEDRIM.

## Consistory[[@Headword:Consistory]]

             (Lat. consistorium), a name designating a college of men who acted as advisers of the Roman emperors in important affairs of the state, as well as the place where these meetings were held.

1. In the Roman Catholic Church the name has frequently, but not generally, been used to designate colleges of members of the chapter, also the episcopal chapters themselves, viewed as a whole, in their relations to the bishop and to the diocese. Papal consistories, or Consistories of cardinals (Consistoria cardinalium), are meetings of the colleges of cardinals, called by the pope for deliberating on important affairs of the Church, and generally under his presidency. These consistories are partly regular (usually once a fortnight), in which only cardinals take part, under the presidency of the pope or of the dean of the college of cardinals. They are called secret consistories (consistoria secreta). When, on solemn occasions, bishops and the ministers of foreign powers are admitted, they are called public consistories (consistoria publica). The latter are always presided over by the pope. At both the cardinals have only a consultative vote. The subjects which are to be finally disposed of in a consistory are first selected by the pope with the aid of an extraordinary congregation, consisting of the oldest (as to the time of appointment) cardinal bishop, the oldest cardinal priest, and the oldest cardinal deacon, the cardinal vice- chancellor, the cardinal chamberlain, and the cardinal secretary of state; and after that referred for preparatory deliberation to the Consistorial Congregation. SEE CONGREGATION.

The resolutions passed at secret consistories are promulgated in a public consistory, and mostly accompanied by a solemn “allecution” (q.v.) of the pope. While presiding the pope is mounted on a magnificent throne and habited in his pontificalia; on his right sit the cardinal bishops and priests, aid on the left the cardinal  deacons. The other prelates, prothonotaries, auditors of the rota, and officers, are seated on the steps of the throne; the courtiers on the ground; ambassadors on the right, and consisterial and fiscal advocates behind the cardinals. — Wetzer u. Welte, Kirchen-Lex. 2:345 and 821.

2. In the Lutheran state churches consistories are boards of clerical and lay officers appointed by the sovereign of the country, as highest bishop for the administration and superintendence of ecclesiastical affairs, for exercising jurisdiction in marriage affairs, and for inflicting ecclesiastical penalties. The first consistory was established at Wittenberg in, 1537, the second at Leipzic in 1543. The members are called “consistorial councillors,” the chief “consistorial president.” If there are more than one consistory in a country, a “supreme or national consistory” (OberConsistorium, Landes - Consistorium) is placed over the “provincial consistories.” If the right to establish a consistory was conceded by the sovereign of a country to a nobleman or city, such a consistory was called a “mediate consistory” (Mediat-Consistorium). Nearly all the consistories of this class have been abolished in modern times. As the power of consistories was defined by the princes, it differed in different countries. In the Reformed churches the name consistory is equal to the session of the Presbyterian churches. For full information, consult Bohmer Jus Ecclesiasticun Protestantium, and Richter, Kirchenordnungen.

3. The lower Church courts in the German and Reformed Dutch churches in America are also called consistories. — Herzog, Real-Encyklop. 3:130; Wetzer u. Welte, Kirchen-Lexikon, 2:822; Constitution of the Reformed Dutch Church, ch. 2, art. 2.

## Consistory (2)[[@Headword:Consistory (2)]]

             in the Anglican Church, is the diocesan court of a bishop, in which are tried causes of voluntary jurisdiction, that is, affecting visitations, censes, institutions, and sequestrations; and contentious or judicial, touching probate of wills and hearing of cases to be decided, the former by a vicar- general, the latter by an official, but now by the chancellor of the diocese. Criminal clerks were committed to the bishop's prison by this court.

## Consociation[[@Headword:Consociation]]

             SEE CONGREGATIONALISTS.

## Consolamentum[[@Headword:Consolamentum]]

             SEE CATHARI.

## Consolati[[@Headword:Consolati]]

             is a name applied among the Cathari (q.v.), in the 12th century, to those who had received the consolamentum. SEE COMFORTED.

## Console[[@Headword:Console]]

             (Lat. consolida), a bracket to support cornices, figures, busts, etc.

## Consortia, Saint[[@Headword:Consortia, Saint]]

             was a virgin of Clugny, the daughter of Encherius (q.v.) and Galla, and is said to have declined an offer of marriage and afterwards built a church. She lived about the end of the 6th century, and is commemorated June 22. Her legend is given nat length in Bollandus, Acta Sanctorum, June 4, 250.

## Constabile[[@Headword:Constabile]]

             (Lat. Constabilis), PAOLO, an Italian theologian of the Dominican order, was born at Ferrara about 1509. Gregory XIII appointed him inquisitor of Ferrara and master of the sacred palace. He was also elected general of his order, and died at Venice, September 17, 1582, leaving De Causis in Sancto Officio Cognoscendis. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Constable, John[[@Headword:Constable, John]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1674; was presented to the living at Kingoldrum in 1684, and ordained. He died in February, 1703, aged about forty-nine years. See Fasti Eccles. Scoticance, 3:753.

## Constable, Thomas, D.D[[@Headword:Constable, Thomas, D.D]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1772; was licensed to preach in 1783; presented to the living at Liff in 1785, and ordained. He died April 17, 1817, aged sixty-one years. See Fasti Eccles. Scoticanae, 3:711.

## Constable, William (1)[[@Headword:Constable, William (1)]]

             a Scotch clergyman, was licensed to preach in 1785; presented to the living at St. Martin's, Perth, in 1802, and ordained. He died October 6, 1836, in his eightieth year. See Fasti Eccles. Scoticanae, 2:663.

## Constable, William (2)[[@Headword:Constable, William (2)]]

             an English Wesleyan minister, was born at St. Albans. He was converted in early life, and began to preach in connection with the conference in 1806, his first station being St. Kitts, W.I. From 1807 he preached in England and Scotland. From 1810 to 1814, "being in doubt with regard to his station in the Church," he retired from the ministry. He finally removed to the Isle of Man, where he died, October 10, 1845. See Minutes of the Bnritish Conference, 1846, page 297.

## Constance Council Of[[@Headword:Constance Council Of]]

             (Concilium Constantiense), a synod assembled by pope John XXIII, in accordance with the writ of the emperor Sigismund, and which sat from 1414 to 1418. One of its professed objects was to put an end to the schism which had lasted for thirty years, and which was caused by the several claimants of the papacy. At this time, besides John (Balthasar Cossa), two others claimed the title of pope, viz., Pedro of Luna, a native of Catalonia, who styled himself Benedict XIII, and Angelo Corrario, a Venetian, who assumed the name of Gregory XII. Another object of the council was to take cognizance of the so-called heresies of Huss and Wickliffe. The council was convoked to meet at Constance on the festival of All Saints, A.D. 1414, and so great was the influx of persons, that it was reckoned that not less than thirty thousand horses were brought to Constance, which may give some idea of the enormous concourse of people. It is stated that, during the session, the emperor, the pope, twenty princes, one hundred and forty counts, more than twenty cardinals, seven patriarchs, twenty archbishops, ninety-one bishops, six hundred other clerical dignitaries, and about four thousand priests, were present at this celebrated assembly. The pretended heresies of Wickliffe and Huss were here condemned, and the latter, notwithstanding the assurances of safety given him by the emperor, was burnt, July 6, 1415, SEE HUSS, and his friend and companion, Jerome of Prague, met with the same fate May 30, 1416, SEE JEROME.

The three popes were formally deposed, and Martin V was legally chosen to the chair of St. Peter; but, instead of furthering the emperor's wishes for a reformation in the:affairs of the Church, he thwarted his plans, and nothing was done till the Council of Basle (q.v.). At this council the question was very warmly agitated whether the authority of an oecumenical council is greater than that of a pope or not? Gerson proved that in certain cases the Church, or, which is the same thing, an oecumenical council, can assemble without the command or consent of the pope, even supposing him to have been canonically elected, and to live respectably. These peculiar cases he states to be, “1. If the pope, being accused, and brought into a position requiring the opinion of the Church, refuse to convoke a council for the purpose. 2. When important matters concerning the government of the Church are in agitation, requiring to be set at rest by an oecumenical council, which, nevertheless, the pope refuses to convoke.” The sources of information as to this council are ample: among them are Van der Hardt, Magnum oecumenicum Constantiense Concilium (ed. Bohnstedt, Berlin,  1742, 6 vols. fol.); Chastenet, Nouv. Hist. du Concile de Constance (Paris, 1718, 4to); L'Enfant, Hist. du Conc. de Constance (Amst.; 1727, fol.); the same translated (Lond. 1730, 2 vols. 4to). See Landon, Manual of Councils, 160 sq.; Hase, Ch. Hist. 277, 291, 348; Mosheim, Ch. Hist. 2:426 sq.; Wessenberg, Die grossen Kircheznersamml. vol. 2; Wetzer u. Welte, KirchenLex. 2:849; Herzog, Real-Encykl. 3:144.

## Constance, Council Of[[@Headword:Constance, Council Of]]

             We give additional particulars of this important synod, from Landon, Manual of Councils, s.v.

The council was opened on the 5th November, 1414, with solemn prayer, and the first session was held on the 16th, in which pope John presided, and delivered an address, exhorting all present to give themselves entirely to the business of the council. After this the bull of convocation was read, and the officers of the council were appointed, viz. ten notaries, one guardian of the council, the auditors of the rota, four advocates, two promoters, four officers to superintend all matters relating to arrangement and ceremony. Lastly, the canon of the eleventh Council of Toledo, held in 675, was read, which relates to the gravity and decorum to be observed in such assemblies.

In the interval between the first and second session, John Huss, who, upon the strength of the emperor's safe conduct, had ventured to Constance, was treacherously seized and thrown into prison by order of pope John XXIII, and his trial commenced. His accusers, who are said to have been also his personal enemies, drew up a catalogue of his imputed errors, which they presented to the pope and to the council. Among other things, they charged him with having taught publicly that the laity had a right to the communion in both kinds; that in the holy sacrament of the altar the substance of the bread remains unchanged after consecration; that priests living inn mortal sin cannot administer the sacraments; that, on the contrary, any other person, being in a state of grace, can do so; that by "the Church" is not to be understood either the pope or the clergy; that the Church cannot possess any temporalities, and that the laity have a right to deprive her of them. In this interval, moreover, vast numbers of temporal and spiritual dignitaries arrived; among others, the well-known Peter  Daille, cardinal of Cambray; also the emperor Sigismund, who, on Christmas day, assisted at mass in the habit of a deacon, and chanted the gospel. In the month of February the deputies of Gregory and Benedict arrived, and now several congregations, were held, and steps taken to persuade John to abdicate, on account of his notoriously immoral conduct. It was resolved to take the opinion of the various nations composing the council, and for that purpose it was divided into four classes, according to their nations, viz. 1, Italy; 2, France: 3, Germany; 4, England. From each class a certain number of deputies were elected, having at their head a president, who was changed every month. The deputies of each nation then mret separately to deliberate upon such measures as they considered best to propose to the council, and when any one class of deputies had agreed upon a measure, it was carried to the general assembly of the four nations; and if the measure, upon consideration, was approved, it was signed and sealed, to be presented at the next session, nil order to receive the sanctions of the whole council.

In one of these congregations a list of heavy accusations against pope John XXIII was presented, and, in consequence, deputies were sent to him to engage him to resign the pontificate. He, in answer, promised to do so. if his two competitors would, on their part, engage to do the same. Nevertheless, he put off from day to day making any clear and formal act, of cession and during that time the deputies of the University of Paris arrived, with Gerson, their chancellor. In the second session (March 22, 1415) John made a formal declaration, accompanied with an oath, to the effect that he would abdicate, if by that means the schism could be healed. But when, in a subsequent congregation, they proceeded to deliberate about a new election to the pontificate, John, disguised in a prostilion's dress, secretly escaped from the city to the castle of Schaffhausen. The council proceeded, nevertheless, to labor to effect the union of the Church, and Gerson made a long discourse tending to establish the superiority of the council over the pope. This discourse was the origin of the question, which was then very warmly argitated, viz. whether the authority of an cecumenical council is greater than that of a pope or not?

In the third session (March 25) the cardinal of Florence read a declaration made in the name of the council, by which it is declared, first, that the council is lawfully assembled; secondly, that the flight of the pope cannot dissolve it, and that it shall not separate, nor be transferred to another place, until the union of the Church shall have been effected, and the  Church reformed as to faith and morals: thirdly, that John XXIII shall not withdraw his officers from Constance without the approval and consent of the council, nor shall the prelates leave the council without just cause.

The emperor Sigismund was himself present in the fourth session (March 30), in which the cardinal of Florence read the five articles upon which the fathers of the council had agreed. The most worthy of note is the decree which declares that the aforesaid Council of Constance having been lawfully assembled in the name of the Holy Spirit, and forming an oecumenical council of the whole Church militant, has received its authority immediately from our Lord Jesus Christ; a power which every person whatsoever, of whatever state or dignity he may be, even the pope himself, must obey in all matters relating to the faith, the extirpation of schism, and the reformation of the Church in its head and in its members. It was also decreed that the pope should not transfer the council to any other place, and declared null and void all processes and censurses directed by the pope against those attending the council.

In the fifth session (April 6) the articles which had been read in the last were a second time read and unanimously approved. The departure of John was declared to be unlawful, and that he would justly subject himself to corporal punishment and imprisonment should he refuse to return. The emperor was charged to arrest all persons endeavoring to quit Constance in disguise. Also the decree of the Council of Rome against the writings of Wycliffe was confirmed.

The emperor was present in the sixth session (April 16), in which pope John XXIII was summoned to present himself at the council, or to issue a bull, declaring that he had vacated the pontificate. A citation was also issued ragraist Jerome of Prague. It is, however, easy to see, by the answer of the latter to the deputies, that his design was only to amuse the council, and thenceforward the fathers resolved to proceed against him as against a notorious heretic and schismatic.

Letters from the University of Paris to its deputies in the council, and others to the emperor, were read, in which both of the parties are exhorted to proceed firmly with. the matter of the union, notwithstanding the pope's absence.

In the interval between the sixth and seventh sessions disputes arose among the theologians as to the form in which the decree condemning the  doctrines of Wycliffe should be drawn up; some wishing that this condemnation should be made in the name of the pope, with consent of the council, while others insisted upon the omission of the pope's name altogether. Daille was of the latter opinion, and he composed a treatise in support of his views: he maintained that the position of his adversaries was heretical, viz. that the council had no authority in itself, except through the pope, its head; for in that case, he urged, the Council of Pisa would have possessed no authority, not having been assembled by any pope; and if so, then the election of John himself would be invalid, since he succeeded Alexander V, who had been elected by the Council of Pisa. In the second place, he maintained that this very Council of Pisa was superior to the pope, from the fact that already two popes had been deposed by it; and that any other ecumenical council would possess the same power (Gerson, Op. 2:950).

In the seventh session (May 2) John was cited to appear in person with his adherents in the nine days, in order to justify himself with respect to the charges of heresy, schism, simony, and various other enormous crimes brought against him in case of refusal, they declared that they would proceed against him. It may be observed that John, after many removalls, had at this time settled at Brisac.

In this session the affair of Jerome of Prague was again discussed.

In the eighth session (May 4) the condemnation of Wycliffe's errors was proceeded with. The errors imputed to him were contained in forty-five articles or propositions. He is said in the first three to deny the doctrine of transubstantiation and a real corporal presence. In

4, to assert that a bishop or priest, in mortal sin, cannot perform the proper functions of his office.

6. That God is obliged to obey the devil.

8. That a bad pope has no power over the Church.

13. That they who hinder preaching will be held excommunicated by Christ until the last day.

16. That the temporal powers may, at will, take away the property of the Church.

18. That titles are merely charitable offerings, which may he denied to the bad ministers.

21. That all things happen by all absolute necessity.

28. That confirmation, ordination, and consecration of places have been reserved to the pope and to bishops solely for the sake of gain.

29. That universities, schools, etc., are mere vanities, which help the devil as much as they do the Church.

34. That all of the order of imendicants are heretics.

35. That no one entering into any order of religion can keep the divine precept, and therefore cannot attain to the kingdom of heaven.

37. That the Church of Rome is the synagoge of Satan.

38. That the decretals are apocryphal, and the clergy who study them fools.

39. That the emperor and secular princes who endowed the Church were seduced by the devil.

41. That it is not necessary to salvation to believe that the Roman Church is spread among all other churches.

42. That it is folly to put faith in the indulgences of popes and bishops.

44. That Augustine, Benedict, and Bernard are damned, unless they repented of having had property, and of having entered the religious state.

45. That all religions indifferently have been introduced by the devil. All of these forty-five articles, together with all the books written by him, were condemned, and his bones ordered to be dug up, and cast out of consecrated ground.

In the interval between sessions eight and nine, John XXIII was arrested at Fribourg.

In the ninth session (May 13) a proposition was received from the pope, offerinlg to send three cardinals to the council, to answer the charges brought against him; but the council rejected the offer. Two cardinals and five prelates were nominated to summon the pope thrice at the door of the church, and, as he did not appear, an act declaring this citation was drawn  up. After this session the depositions of witnesses against him were taken; among the ten who came forward were bishops, abbots, and doctors.

On the following day, in the tenth session (May 14), the commissioners made their report of the depositions against the pope. After this, having been again cited thrice without appearing, the council proceeded to declare John XXIII convicted of the charges brought against him viz. of having brought scandal upon the Church by his corrupt life, and of having publicly been guilty of simony and as such, suspended from the exercise of any of the functions of the papal office, and from every administration, temporal or spiritual, with a prohibition, at the same time, to every Christian, of whatever rank or condition, against obeying him thenceforth directly or indirectly, under penalty of being punished as an abettor of schism. The accusations were contained under seventy heads, all well proved; but fifty only were read in the in the council (in the following session), relating chiefly to his simony, his worldly life, his vexations conduct, his false oaths, etc.; other things which decency required to be passed over in silence were suppressed. Sentence of suspension having been thus pronounced, messengers were sent to him to notify to him what the council had decreed. He did not in any way deny the justice of his sentence, and recognized the council as holy and infallible, and at the same time delivered up the seal, ring, and book of supplications, which they demanded of him, begging the council to take measures for his subsistence and honor.

In the eleventh session (May 25) the various heads of the accusation against John XXIII were read Jerome of Prague, who had endeavored to escape, was arrested, and thrown into prison. In the twelfth session (May 29) the sentence of deposition against John XXIII having been read, and unanimously approved, was definitively passed; at the same time, all the three competitors of the papacy were declared incapable of being elected again.

In the thirteenth session (June 15) a decree was made, in reply to a petition presented by the Hussites, upon the subject of the communion in both kinds, to this effect, that, although Jesus Christ instituted the holy sacrament of the eucharist after supper, under the two kinds of bread and wine, nevertheless, the use sanctioned by the Church is not to celebrate that sacrament after supper, nor even to permit the faithful to receive it otherwise than fasting, except in cases of sickness or other necessity; and that, secondly, although in the primitive Church this sacrament was  received by the faithful in both kinds, yet, in after ages, the laity had been permitted to receive in one kind only, viz. the bread, and for this reason, because it ought to be most surely believed that the whole body and the whole blood of Jesus Christ is truly contained under the species of bread; that, therefore, the custom introduced by the Church must be regarded as a law, which may not be rejected or altered at the will of individuals, without the sanction of the Church; and that to maintain that this custom is sacrilegious or unlawful is an error, such that the obstinate perseverance in it deserves to be punished as heresy, and even with the secular arm, if necessary.

In the fourteenth session (July 4) several decrees were read: the first of which forbade to proceed to the election of a new pope, without the consent of the council; also the abdication of Gregory XII was received, being made in his name by Charles de Malatesta and cardinal Dominic. Pedro de Luna was called upon to do the same; but he steadily refused to the day of his death, which happened in 1424.

In the fifteenth session (July 6) the trial of Huss, who was brought before the council, was terminated. The promoters of the council demanded that the articles preached and taught by John Huss, in Bohemian and elsewhere, being heretical, seditious, deceitful, and offensive to pious ears, should be condemned by the council, and that the books from which they were extracted should be burned. Huss not being willing to retract, was condemned to be degraded and given over to the secular arm, and in the end was cruelly burned alive, on the 6th of July, 1415.

In the same session, the opinion of John Petit, a doctor of Paris, was condemned as heretical, scandalous, and reditious; he maintained that any individual had a right to take away the life of a tyrant, and that the deed was even meritorious; no sentence, however, was passed upon the author of this opinion, who was protected by the duke of Burgundy and other powerful friends. In the sixteenth and seventeenth sessions (July 11, 15) preparations were made for the departure of king Sigismund, who proposed to go in person to the king of Aragon, to induce him to renounce then cause of Pedro de Lunla.

In the eighteenth session (August 17) various decrees were made, one declaring the same credit and obedience to be due towards the bulls of the council as to those of the holy see.  In the nineteenth session (September 23) Jerome of Prague, terrified by the horrible end of Huss, was induced to make a recantation of the errors imputed to him. A declaration was also made, in which it was stated that, notwithstanding the safe conduct of kings, inquisition might always be made into the conduct of heretics. In the twentieth session (November 21) the differences between the bishop of Trent and duke Frederick of Austria were discussed. The twelve chapters of Narbonne, agreed upon between king Sigismund and the deputies of the council and the deputies of Benedict, were approved.

After the session, an assembly was held to consider the reformation of the Church, and the repression of simony. Also, in the interval between the twentieth and twenty-first sessions, several congregations were held. In one, the affair of John Petit was further discussed; in another, Jerome of Prague, whose retraction was suspected, being brought forward, boldly declared that he had not sincerely retracted, spoke of Huss as a saint, and proclaimed his entire adherence to his doctrine, and to that of Wycliffe.

In the twenty-first session (May 30, 1416) Jerome was again brought before the council, and revoking his forced retraction, spoke boldly in favor of his original opinions; sentence was then passed upon him, he was declared to be a relapsed heretic, was excommunicated and anathematized, a lastly, was handed over to the secular arm, and burned.

Measures were taken in the twenty-second session (October 15) to unite the Aragonese to the council, they having acknowledged Benedict XIII.

In the twenty-third session (November 5) the proceedings against Benedict XIII (Pedro de Luna) commenced, and he was definitively condemned in the thirty-seventh, when he was deposed, and declared to be a perjurer, and to have brought scandal upon the whole Church, etc.; and, as such, the council degraded and deposed him, deprived him of his dignities and offices, forbidding him thenceforward to consider himself as pope, and all Christian people to obey him, under pain of being dealt with as abettors of schism and heresy.

In the thirty-eighth session (July 28, 1417), the decree of the council, annulling all sentences and censures uttered by Benedict XIII against the ambassadors or allies of the king of Castile, was read.

In the thirty-ninth session (October 9) the question of Church reform was entered upon, and several decrees made, one of which declares the  necessity of frequently holding councils, in order to check the progress of heresy and schism; and directs that another oecumenical council shall be held five years after the dissolution of the present; a third, seven years after the second; and after that, one every ten years, in a place appointed by the pope at the close of each council, with the approbation annelid consent of the council; in case of war or pestilence, the pope, with the concurrence of the cardinals, to have power to appoint, any other place, and to hasten, but not to retard, the time for assembling. Another decree provides for cases of schism, and orders that, when there shall be two claimants of the papal chair, a council shall be held in the very next year, and that both claimants shall suspend every administration until the council shall have commenced its sittings. The third decree relates to the profession of faith which the newly elected pope was to make in the presence of his electors; in it eight ecumenical councils are recognized, besides the general councils of Lateran, Lyons, and Vienne. A fourth decree is directed; against the translation of bishops.

In the fortieth session (October 30) a decree containing eighteen well- matured articles of reformation was proposed. It was there provided that the new pope, whom they were about speedily to elect, should labor to reform the Church, in its head and in its members, as well as the court of Rome, in concert with the council, or the national deputies. Its principal articles relate to the annals, the reserves of the apostolic see, the collations to benefices, land the expectatives; what clauses may or may not be carried to Rome; in what cases it is lawful to depose a pope, and how it can be done in the extirpation of simony, to dispensations, to indulgences, and to tithes.

The article upon the annals or first fruits was very warmly discussed by the cardinals and national deputies, but the latter finally declared that it was unnecessary to suppress them altogether, and chiefly for this reason, that whereas they had originally been but a voluntary offering to the Roman see, they had subsequently been made, under pretext of custom, an obligatory payment. In fact, we find no mention of anunates before the time of Clement V, who for three years imposed them upon England, but was opposed by the parliament. Boniface IX was the first who pretended to claim then as a right attached to the dignity of sovereign pontiff. Moreover, the taxing of benefices was pronounced a simoniacal exaction.  In the forty-first session (November 8) it was decreed, that, for this time alone, six prelates of different nations should be chosen within the space of tell days, in order to proceed to the election of the pope with the college of ordinals. Accordingly the electors held a conclave, and on November 11 after, cardinal Colonna was elected pope, and took the style of Martin V. After his coronation, the national deputies having required of him that he would labor to effect a reformation of the Church, he renewed his promise to do so.

In the forty-second session (December 28) the new pope presided, and the emperor was present. A bull was read, releasing the emperor from the custody of Balthasar, and ordering him to be delivered over to the pope. The national deputies presented to the pope a memorial on the subject of reform. Martin, troubled by their importunity, gave in a scheme of reformation, based upon the eighteen articles proposed in session — forty. Between this and the forty-third session the pope issued a bull confirming the acts, etc., of the Council of Constance. In the edition of liaguenau, A.D. 1500, this bull is regarded as the act of the council itself, whereas in other editions it appears to be the pope who approves and confirms the council. However this may be, the first article of this bull is worthy of remark, for in it Martin desires that any one suspected in the faith shall swear that he receives all the oecumenical councils, and especially that of Constance: which proves that the pope considered this council lawful and oecumenical, and as he desired that all the acts of this council should be received by all persons, he thereby approves that passed in the fifth session, which declares the superiority of the council to the pope.

In the forty-third session (March 21, 1418) decrees were published restraining the abuse of exemptions and dispensations, and condemning simony. The cannons relating to modesty of dress in ecclesiastics were renewed, but no other objects of reform were proposed besides those contained in the decree of the fortieth session, and of them six only were drawn up in this forty-third session. The reformation of the college of cardinals and of the court of Rome, which had been decreed by the council, was passed over without notice.

In the forty-fourth session (April 19) the pope, in order to satisfy the decree made in the thirty-ninth session, appointed Pavia for the meeting of the next council.  On April 22, 1418, the last session was held. After the celebration of high mass, the pope read a discourse to the council, which being ended, one of the cardinals, by order of the pope and council, dismissed the assembly with the words, "Go in peace." This council lasted three years and a half. See Labbe, Concil. 12:1-294.

Besides this most celebrated council, there are notices of other synods held at Constance, of which we give a brief account from Richard et Giraud, Bibliotheque Sacree, 8:118:

I. Held in 1044, at which Henry IV of Germany proclaimed a general peace (Labbe, 9; Hardouin, 6).

II. Convened in 1094, by Gebhard of Hirschau, bishop of Constance and legate of pope Urban II, on points of Church discipline, especially the incontinence of priests, simony, and fasting (Labbe, 10; Hardouin, 6).

## Constans[[@Headword:Constans]]

             SEE CONSTANTINE; SEE CONSTANTINUS.

## Constans (2)[[@Headword:Constans (2)]]

             is a supposed bishop of Winchester, A.D. 293, according to Rudborne (Stubbs, Register, page 153).

## Constans (3)[[@Headword:Constans (3)]]

             an Irish saint, was a priest and anchorite of Eo-inis, in Lough Erne, and is commemorated November 14.

## Constant (De Rebecque), David[[@Headword:Constant (De Rebecque), David]]

             a Swiss philosopher, was born at Geneva, March 16, 1638. He pursued his studies in Germany, Holland, and France, under Maresius, Cocceius, Amyraut, and other reformed scholars, with whom he allied himself in friendship. On his return to Lausanne, in 1658, he consecrated himself to the Church, and was appointed pastor at Coppet in 1664. In 1674 he became principal of the college of Lausanne, in 1684 professor of Greek, and in 1703 professor of theology. He died there, February 17, 1733, leaving Traite de la Providence (Leyden, 1679): — Florus, cum Notis Philologicis et Historicis (Geneva, 1684): — Erasmi Colloquia, cun Notis (ibid.): — Systema Ethico Theologicum (Lausanne, 1689): — Transitus  per Mare Rubrum (Geneva, 1690): — Dissertationes de Uxore Lothi, Rubo Mosis et Serpente A eneo (Lausanne, 1693): Dissertatio de Zelo. See Hoefer, Nouv. Biog. Generale. s.v.; Jocher, Allgemeines Gelehrten- Lexikon, s.v. Constant, Philippe. SEE CONTANT.

## Constant Benjamin[[@Headword:Constant Benjamin]]

             a distinguished French politician of the liberal school, was born at Lausanne 1767; educated in England and Germany. He entered public life in 1799; was banished by Napoleon in 1801; took office under Napoleon on his return from Elba, 1814; became a popular representative under Charles X; and died Dec. 8, 1830. He wrote largely in politics; but it is our place only to mention his treatise De la Religion consideree dans sa source, sesformes et ses developpements (Paris, 1824-31, 5 vols. 8vo), and a posthumous work, Du Polytheisme romain considere dans ses rapports avec laphilosophie et la religion Chretienne (Paris, 1838, 2 vols. 8vo).

## Constantia[[@Headword:Constantia]]

             sister of the emperor Constantine the Great, and wife of the emperor Licinius, was the patroness of Eusebius of Ceasarea and of Arius. She is said to have imbibed the views of the latter — at least, through her influence the emperor Constantine was led to invite Arius to his court, where he soon established an exclusive influence (Robertson, Hist. of the Christ. Church, book 2, chapter 1; Ceillier, 3:250, 417).

## Constantia, Saint[[@Headword:Constantia, Saint]]

             a martyr at Nuceria, under Nero, is commemorated September 19 in Usuard's Martyrology.

## Constantianus, Saint[[@Headword:Constantianus, Saint]]

             abbot and recluse, was born in Auvergne in the beginning of the 6th century, and died A.D. 570. He is commemorated December 1 (Le Cointe, Ann. Eccl. Fran. 1:398, 863).

## Constantin, Boniface[[@Headword:Constantin, Boniface]]

             a French theologian, belonging to the Jesuit order, was born at Magni (near Geneva) in 1590, was professor of rhetoric and philosophy at Lyons, and died at Vienne, Dauphine, November 8, 1651. He wrote, Vie de Cl. de Granger Eveque et Prince dae Geneve (Lyons, 1640): — Historiae Sanctorum Angelorum Epitome (ibid. 1652), a singular work upon the history of angels. He also-wrote some other works on theology. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten- Lexikon, s.v.

## Constantine[[@Headword:Constantine]]

             THE GREAT (CONSTANTINUS, CAIUS FLAVIUS VALERIUS AURELIUS), son of the emperor Constantius Chlorus and of his wife Helena, was born Feb. 27, 272 or 274, SEE HELENA, at Naissus (now Nissa) in Illyricum, or, according to other traditions, in Britain. He first distinguished himself by his military talents under Diocletian, in that monarch's famous Egyptian expedition, 296; subsequently he served under Galerius in the Persian war. In 305 the two emperors, Diocletian and Maximian, abdicated, and were succeeded by Constantius Chlorus and Galerius. Galerius, who could not endure the brilliant and energetic genius of Constantine, took every means of exposing him to danger, and it is believed that this was the period when he acquired that mixture of reserve, cunning, and wisdom which was so conspicuous in his conduct in after years. At last Constantine fled to his father, who ruled in the West, and joined him at Boulogne just as he was setting out on an expedition against the Picts in North Britain. Constantius died at York, July 25, 306, having proclaimed his son Constantine his successor. The Roman soldiers, in the Praetorium at York, proclaimed Constantine emperor. He now wrote a conciliatory letter to Galerius, and requested to be acknowledged as Augustus. Galerius, however, would not  allow him the title of Augustus, and gave him that of Caesar only. Constantine took possession of the countries which had been subject to his father, viz., Gaul, Spain, and Britain; and, having overcome the Franks, he turned his arms against in axentius, who had usurped the government of Italy and Africa. He conquered Maxentius in three battles, the last at the Milvian bridge, under the walls of Rome. Constantine was now declared by the senate Augustus and Pontifex Maximus (Oct. 28, 312).

It was in this campaign that he is said to have seen a flaming cross in the heavens, beneath the sun, bearing this inscription, In hoc signo vinces, i.e. “By this sign thou shalt conquer;” and on the same authority it is stated that Christ himself appeared to him the following night and ordered him to take for his standard and imitation of the fiery cross which he had seen. He accordingly caused a standard to be made in this form, which was called the labarum (q.v.). This account rests chiefly on the testimony of Eusebius (Vita Constantini. 1:29, 30), said to be founded on a communication from Constantine himself. “Lactantius, the earliest witness (De mortibus persecutorum, c. 44, a work which may not have been written by Lactantius, but yet was composed about A.D. 314 or 315), speaks only of a dream, in which the emperor was directed to stamp on the shields of his soldiers ‘the heavenly sign of God,' that is, the cross, with the name of Christ, and thus to go forth against his enemy” (Schaff, History of the Christian Church, vol. 2, § 2, where this point, and indeed the whole relation of Constantine to the Church, is admirably treated). In January, 313, he published the memorable edict of toleration in favor of the Christians, by which all the property that had been taken from the Christians during the persecutions was restored to them. “They were also made eligible to public offices. This edict has accordingly been regarded as marking the triumph of the cross and the downfall of paganism. Having defeated Licinius, who showed a mortal hatred to the Christians, Constantine became sole head of the Eastern-and Western empire in 325, the year noted for the oecumenical council which he convened at Nice, in Bithynia, and which he attended in person, for the purpose of settling the Arian controversy. Towards the close of his life he favored the Arians, to which he was induced by Eusebius of Nicomedia, in consequence of which he banished many orthodox bishops. Though he professed Christianity, he was not baptized till he fell sick in 337, in which year he died in Nicomedia” (Buck, Theol. Dict. s.v.). The senate of Rome placed him among the gods, and the Christians of the East reckoned him among the  saints: his festival is still celebrated by the Greek, Coptic, and Russian churches on the 21st of May.

“Whatever may have been the true character of Constantine's conversion to the Christian faith, its consequences were of vast importance both to the empire and to the Church of Christ. It opened the way for the unobstructed propagation of the Gospel to a wider extent than at any former period of its history. All impediments to an open profession of Christianity were removed, and it became the established religion of the empire. Numerous, however, in various points of view, as were the advantages accruing to it from this change, it soon began to suffer from being brought into close contact with the fostering influence of secular power. The simplicity of the Gospel was corrupted; pompous rites and ceremonies were introduced; worldly honors and emoluments were conferred on the teachers of Christianity, and the kingdom of Christ in a great measure converted into a kingdom of this world. The character of Constantine has been the object of various and contradictory judgments, according to the religious and political spirit of the various writers. Eusebius, Nazarius, and other Christian contemporaries, grateful for the protection afforded by the emperor to the Christian religion, may be considered his panegyrists, while Zosimus and other heathen writers, animated by an opposite feeling, were his enemies. The brief summing-up of Eutropius is perhaps nearest the truth: ‘In the first part of his reign he was equal to the best princes, in the latter to middling ones. He had many great qualities; he was fond of military glory, and was successful. He was also favorable to civil arts and liberal studies; fond of being loved and praised, and liberal to most of his friends. He made many laws; some good and equitable, others superfluous, and some harsh and severe'“ (Hend. Buck). See Gibbon, Decline and Fall, 1:454 sq.; Manso, Leben Konstantin's (Breslau, 1817); Keim, Uebertritt Konstantins zum Christenthunm (Zurich, 1862); Burckhardt, Die Zeit Konstantin des Grossen Schaff, Ch. Hist. l. c.; Neander, Ch. Hist. (Torrey's ed.), 2, 3; Stanley, Eastern Church, Lecto 6. SEE DONATION.

## Constantine (2)[[@Headword:Constantine (2)]]

             Pope (708-715), a native of Syria, succeeded Sisinnius in 708. He visited Constantinople and Nicomedia, where he was received with great honor by the emperor Justinian the younger. After his return to Rome he defended the worship of images against John, patriarch of Constantinople, and against Philippicus, who had usurped the empire. Felix, archbishop of  Ravenna, who had at first refused to acknowledge Constantine, and had been exiled in consequence, made his submission to him, and was reinstated in his see. Constantine died April 8, 715, and was succeeded by Gregory II. — Wetzer und Welte, Kirch.-Lex. 2:833.

## Constantine (or Constantius), Saint[[@Headword:Constantine (or Constantius), Saint]]

             is represented as a bishop, whose deposition occurred at Gap, in France. He is commemorated April 12 (Gallia Christiana 1:454). SEE CONSTANTINIUS.

## Constantine Of Constantinople[[@Headword:Constantine Of Constantinople]]

             deacon and chartophylax of the metropolitan Church of Constantinople, lived before the 8th century. There is a MS. in the library of the Escurial, a Greek discourse upon the holy martyrs, entitled Oratio Encomiastica in Onnes Sanctos Martyres. This discourse is often cited in the Acta of the second Council of Nice, which proves that Constantine lived before the holding of this council, or before the 8th century. See Hoefer, Nouv. Biog. Generale, s.v.; Smith, Dict. of Gr. and Rom. Biog. s.v.

## Constantine, George[[@Headword:Constantine, George]]

             a Congregational minister, was born at Athens, Greece, January 1, 1833; came to America in 1850; graduated from Amherst College in 1859, and Andover Theological Seminary in 1862; was immediately ordained and sent as missionary of the American and Foreign Christian Union to Athens; from 1880 until his death, October 6, 1891, he was a missionary of the American Board of Commissioners for Foreign Missions at Smyrna. He served as United States vice-consul and acting consul at Athens several years, .and revisited America. in 1872,1880, and 1889. He was the author of A Commentary on the Gospels (2 volumes): — A Treatise on the Character of Christ: —The Greek Church: — A Bible Dictionary: — and several pamphlets. See (Am.) Cong. Year-book, 1892.

## Constantino, Manoel[[@Headword:Constantino, Manoel]]

             a Portuguese scholar, was born at Funchal, Madeira. He became established at Rome, and taught philosophy there. Later he was appointed clerk of the sacred college and professor of theology in the Roman  gymnasium. He had acquired a rare facility for writing Latin, without, however, neglecting the study of history, to which he devoted himself closely. He died at Rome in 1614. He wrote, Insulae Matersiae Historia, connected with Orationes Duae Habitae Cotam Clemnente VIII et Gregorio XIII (Rome, 1599): — Historia de Origine atque Vita Regum Lusitanice (ibid. 1601): — Carmina Varia (ibid.). These poems were published separately at different dates. He also published at Rome a remarkable work on the origin and history of the kings of Portugal. See Hoefer, Nouv. Biog. Generale, s.v.

## Constantinople[[@Headword:Constantinople]]

             There are few cities which unite more points of interest than Constantinople. It is unsurpassed in many elements of beauty, And for twenty-five centuries has been a place of great political and commercial importance. During several hundred years it was the chief center of learning, refinement, and military power. As the seat of the Greek Church, in it were held a large number of councils. The indications are that its future will be as important as its past history. Yet no city has suffered more from the desolations of earthquakes, pests, famine, fire, and sword.

I. History. — There are three defined epochs:

1, from the foundation of the city (B.C. 667) till it became the capital of the Roman empire (A.D. 303);

2, from this time till its conquest by the Turks (A. D. 1453); and,

3, under the Turkish dominion till the present time.

1. Byzantium. — The ancient Greeks attributed the foundation of Byzantium to a colony of Megarians, who, directed by an oracle of Apollo, built a city (B. C. 667) on the high land formerly occupied by the old seraglio. This city soon became the entrepot for the grain trade from the Black Sea to Greece. Without any great military power or ambition of its own Byzantium fell into the hands of the different cities that successively became dominant in Greece. It yielded without resistance to Darius (B.C. 512). The ten thousand rested here in their retreat (B.C. 400). During a siege by Philip of Macedon (B.C. 340), a light suddenly appeared one night, enabling the Athenian garrison to see and thwart an intended assault by the besiegers. In commemoration of this event, a crescent appears on some Byzantine coins, and to this is usually attributed the origin of the crescent, the emblem of the Turkish empire, adopted immediately after the conquest of Constantinople. With Greece this city fell under the dominion of Rome (B.C. 146). An ancient legend relates that the apostle St. Andrew, on his arrival at Galata, a suburb of Constantinople, pressed the form of a cross into the reck with his hand. After preaching here two years, he was  driven away by the tyrant Zeuxippus, and he continued his labors on the opposite Asiatic shore. Byzantium had, in order to resist the frequent sieges of the Northern barbarians, been made the strongest fortified city in the Roman empire. For harboring Piscinus its walls were razed by Septimius Severus (A.D. 169). These were soon rebuilt, but the city was conpletely destroyed by Constantine (A.D. 324) for having rebelled again.

2. Under the Eastern Empire. — Many reasons combined to induce Constantine to remove the capital of the Roman empire from Rome to Byzantium, especially his desire to free himself from the remnants of the power of the Roman senate; his desire to follow the Oriental custom of a great emperor and conqueror founding his own capital; the central commercial position of Byzantium in the then known world, and its favorable position for controlling the troublesome parts of the empire on the Danube and the Euphrates. On May 11, 330, the new capital was inaugurated by festivals and ceremonies, half Christian and half pagan, and lasting forty days. Among the many embellishments which Constantine added to the city were the hippodrome, surrounded by palaces, porticoes, and statues brought from all parts of the Roman empire; the cistern of a thousand columns, the church of St. Sophia, and many other churches and public buildings. Theodosius also greatly embellished and enlarged the capital. In 396 Constantinople became the capital of the Eastern or Greek division of the Roman empire. The glory of the city increased until the time of Heraclius (A.D. 641), although subjected to many scourges. Justinian (527-595) may be regarded as its second founder. After a civil commotion in A.D. 532, in which 30,000 men were slain, and which reduced the city to ashes, Justinian rebuilt St. Sophia with unparalleled magnificence. His gorgeous palace, the twenty-five other churches and many public edifices that he built, have all since perished. The size of the city may be estimated from the fact that 300,000 persons died from the pest in one year. In 675 the Arabs lost 30,000 men before the walls, and in 718 1161 ships of war. The greatest destruction of works of art in all history occurred in the ravaging of Constantinople by the Crusaders (1204), who spent eight days after they took the city in burning and plundering all public and private property. The restoration of the Byzantine empire (1261) had little effect in restoring the glory of the capital. The Genoese and Venetians, who had established themselves in the suburbs of Galata and Pera, had many contests near the city for commercial supremacy. In 1391 the Turks, who had already conquered most of European Turkey, forced the Byzantine  emperor to permit a mosque to be erected in Constantinople, to permit the appointment of a kadi to look after the interests of the resident Mohammedan merchants, and to pay the sultan a yearly tribute of 10,000 ducats. In 1453 the Turks took the city by assault, after a siege of forty days. In this siege the Turks had several cannon of three and four feet calibre.

3. Under the Turks. — For the space of three days after the taking of the city it was given up to pillage, and was the scene of frightful massacre and destruction of public and private property. After the three days had elapsed Mahomet caused the carnage to be stopped, and offered to such Greeks as chose to remain protection in their property and in the exercise of their religion. The sultan then entered upon the erection of a series of public edifices. He built the castle of seven towers, the two seraglios, and a number of magnificent mosques. He also transformed St. Sophia and other churches into mosques. The chief sultans after Mahomet have followed his example in building at least one magnificent mosque. Constantinople has suffered frequently from fires that have often devastated whole quarters. In 1726 the first printing-press was set up in the city. During an outbreak in the Greek quarter in 1821, during the Greek Revolution, the Greek patriarch was hung by the mob. In 1826 the power of the Janissaries, who had opposed most fanatically the introduction of modern civilization by the sultan, was completely broken by the shooting of 40,000 of them by, the other troops of the army.

II. Description of the City previous to its Occupation by the Turks (1453). — The ancient Byzantium occupied the extreme point of the peninsula between the Sea of Marmora and the Golden Horn, upon which the great capital was afterwards built. As Constantinople, the city was enlarged to its present limits. On the water side was built a single wall without a ditch. On the land side was a double, later a triple wall, each part from 14 to 20 feet high, 20 feet thick, with a ditch 28 feet broad in front, defended also by 548 towers, and a castle at each corner of the great triangle which the city covered, and penetrated by 3 gates. The private houses were small and poor.

Of the many public places or edifices we can notice but a few.

(a) The Forum of Constantine (now part of the seraglio palace), which Constantine surrounded with a circus, an imperial palace, churches, baths,  and many private palaces. Here he placed the porphyry column surrounded with wreaths of gold, “the Palladium of Rome,” which he brought from that city; on this pillar he placed a bronze statue of Apollo, brought from Heliopolis, in Phrygia, and which Constantine wished to have considered as his own statue, substituting the nails of the passion for the rays of the sun, in order to give the statue a resemblance to Christ. This statue is now lost. The column is partly destroyed, the remainder being called the “Burnt Column.”

(b) The Forum of Theodosius, laid out by Theodosius (A.D. 394), and containing a triumphal pillar like the Column of Trajan in Rome, and an equestrian statue of a man with winged feet, whom the popular tradition held to be Joshua commanding the sun to stand still; under the left foot of the horse was buried the Palladium of Constantinople, consisting of a doll or body wrapped in woolen garments, and which the Latins (in 1204) dug up and burnt, after having destroyed the statue.

(c) The Forum Bovis, containing the brazen bull in which criminals were burnt to death.

(d) The Hippodrome or Circus, near St. Sophia, in which races and other games were held, and which Constantine adorned with the best works of Grecian art, brought from all parts of the empire; over the gate through which the horses entered the circus stood the four horses of Lysippus, which originally were placed in Athens, were brought here from Chios, then taken to Venice (1206), to Paris by Napoleon (1797), and finally returned to Venice (1815); an obelisk, 61 feet high, brought from Egypt to Athens, and thence to Constantinople, is yet standing; the triple bronze snakes, that formed the interior of the Tripod of Delphos, 13 inches in diameter and 10 feet high, is yet standing, one serpent's head having been cut off by Mahomet with his sabre when he entered the city (1453), the other two having been removed during the last century. These, then, are all the remains of ancient art that have been preserved from the immense number brought to Constantinople. What few the Crusaders left (1204) the Turks have since destroyed.

(e) The Imperial Palace stood on the site of the old seraglio. It contained many magnificent buildings and rooms; in the chapel of St. Theodor were the relics, consisting of the “original cross” and the “staff of Moses.”

(f) The Hebdomon Palace, where Leo Philosophos held his school, containing five golden towers, supporting a golden tree on which golden birds sung, and containing the “head of John the Baptist.”

(g) The Palace and Baths of Lausos, adorned with many works of art, and containing the imperial library of 120,000 volumes (burnt 475).

(h) The many heathen temples were either turned into churches or secularized by Theodosius.

(i) Of churches, by far the most important is that of St. Sophia (q.v.).

(j) The Choras Church contained a “picture of the Virgin Mary painted by St. Luke,” which the Turks cut to pieces when they took the city.

(k) The Church of the Holy Apostles, built by Constantine, together with the Heroon (the burial-place of the emperors from the time of Constantine), with their rich ornaments and treasures, were plundered by the Crusaders in 1204, and destroyed in 1463.

(l) The Church of St. George, the Greek patriarchal church, is an ancient edifice, with many mosaics and Byzantine paintings. Externally it is entirely destitute of ornament. It contains the “chair of St. Chrysostom,” richly inlaid with pearl, and on which the patriarch sits during great festivals; also the “pillar to which Christ was bound when he was scourged.”

(m) The Blachednen Church, containing the “holy chest with the garments of the Virgin Mary,” and a “miraculous image whose veil lifted itself every Friday evening, and settled down again on Saturday at vespers.” On the yearly festival of this church a great procession took place, with the emperor at its head.

(n) The Church of the Virgin at the Golden Spring, near a spring or cistern of that name containing golden or “fried fish.” A tradition has it that “during the last assault by the Turks, a Greek monk in the monastery at this place disbelieved the report that the Turks had entered the walls, saying, ‘I would sooner believe that these fish I am frying would leap out of the pan of hot oil and come to life again in the cistern.' Scarcely had he uttered these words when the fish sprang out into the cistern. Their descendants are red on one side and brown on the other, in commemoration of this event.”

(o) Monasteries abounded in the city soon after the origin of this institution. Some of them were large, and occupied sightly positions.

(p) The Jews were allowed a synagogue by Constantine, but they were expelled from the city by Theodosius.

(q) Large aqueducts supplied the city with an abundance of water; some of these are yet in use, others are out of repair.

(r) Vast cisterns, or subterranean reservoirs, were dug out during the reigns of the first emperors. Most of these are now out of repair, and but few contain water. One of the most remarkable of these was the cistern of Philoxenus (now called the cistern of the thousand and one columns), containing three stories, supported each by 224 pillars. It is now used for silk-spinning. It contained 1,000,000 cubic feet of water. The cistern of St. Peter contained 6,000,000 cubic feet of water.

III. The Modern or Turkish City. — With Christian nations the city retains its Greek name, Constantinople. The Turks call it Stamboul, or Istamboul; also Assitana. The beauty of situation of the city is world- renowned. Each of the seven hills is crowned by a mosque, with its tall slender minarets. The rich profusion of foliage from the public and private gardens blends with the brown of the unpainted wooden houses, and contrasts with the white of the mosques and other public buildings, presenting a picturesque effect to be seen in no other European city. The harbor is crowded with vessels and steamers from all parts of the world. Slight, slender caiques dart between the larger boats, and give an unusual animation to the already over-crowded harbor. The suburbs of Pera and Galata rise on the other side of the Golden Horn, covered with massive palaces and stone houses. Across the Bosphorus is Scutari, with its vast, dark, cypress-bound cemeteries; and in the distance the snow-capped Olympus raises its head above the horizon.

Constantinople is at present the capital of the Turkish empire, of which it forms a distinct province. It is the residence also of the Greek patriarch, who holds here the patriarchal synod, composed of twelve bishops. Here are also an Armenian patriarch and a Greek-Catholic bishop. The Protestant missions of Europe and America for the Orient have their headquarters in Constantinople. The city, with its immediate suburbs, contains above a million inhabitants. Stamboul, or the old city, contains about half this number. More than half of the population are Turks; the  remainder are Greeks, Armenians, Bulgarians, and some thousands each of nearly every nation of Europe, Western Asia, and Northern Africa.

Within, the city loses much of its charm. The streets are narrow, uncleanly, and full of dogs; they are not lighted, and every passer-by, after nightfall, is arrested if he has not a lighted lantern: the streets are not named, nor the houses numbered.

(a) The houses are almost entirely of wood, are unpainted, of two or three stories, and have projecting latticed windows.

(b) Of public squares there are but few of importance. The chief are the Hippodrome (see above, d) and the Seraskai Place, containing the offices of the war department and the lofty, fine tower from which is to be obtained the finest view of Constantinople and its environs. This place is about a mile in circumference.

(c) The Seraglio, once so famous as the splendid palace of the sultans, had not been used as a royal palace since the erection of the new Seraglio on the Bosphorus. It was burned in 1865. Near the old seraglio is the office of the grand vizier, entered by the “Sublime Porte,” where the sessions of the cabinet are held, and where the sultan meets the foreign ambassadors. There are many kiosks, or royal summer-houses on the Bosphorus and the Golden Horn.

(d) Constantinople contains thirteen imperial mosques, above a hundred large mosques (or Djami. i.e. places of reunion), and more than a hundred besides of smaller mosques (or Medjid, i.e. places of prayer). The chief mosque is that of Omar. SEE ST. SOPHIA. The second mosque of importance is that of Achmet the First (built in 1610). Here are celebrated with great pomp the festival of Bairam, that of Mevloud (the birth of the Prophet), and that of the departure of the caravans for Mecca. It is said to contain a piece of the black stone of Mecca.

(e) Churches and Synagogues. — The Greeks have twenty-one churches in the old city. Of these, St. George's (see above, II, 2) is the chief or patriarchal church. The Armenians have a number of churches, among them the Patriarchal church (or, rather, two churches — one for men, the other for women), and the Church of the Nine Angelchoirs, containing a “miracle-working pillar,” to which the sick of fevers are brought. The Romish and Protestant churches are in Pera. There are several synagogues  in the old city. The British and American Bible Societies have their head- quarters in the old city.

(f) There are many Mohammedan monasteries for the different orders of dervishes, and also several Greek monasteries.

(g) Burial-places for the Turks are found near all the mosques. Burial- chapels (Turbes) for the sultans, the founders of mosques, and their families. are found within the enclosure of the mosques.

(h) The public instruction was reorganized in 1847. Schools were divided into three grades. Attendance upon the primary schools is obligatory. In them are taught reading, writing, arithmetic, geography, religion, history of the Turkish empire, and the Turkish language. In the second grade, the history of the Mohammedan religion, mathematics, natural science, and other branches are taught. The technical schools are many in number, as the two schools in the mosques of Achmet and Selim for the persons designed for civil offices; the school founded by the sultaness in 1850 for the education of diplomatists and other high officers of state; the colleges for the education of the ulemas or priests; the schools of military and naval instruction; the college of medicine; the veterinary, and other schools. All of these are supported by the state when the endowments do not suffice. The University, comprising many of their highest schools, has a large building, but is only partly organized. The school systems of the Christians and Jews stand under the direction of their church authorities, and are much neglected.

(i) Of libraries there are over a hundred smaller ones connected with the mosques, and forty large ones, some of which have fine rooms, and are accessible to non-Mohammedans.

IV. The Environs of Constantinople. —

(a) Eyoub, above Stamboul, on the Golden Horn, is the most sacred spot in Turkey. Eyoub was the standard-bearer of the Prophet, and perished in the first attack on Constantinople by the Saracens (668). His body was miraculously discovered by Mahomet II (1453), who built here the mosque of Eyoub. There is also a stone, surrounded by a silver plate, containing an “impression of the foot of the Prophet,” which he made in the rock at the building of the Caaba. Within this mosque is the sword of Othman, which the sultans gird on as their inaugural ceremony instead of being crowned.  Around the mosque, which is richly built and decorated, are tombs of many great men of state, mingled with trees and shrubbery, and surrounded by hospitals and an extensive cypress-covered grave-yard.

(b) Galata, on the opposite side of the Golden Horn, was formerly a Genoese city. It now contains many important European houses of business, and one part is filled with the scum of all European nations.

(c) Pera, on the crown of the hill above Galata, contains the residences of European ambassadors and merchants, many fine and lofty residences, and many Christian churches.

(d) At Kassim-pasha, where vessels of war are built, and at Top-hana, where cannon are made, the works rival those of any European power.

(e) Scutari, on the Asiatic shore of the Bosphorus, is the landing-place of all the commerce to and from Asia, and hence has many and large khans. As the place from which Mohammedanism set out in its conquest of Europe, it is considered by the Turks to be sacred ground, and its burial- place is by far the largest around Constantinople. Near this burial place are the famous mosque and barracks of Selim, and the hospital where Florence Nightingale performed her deeds of mercy during the Crimean war.

(f) The Bosphorus is lined with palaces of the sultan, of pashas, merchants, and ambassadors, and with cities and villages. In one of them, Bebek, is a college founded by the missionary Dr. Hamlin, and endowed by American Christians with $100,000. — Hesychius, De originibus Constantinopoleos, 1596 (Leipzig, 1820); Visqucsnel, La Turquie (Paris, 4 vols. 8vo); Th. Gautier, Constantinople (Paris, 1853); Dallaway, Constantinople, Ancient and Modern; Adolphe Joanne et Emile Isambert, Itineraire, descriptif, historique, et archeologique de L'Orient (Paris, 1867); Hammer, Histoire de l'empire Ottoman (Paris, 8 vols. 8vo); Hammer, Constantinople und der Bosporus.

## Constantinople, Councils of[[@Headword:Constantinople, Councils of]]

             I. General Synods. — The following are regarded as oecumenical by the Latin or by the Greek Church, or by both:

1. The First OEcumenical Council of Constantinople (or the second in the list of oecumenical councils) was convoked at Constantinople in 381 by Theodosius the Great. There were present 150 orthodox bishops (mostly  Elstern), and 36 followers of Macedonius, who left Constantinople when their doctrine was rejected by the majority. The council condemned, besides the Macedonians, the Arians, Eunomians, and Eudoxians, and confirmed the resolutions of the Council of Nice. It assigned to the bishop of Constantinople the second rank in the Church, next to the bishop of Rome, and in controversies between the two reserved the decision to the emperor.

2. The Second (Ecumenical Council of Constantinople (the fifth in the list of oecumenical councils), held in 553 on account of the Three Chapters' controversy, by 165, mostly Oriental, bishops. This council excommunicated the defenders of the Three Chapters, Theodore of Mopsuestia, Ibas, and others, and the Roman bishop Vigilius, who refused to condemn the Three Chapters unconditionally.

3. The Third (Ecumenical Council of Constantinople (the sixth in the list of oecumenical councils), held from 680 to 681 in the Trullan palace, and attended by 289 bishops, among whom were three Oriental patriarchs, and four legates of the Roman bishop Agathon. The opinions of the Monothelites were condemned, especially through the influence of the Roman legates, as heretical.

4. The General Council convoked in 691 by the emperor Justinian II, and also held in the Trullan palace. As it was regarded as supplementing the fifth and sixth oecumenical councils, which had given no Church laws, it was called Quinisexta (Synodus) or Quinisextum (Conciliun). It gave 102 stringent canons on the morals of clergymen and ecclesiastical discipline. It is recognized as an oecumenical council by the Greeks only.

5. The fifth OEcumenical Council, held in 754, and attended by 383 bishops. It passed resolutions against the veneration of images, which were repealed by the second OEcumenical Council of Nice. It is not recognized by the Latin Church, but only by the Greek.

6. The sixth OEcumenical Council (by the Church of Rome regarded as the fourth OEcumenical Council of Constantinople, or the eighth in the list of oecumenical councils), held in 869. It deposed patriarch Photius, restored patriarch Ignatius, and gave laws on Church discipline. It is, of course, not recognized by the Greeks.  7. In 879 another General Synod was held at Constantinople, attended by 380 bishops, among whom were the legates of pope John VIII. Photius was recalled, the resolutions of the preceding council against him repealed, and the position of the patriarch of Constantinople to the pope defined. The Greeks number this council as the Eighth OEcumenical.

8. The ninth OEcumenical Council of the Greek Church was held in Constantinople, under the emperor Andronicus the younger, in 1341. It condemned the opinions of Barlaam as heretical.

II. Particular Synods. — The most important of the particular synods are: 1. and 2. In 336 and 339, two Arian synods, under the leadership of Eusebius of Nieomedia. The former deposed and excommunicated Marcellus of Ancyra; the latter deposed and expelled bishop Paulus, of Constantinople, and appointed Eusebius his successor. 3. A semi-Arian synod against AEtius, who was banished. 4. In 426, a synod held against the Messalians; in 448, 449, and 450, synods against the Eutychians. 5. In 495 and 496, Eutychian synods, condemning their opponents, and recognizing the Henoticon of Zeno. 6. A synod in 516, condemned the resolutions of the Council of Chalcedon. 7. In 536, against Severus, Anthimus, and other chiefs of the Acephali. 8. In 541 (543?), against some views of Origen. 9. In 815, two synods on the question of veneration of images, the one, attended by 270 bishops, in favor, and the second against the-images. 10. In 861, introducing patriarch Photius, and approving the veneration of images. 11. In 1170 (according to others in 1168), a synod, attended by many Eastern and Western bishops, on the reunion of the Eastern and Latin churches. Similar synods were held in 1277, 1280, 1285, all without effect. 12. In 1450, a council convoked by the emperor Constantine Palseologus deposed the patriarch Gregory, put in his place the patriarch Athanasius, and declined to accept the resolutions passed by the Council of Florence in favor of the union of the Greek and the Latin churches. 13. In 1638 and 1642, two synods held against the crypto- Calvinism of the patriarch Cyril Lucaris. — Pierer, Univers. Lex. 4:397; Wetzer u. Welte, Kirchen-Lex. 2:838; Christian Rememb. April, 1854, art. 1; Schaff, Hist. of the Christian Church, 2, 3; Landon, Manual of Councils; Hefele, Concil.-Geschichte; Edinburgh Review, July, 1867, p. 49.

ADDENDUM (From Volume 12):

(Concilium Constantinopolitanum). The large number of these, and the great importance of several of them, justify a fuller treatment, which we give from Landon, Man. of Councils, s.v., and Smith, Dict. of Christ. Antiq. s.v.

I. Held A.D. 336, by the Eusebians, under Eusebius of Nicomedia, at which Athanasius was exiled to Treves, Marcellus of Ancyra, with several other bishops, deposed, and Arius ordered to be received into communion by the Alexandrian Church. According to Ruffinus (Hist. 1:12) it was convened by order of the emperor, viz. Constantine the Great; and according to Emusebins, the historian (Confra Marcell. 1:4), it was exclusively gathered together from the neighborhood of the capital. It seems to have met in February, and not separated till the end of July. See Mansi, Concil. 2:1167-1170.

II. Held A.D. 339 or 340, by order of the emperor Constantius II, to depose Paul, the newly elected bishop there, whose orthodoxy displeased him, and translate Eusebilus, his favorite, from Nicomedia to the imperial see. See Mansi, Concil. 2:1275.

III. Held A.D. 360, composed of deputies from the Council of Seleucia, just ended, with some bishops summoned from Bithynia to meet them, about fifty in all. Most of the former were partisans of the metropolitan of Csesarea, whose name was Acacius, and semi-Arians. A creed was published by them, being the ninth, says Socrates, that had come out since that of Nicea. It was, in fact, what had been rehearsed at Rimini, with the further declaration that neither substance nor hypostasis were permissible terms in speaking of God. The Son was pronounced to be like the Father,  according to the Scriptures, and Aetins, who maintained the contrary opinion, was condemned. A synodical epistle to George, bishop of Alexandria, whose presbyter he was, conveyed the sentence passed upon him and his followers. Several bishops were deposed at the same time, among them Cyril of Jerusalem — all for various causes. Ten bishops, who declined subscribing to these depositions, were to consider themselves deposed till they subscribed. Ulphilas, bishop of the Goths, who had hitherto professed the Nicene faith, was one of those present, and joined in their creed. See Mansi, Concil. 3:325.

IV. Held A.D. 362 or 360, in which sixty-two bishops excommunicated and deposed Macedonius, bishop of Constantinople, for his errors in faith concerning the Holy Spirit. See Mosheim, Eccl. Hist. cent. 4, part 1, chapter 5.

V. The second general council, met in May, A.D. 381, to reassemble the following year, for reasons explained by the bishops in their synodical letter. Owing to this circumstance, and to the fact that its acts have been lost, its proceedings are not easy to unravel. Socrates begins his account of it (Hist. 5:8) by saying that the Emperor Theodosius convened a council of bishops of the same faith as himself, in order that the creed settled at Niczea might prevail, and a bishop be appointed to the see of Constantinople. That the bishops met at his bidding is testified by themselves in their short address to him subsequently, to confirm what they had decreed. Whether they reassembled at his bidding we are not told. Of their number there has never been any dispute, this council having, in fact, gone by the name of that of "the one hundred and fifty fathers" ever since. There were thirty-six bishops of the Macedonian party likewise invited, but they quitted Constantinople in a body when they found that it was the faith of the Nicene fathers to which they would be called upon to subscribe. Of those present, Timothy, bishop of Alexandria, Meletius of.Antioch, who presided at first, Cyril of Jerusalem, with the two Gregories, of Nazianzum and Nyssa, were the most considerable, Nectarius and Flavian being added to their number before they separated. The names of all who subscribed have been preserved (Dionys. Exig. ap Justell. Bibl. Jur. Canon. 2:502).

The first question considered was that relating to the Church of Constantinople, and it was declared that Maximus, called the Cynic, had not been lawfully made bishop; that his ordination, and all that he had since (done in his pretended character of bishop, was null and void, and that, in  fine, he was a usurper of the see of Constantinople. Then they proceeded to elect to the see Gregory Nazianzen, and eventually, notwithstanding his entreaties and tears, obliged him to accept the office. During these proceedings Meletius died, and Gregory of Nazianzum succeeded him as president of the council. He endeavored with all his powers to induce them to leave Panlinus in the see of Antioch. with the view of appeasing the divisions of that Church; but his efforts were ineffectual. The bishops of Macedonia and of Egypt (who had now arrived) vehemently opposed his designs, objecting also to his election, upon the ground that, being already bishop of another see, he ought not to have been translated to that of Constantinople. In consequence of this, Gregory formed the resolution to entreat the fathers to permit him to resign the see of Constantinople, which he in the end did, and Nectarius was elected in his room. During this interval Timothy, bishop of Alexandria, presided over the council; but Nectarius, immediately after his election, took that office upon himself. Now, Nectarius had been a priest in the latter city, but so far from having passed through the inferior degrees, as the canons direct, he had not been even baptized. Seven canons and a creed appear to have been submitted to the emperor by the assembled fathers for confirmation, at the close of their labors. Whether any canons have been lost seems to admit of some doubt. Socrates speaks of the establishment of patriarchs as one of the things done by this council; and the Arabic paraphrase, under a separate heading, "concerning the order of the prelates, and their rank and place," explains this as follows: "Honor besides, and the primacy, was granted in this council to the bishop of Rome, and he was made first, the bishop of Constantinople second, the bishop of Alexandria third, the bishop of Antioch fourth, and the bishop of Jerusalem fifth" which is the more remarkable as neither it nor Socrates omits the canon ordaining special prerogatives for new Rome. It is one difficulty connected with these canons, that in all probability they were not all passed. at the same council.

1. Confirms the faith of the council of Nicea, and anathematizes ("extrema execratione ac detestationem") all who deny it, especially the Arians, Eunomians, Eudoxians, Sabellians, Apollinarian, and others.

2. Forbids bishops to go beyond their borders, and to trouble other dioceses. Orders that the bishop of Alexandria shall have the sole administration of Egypt, and that the privileges given to the Church of Antioch by the Nicene canons shall be preserved. Orders that the affairs of the Asian, Politic, and Thracianu dioceses shall be severally administered  by their respective bishops, and that the synod of each province shall administer the affairs of the province, according to the cannon of Nicaea.

3. By this canon the primacy of honor is given to the bishop of Constantinople after the bishop of home, on account, as it states, of the former being "the new Rome."

4. Declares the nullity of the consecration and of the episcopal acts of Maximus.

5. As regards the books of the Western Church, we have also received those in Antioch, who confess one and the same divinity in the three persons of the Holy Trinity.

6. Lays down a rule for ecclesiastical judgments, and permits all persons whatever to bring an accusation against a bishop or any other ecclesiastic on account of any private injury or wrong said to have been received: but in Church matters it directs that no accusation shall be received coming from heretics or schismatics, or from persons excommunicated or deposed, or accused of any crime, before they shall have justified themselves.

7. Gives direction as to the manner in which heretics ought to be received into the Church; Arians, Macedonians, Sabblatians, Novatians, Qnartodecimani, and Apollinarians were simply to be required to renounce their errors in writing, to anathematize all heresies, and to be anointed witi the holy chrism on the forehead, eyes, nose, mouth, and ears, that they might receive the Holy Spirit. Others, such as the Eunrmians (who baptized with one immersion), Montanists, Sabellians, etc., were to be received as heathens, i.e., to be catechised, exorcised, and baptized. See Labbe, Concil. 2:911. Of the heretics named in canon 1 the Semi-Arians engaged most attention by far here, from the further error into which they had fallen of late respecting the divinity of the Holy Ghost. All that was ruled by this council on doctrine was directed against them exclusively. By the word "diocese," in canon 2, is meant a tract embracing several provinces.

Most probably, the third canon, ordaining that in future the see of Constantinople should take honorary precedence next after Rome, was intended to prevent the bishops of Antioch and Alexandria from ever attempting to take such liberties with it again.

Dionysius Exigunus ends his canons of this council with the fourth. Traces of a new series appear with the fifth. It runs as follows: "Concerning the  tome of the Westerns, we, too, have received those who professed their belief, at Antioch, in one Godhead of the Father, Son, and Holy Ghost." What was this tome of the Westerns? Some think it was the synodical epistle received from pope Damasmus by the Easterns at their second meeting, A.D. 182, to which they wrote their own in reply. Others, with better reason, hold that it was a synodical letter of pope Damasus, addressed to the synod. Of Antioch A.D. 378 or 379. A third view is, that it was another of his to Paulinus of Antioch some years before. Athanasius sent a letter, in the name of his synod at Alexandria, A.D. 362, to the Church of Antioch, which he calls "a tome" himself, to which Panlinus is expressly said to have subscribed, and in which the indivisibility of the Holy Ghost from the substance both of the Father and the Son is as distinctly set forth as it ever was afterwards. Through Eusebius of Vercelli, to whom it was addressed, and by whom it was in due time subscribed, it would find its way into the West and to Rome, as the rallying-point of the orthodox, and a boiad of union, under existing circumstances, between the sees of Alexandria, Antioch, and Rome, whose acceptance of its doctrine can scarce have become known to each other before Macedonimus, the ex- patriarch of Constantinople, commenced assailing the divinity of the third person in the Godhead. On this, it would immediately give rise to, and be the foundation of, a series of "tomes" or epistles of the same kind between them, in which Constantinople, being in Arian hands, would take no part, nor Alexandria much, owing to the banishment of its orthodox prelate, Peter, from A.D. 373 to 378, under Valens.

Meletius had also been driven from Antioch a year earlier; but his orthodox rival, Paulin us, was allowed to remain; and this would account for the correspondence that went on between him and pope Damasus uninterruptedly while Meletins was away, and of which the prominent topic was the divinity of the Holy Ghost. Now, the synods of Antioch and Rome are confusedly given about this time, yet several were probably held at each place. One thing, may well be thought to have been agreed upon at the first synod of Antioch, and possibly Rome too, which was afterwards confirmed in the second, and is evidently referred to by the Constantinopolitan fathers in their synodical letter, namely, the creed, in its enlarged form. Admit this form to have been agreed upon at the synod of Autioch, in conjunction, or not, with that of Rome,: A.D. 372, and the use of it in the year following by Epiphanius, bishop of Salamis in Cyprus, as the authorized creed of the Church, is explained; nor is there any reason why Gregory Nyssen, if he composed it at all — as stated by Nicephorus alone — should not have composed it  there.

But Valens coming to Antioch in April, to persecute the orthodox, the probability would be that this synod was hastily broken up, and remained in abeyance till A.D. 378 or 379, when its proceedings were resumed under Meletius, and confirmed by one hundred and sixty-three bishops, and with its proceedings this creed. All, at tine same time, then and there subscribed to the Western tome or letter of pope Damasus. Hence, both the language of the fifth Constantinopolitain canon above mentioned, and of the fathers who framed it, in their synodical letter, where they say that "this, their faith, which they had professed there summarily, might be learned more fully by their Western brethren, on their being so good as to refer to 'the tome' that emanated from the synod of Antioch, and that set forth by the ecniumenicail council of Constantinople the year before, in which documents they had professed their faith at greater length." Now, what they had set forth themselves was their adherence to, the Nicene faith and reprobation of the heresies enumerated in their first canon; what they had received from Antioch and accepted must have been the creed which has since gone by their name, but was certainly most their composition; and whatever else was confirmed there, A.D. 378, including the Western tome. The letter of pope Damasus to Paulinus was written A.D. 372, when there was nobody left at Antioch but Panlinus to write to. The letter addressed in his own name and that of the ninety-three bishops with him, "to the Catholic bishops of the East,” was "the men" received by the synod at Antioch A.D. 378-9; to which they replied the same year. Both letters being on the same subject-as were the synods of 372 and 37 — it was easy to confuse them.

We now come to the synodical letter of the reassembled Council of Constantinople, A.D. 382, and their proceedings generally. Most of the bishops who hard met at Constantinople, A.D. 381. returned thither the following summer.

One of their number, Ascholius, bishop of Thessalonica, and Epiphanius and Jerome with him, had gone meanwhile to Rome. Being at Constantinople, they received a synodical letter from the West, inviting them to Rome, where a large gathering was in contemplation. This letter having been lost, we can only guess at its contents from what they say in reply to it, coupled with their fifth canon, which was evidently framed in consequence. The affairs of the East being in imminent peril and confusion, they beg to be excused from going rawty so far from their sees. The most they could do, would be to send deputies into the West Cyriacrus,  Euisebiru, and Priscianus are named, to explain their proceeding's, which they then epitomize, commencing with what has been anticipated above about their faith, and ending with the statement that Nectarins and Flavianus had been appointed canonically to their respective sees, while Cyril was recognised by them as bishop of Jerusalem for the same reason.

Thus this letter explains the framing of their fifth canon, and attests its date. The same date is assigned to canon 6, restricting the manner of instituting proceedings against bishops, and reprobating appeals to the secular power. But canon 7, prescribing the distinctions to be observed in admitting heretics into communion, is shown not to belong to this camncil at all. It is almost identical with the ninety-fifth Trullan canon. Of the creed, little more need be hadded. It was in existence A.D. 373, having probably been framed at Antioch, in conformity with the synodical letter of Athanasius, A.D. 372, where it was doubtless confirmed A.D. 378-9, and received more probably by the fifth canon of this council A.D. 382, than promulgated separately by the council of the year preceding. Possibly this may have been the creed called by Cassian, as late as A.D. 430, "peculiarly the creed of the city and Church of Antioch." From the portion of it given by him it is as likely to have been this as that of A.D. 363, or any other between them. That there is a family likeness between it and the creed of the Church of Jerusalem, commented on by Cyril, will be seen on comparing them. On this hypothesis alone we can understand why no notice should have been taken of it at the Council of Ephesus, A.D. 431, and in the African code, namely, because it had originated with a provincial, and only been as yet received by a general council. It was promulgated as identical with that of Nicaea for the first time by the fathers of the fourth council.

The dogmatic professions of the council of 81 were confirmed by Theodosius in a constitution dated July 30 of the same year, and addressed to Antouinius, proconsul of Asia, by which the churches are ordered to be handed over to the bishops in communion with Nectarins and others who composed ft, the Eunosmians, Arians, and others having been deprived of their churches by a constitution issued ten days earlier. It was also received by pope Damasus, and has been regarded in the West ever since, so far, as oecumenical. Its first four canons, in the same way, have always been admitted into Western collections. But what passed at the supplemental council of 382 never seems to have been confirmed or received equally. It was in declining to come to this last council thrat Gregory Nazianzen said,  in his epistle to Procspius, "that he had come to the resolution of avoiding every meeting of bishops, for he had never seen any synod end well, or assuage rather than aggravate disorders." His celebrated oration, known as his "farewell" to the council of 381, is inspired by a very different spirit. See Mansi, Concil. 3:583.

VI. Held A.D. 382, in order to appease the divisions of Antioch, to which see Flavianus had been nominated in the preceding council. during the lifetime of the actual bishop, Paulinus. Most of the bishops who were present at that council also attended here. Nothing certain is known of the proceedings, except that the election of Flavianus was confirmed, and a letter to the Western Church written, to excuse the Orientals from attending the council at Rome held at the same time. A declaration of faith was added on the subject of the Blessed Trinity as well as of the Incarnation.' This council further declared that Nectarius had been duly elected to the see of Constantinople, according to the Nicene canons, and it also recognised the election of Flavianus to Antioch. See Labbe, Concil. 2:1014.

VII. There was a meeting of bishops held at Constautinople, by command of Theodosius, A.D. 383, under Nectarius, to devise remedies for the confusion created by so many sees passing out of the hands of the heterodox into those of the orthodox party. The Arian, Eunomian, and Macedonian bishops were required to attend there with confessions of their faith, which the emperor, after examining carefully, rejected in favor of Nicera. The Novatians alone, receiving this, were placed by him upon equal terms with the orthodox. It is said to have been on this occasion that Amphilochius, bishop of Iconium, on entering the palace, made the usual obeisance to Theodosius, but took no notice of Arcadius, his son, standing at his side (Socrates, Hist. 5:10).

VIII. Held A.D. 394, Sept. 29, on occasion of the dedication of the church of the Apostles Peter and Paul, built by Ruffinus, praefect of the Prmetorium. The dispute concerning the bishopric of Bostra was brought before this council. Nectarius of Constantinople presided, in the presence of Theophilus of Alexandria, Flaviansus of Antioch, Gregory of Nyssa, Palladius of Cresarea in Cappadocia, and many other bishops of note. It was determined, that although three bishops are sufficient to consecrate, a larger number is required in order to depose. See Labbe, Concil. 2:1151.

IX. Held A.D. 399, attended by twenty-two bishops under Chrysostom, to inquire into seven capital charges brought against Antoninus, bishop of Ephesus. As he. died before the witnesses could be examined, Chrysostom, at the request of the Ephesian clergy, went over thither, and, at the head of seventy bishops, appointed Heraclides, a deacon, in his place, and deposed six bishops who had been ordained by Antoninus. Their proceedings contain a reference to the canons of the African Church. Strictly speaking, this last was a synod of Ephesus. See Mansi, Concil. 3:991.

X. Held A.D. 403, by forty or sixty bishops, in support of Chrysostom, unjustly deposed by the pseudo council, "ad Quercum," because of his non- appearance there. Although Arcadius had weakly confirmed this deposition, and banished him into Bithynia, his exile lasted but for one day, for the empress Eudoxia, frightened by a terrible earthquake which happened at the time, sent after him to recall him, and he re-entered Constantinople in triumph. See Labbe, Concil. 2:1331.

XI. Held in the same year. After the restoration of Chrysostom to his bishopric, he ordered those priests and bishops who, upon his condemnation, had intruded into the sees and benefices of his followers, to be deposed, and the rightful pastors to be restored; he then demanded of the emperor that his own cause should be considered in a lawful synod. Sixty bishops assembled, who came to the same conclusion with the last council, viz. that Chrysostom had been unlawfully deposed in the council "ad Quercum," and that he should retain the bishopric. See Socrates, Hist, 8:19.

XII. Held A.D. 404, to sit in judgment on Chrysostom, who had been recalled from exile by the emperor and retaken possession of his see, from which he had been deposed by the synod "ad Quercum." Theophilus of Alexandria was not present on this occasion, having had to fly Constantinople on the return of his rival. Still, he was not unrepresented; and Chrysostom had by this time provoked another enemy in the empress Eudoxia, whose statue he had denounced, from the games and revels permitted to be held round it, in offensive proximity to his church. At this synod he seems to have given attendance when the question of his former deposition was argued. Thirty-six bishops had condemned him; but sixty- five bishops, he rejoined, had, by communicating with him, voted in his favor. It is not implied in these words that a synod was actually sitting in his favor now, any more than during the synod "ad Quercum," the deputies  from which found him surrounded, but not synodically, by forty bishops, in his own palace. The fourth or twelfth canon of the Council of Antioch was alleged by his opponents: his defence was that it was framed by the Arians. As quoted by his opponents, it was differently worded from what either the fourth or twelfth are now; possibly there may have been an Arian version of these canons, against which his objection held good. The synod, however, decided against him, and his banishment, to Comnana, on the Black Sea, says Socrates to Cucusus, in Armenia, say others followed, where he died.

XII. Held A.D.426, on the last day of February, when Sisilnnius was consecrated bishop there, in the room of Atticus. Afterwards, the errors of the Massalians, or Euchites, were condemned, at the instance of the bishops of Iconium and Sida. A severe. sentence was passed on any charged with holding them after this denunciation. See Mansi, Concil. 4:543.

XIV. Held A.D. 428, on the death of Sisinnius, when the well-known Nestorius was consecrated. See Mansi, Concil. 4:543.

XV. Held A.D. 431, October 25, four months after Nestoritus had been deposed, to consecrate Maximian in his place., This done, Maximian presided, and joined in a synodical letter, enclosing that of the Council of Ephesus, with its first. six canons, as they are called, to the bishops of ancient Epirus, whom attempts had been made to detach from orthodoxy. Letters were written likewise by him and by the emperor to pope Celestine, Cyril, and other bishops, to acquaint them with his elevation, at which all expressed themselves well pleased. Another synod appears to have been held by him the year following, for restoring peace between his own church and that of Antioch. See Mansi, Concil. 5:257-292, 1045-1050.

XVI. Held A.D. 443, probably to consider the case of Athanasius, bishop of Perrhe, on the Euphrates, afterwards deposed at Antioch under Domnus. See Mansi, Conci. 6:463.

XVII. Held A.D. 448, November 8, under Flavian, to inquire into a dispute between Florentus, metropolitan of Sardis, and two of his suffragans; but while sitting, it was called upon by Eusebius, bishop of Dorylaeum, one of its members, who had, as a layman, denounced Nestorius, to summon Eutyches, archimandrite of a convent of three  hundred monks, and as resolute an opponent of Nestorius as himself, on a charge that he felt obliged to press against him. The charge was that he recognised but one nature in Christ. Messengers were despatched to invite Eutyches to peruse what Eusebius had alleged against him. A reply was brought subsequently from Eutyches, that he refused to quit his monastery. A second and third citation followed in succession. Then he promised attendance within a week. At last he appeared, made profession of his faith, and was condemned thirty-two bishops and went — three archimandrites subscribing to his deposition, from the priesthood and monastic dignity. The proceedings occupied altogether seven sessions, the last of which was held November 22. Its acts were recited in a subsequent council of the year following at Constantinople; at Ephesus, also, the year following, under Dioscorus; and again, in the first session of the Council of Chalcedon. See Mansi, Concil. 6:495, 649; Labbe, Concil. 3:1466.

XVIII. Held A.D. 449, April 8, of thirty bishops under Thalassius, archbishop of Caesarea in Cappadocia, by order of the emperor, to re- consider the sentence passed on Eutyches by the council under Flavian, on a representation from the former that its acts had been falsified. This, however, was proved untrue. Another session was held April 27, on a second petition from Eutyches, to have the statement of the official or silentiary, who had accompanied him to the council under Flavian, taken down. This officer declared to having seen the instrument containing his deposition before the session was held at which it was resolved on. The acts of this council are likewise preserved in the first session of that of Chalcedon. See Mansi, Concil. 6:503, 753.

XIX. Held A.D. 450, at which Anatolius was ordained bishop; and at which, some months afterwards, at the head of his suffragans and clergy, he made profession of his faith and subscribed to the celebrated letter of Leo to his predecessor Flavian, in the presence of four legates from Rome, charged to obtain proofs of his orthodoxy. See Mansi, Concil. 6:509. All the bishops, abbots, priests, and deacons at the time in Constantinople were present. Nestorius and Eutyches, together with their dogmas, were anathematized. The pope's legates returned thanks to God that all the Church was thus uianimous in the true faith. Several of the bishops who had yielded to the violence of Dioscorus in the Latrocinium were present in this assembly, and having testified their sorrow for what they had done, desired to condemn the act with its authors, in order to be received back  into the communion of the Church; they were subsequently received into communion, and restored to the government of their respective churches. See Labbe, Concil. 3:1475.

XX. Held A.D. 457, under Anatolius, by order of the emperor Leo, whom he had just crowned, to take congnizance of the petitions that had arrived from Alexandria for and against Timothy AElurus, who had been installed bishop there by the opponents of the Council of Chalcedon, and to consider what could be done to restore peace. The council anathematized Elurus. and his party. See Mansi, Concil. 7:521, 869.

XXI. Held A.D. 459, under Gennadius. Eighty-one bishops subscribed to its synodical letter, still extant, in which the second canon of the Council of Chalcedon is cited with approval against some simoniacal ordinations recently brought to light to Galatia. See Mansi, Concil. 7:911.

XXII. Held A.D. 478, under Acacius, in which Peter, bishop of Antioch, surnamed the Fuller, Paul of Ephesus, and John of Apamea, were condemned; and a letter addressed to Simplicus, bishop of Rome, to acquaint him with, and request-him to concur in, their condemnation. A letter was addressed at the same time by Acacius to Peter the Fuller himself, rebuking him for having introduced the clause "Who was crucified for us" into the Trisagion, or hymn to the Trinity. This letter has been printed as issued from a synod five years later, when, in fact, there was no such synod. See Mansi, Concil. 7:1017 sq.

XXIII. Held A.D. 492, under Euphemius, in favor of the Council of Chalcedon; but as he declined removing the name of his predecessor, Acacius, from the sacred diptychs, he was not recognised as bishop by popes Felix and Gelasius, to whom he transmitted its acts, though his orthodoxy was allowed. See Mansi, Concil. 7:1175.

XXIV. Held A.D. 496, by order of the emperor Anastasius I, in which t.he Henoticon of Zeno was confirmed, Euphemius, bishop of Constantinople, deposed, and Macedonius, the second of that name who had. presided there, substituted for him. See Mansi, Concil. 8:186.

XXV. Held A.D. 498, by order of the emperor Anastasius I, in which Flavian, the second bishop of Antioch of that name, and Philoxenus of Hierapolis, took the lead: condemning the Council of Chalcedon and all who opposed the Monophysite doctrine, or would not accept the  interpolated clause "Who was crucified for us," in the Trisagion. But it seems probable that this council took place a year later, and that another had met a year earlier, under Macedonius, less hostile to the Council of Chalcedon than this, and of which this was, the reaction. See Mansi, Concil. 8:197.

XXVI. Held A.D. 518, July 20, by order of the emperor Justin, at which the names of the councils of Nicsea, Constantinople, Ephesus, and Chalcedon; of Leo of Rome, with Enuphemius and Macedonius of Constantinople, were restored in the sacred diptychs; and Severaus and all other opponents of the fourth council anathematized. Count Gratus was despatched to Rome by the emperor with letters from himself and the patriarch to pope Hormisdas, hoping that peace might under these circumstances be restored between them. The Easterns had to anathematize Acacius of Constantinople by name, and to erase his and the names of all others, Euphemius and Macedonius included, who had not erased his previously, from the sacred diptychs, before the pope would readmit them to his communion. See Mansi, Concil. 8:435 sq.; Labbe, Concil. 4:1586.

XXVII. Held A.D. 531, under Epiphanius, who was then patriarch, to inquire into the consecration of Stephen, metropolitan of Larissa, within the diocese of Thrace, which had been made without consulting him. Stephen, having been deposed by him on these grounds, appealed to Rome; but the acts of the synod held there to consider his appeal are defective, so that it is not known with what success. See Mansi, Concil. 8:739.

XXVIII. Held A.D. 533, between the Catholics and followers of Severus; the latter were silenced, and many of them returned into the Church. See Labbe, Concil. 4:1763.

XXIX. Held A.D. 536. According to some, three synods were held in Constantinople this year:

(1) In which pope Agapetus presided and deposed Anthymus, patriarch of Constantinople; but this the emperor Justinian had already done, besides confirming the election of Mennas in his stead, at the instance of the clergy and people of the city. Agapetus, who had come thither on a mission from Theodatus, king of the Goths, having previously refused his communion, had unquestionably procured his ejection; and he afterwards consecrated Mennas, at the request of the emperor.

(2) In which a number of Eastern bishops met to draw up a petition to the pope, requesting him to call upon Anthymuls, subsequently to his deposition, but previously to his going back to Trebizond, from which he had been translated, for a retractation of his denial of two natures in Christ; but this can hardly be called a council; and the death of the pope stopped any definitive action on his part.

(3) Under Mennas, after the death of the pope, consisting of five actions, the first of which took place May 2, Mennas presiding, and having on his right, among others, five Italian bishops, who had come to Constantinople from the late pope. The first thing brought before the council was a petition from various monastic bodies in Constantinople, Antioch, Jerusalem, and Mount Sinai, to the emperor, begging that the sentence, stayed only by the death of the pope, against Anthymus, might be carried out; a general account of what had passed between them and the pope followed; their petition to him was produced by the Italian bishops present and recited; after it another petition to him from some Eastern bishops on the same subject; and his own letter to Peter, bishop of Jerusalem, in reply. Desirous of following out his decision, the council sent deputies to acquaint Anthymus with its proceedings, and bid him appear there within three days. The second and third actions passed in sending him similar summonses, but, as he could not be found, his condemnation and deposition were at length decreed in the fourth action by the council and its president, and signed by seventy-two bishops or their representatives, and two deacons of the Roman Church. At the fifth and last action a number of documents were recited, mainly referring to Peter, bishop of Apamea, Severus, and other Monophysites. All these having been read, an anathema was passed upon Peter, Severus, and Zoaras, one of their followers, by the council now sitting, and then by Mennas, its president; according to the order observed in the fourth action in passing sentence upon Anthymns. Eighty-eight bishops or their representatives, and two deacons of the Roman Church, as before, subscribed on this occasion. A constitution of the emperor addressed to Mennas confirmed their sentence. See Mansi, Concil. 8:869 sq.; Labbe. Concil. 5:1 sq.

XXX. Held A.D. 538 (541, or 543), under Mennas, by order of the emperor Justinian, in support of his edict against the errors of Origen, denounced to him in a petition from four monks of Jerusalem, placed in his hands by Pelagius, a Roman envoy, whom he had sent thither on a different errand, with the express object of injuring Theodore, bishop of Caesarea, in  Cappadocia, surnamed Ascidas, who defended Origen. His edict is in the form of a book against Origen, and addressed to Mennas. It was communicated to the other patriarchs and to pope Vigilius. The council backed it by fifteen anathemas against Origen and his errors, usually placed at the end of the acts of the fifth general council, with which this council came to be subsequently confused, in consequence of their respective acts having formed one volume. See Mansi, Concil. 9:487 sq.

XXXI. Held A.D. 546, under Mennas, to assenta to the first edict, now lost, of the emperor Justinian against the three chapters the year before. Some authors pass over this council, and substitute for it another. supposed to have been held by pope Vigilitus the year following after his arrival in February (A.D. 547), at which it was decided to refer passing sentence upon the three chapters to the meeting of the general council about to take place. See Mansi, Concil. 9:125; Labbe, Concil. 5:390.

XXXII. Held A.D. 553, the fifth general council, by order of the emperor Justinian, with Eutychius, patriarch of Constantinople, for president; pope Vigilius being on the spot all the time, but declining to attend: indeed, he was not even represented there. The council opened on May 4, in the cathedral. In the first and second sessions, which were styled conferences, Eutychius, the patriarch of Constantinople, Apollinaris of Alexandria, and Domnus of Antioch were present, together with three bishops, deputies of Eustachius, the patriarch of Jerusalem; there were in all one hundred and sixty-five bishops, among whom were five Africans, the only bishops who attended from the West. The following is a summary of its causes and proceedings, with their results:

As far back as his election, A.D. 537, Vigilins had been secretly pledged to the empress Theodora, who favored the Monophysite party, to assent to the condemnation of the three chapters; and this step had been pressed upon the emperor all the more warmly since then, in consequence of the condemnation of the Origenists in a council under Mennas the year following. Theodore, bishop of Csesaren, a devoted Origenlist, and friend of the empress, pointed it out, in fact, as a means of bringing back a large section of the Monophysites to the Church. Their opposition to the fourth generally council, he averred, lay in the countenance supposed to be given by it to these writings:

1. The works of Theodore, bishop of Mopsuestia;

2. The letter of Ibas, bishop. of Edessa, to Maris; and 3, what Theodoret, bishop of Cyrrhns, had published against Cyril — the third, however, he forbore to name — all held to be tainted with Nestorianism. By condemning them, he seems to have expected that the authority of the council that had treated their authors so favorably would be undermined. Justinian, acting on his advice, had already condemned them twice (A.D. 545 and 551), and the first time had been followed by Vigilius, whose Judgment, published at Constantinople, A.D. 548, is quoted in part by the emperor in. his address to this council on its assembling. But Vigilius had (A.D. 547) declared against coming to any decision on the subject till it had been discussed in a general council; and to this he went back on ascertaining' what indignation his Judgment had caused in Africa and in the West, and excommunicated Maennas and Theodore for having gone further. Accordingly, the emperor decided on summoning this council to examine and pronounce upon them; and Entychius, the Constantinopolitan patriarch, addressed a letter to Vigilins, which was read out at its first session, May 5, requesting him to come and preside over its deliberations. Vigilins assented to their joint examination by himself and the council, but was silent about his attendance. Three patriarchs and a number of bishops accosted him personally, with no better success.

At the second session or collation, a second interview with him was reported, in which he definitively declined attending; and even on a message from the emperor he would not undertake to do more than examine the chapters by himself, and transmit his opinion on them, not to the council, but to him. Some bishops of Africa and Illyria excused themselves to the deputation sent to invite their attendance.

At the third collation the fathers commenced the real business for which they had been convened. They pledged themselves to the exact doctrine and discipline laid down in the four general councils, each and all, preceding their own; one and the same confession of faith had sufficed for them in spite of all the heresies they had met to condemn, and should suffice now. All things in harmony with it should be received; and all things at variance with it rejected. Having thus pledged themselves to the fourth council among the rest, the fathers proceeded to the examination of the three chapters in their fourth collation. This was on May 12. Extracts having accordingly been read out from various works of Theodore, both he and they were judged worthy of condemnation.  The next day, or the fifth collation, passages for or against Theodore, Cyril, and others, were produced and weighed; and authorities, particularly Augustine, cited in favor of condemning heretics, although dead. At the close of the sitting, extracts from the writings of Theodoret, against Cyril, were recited; on which the fathers remarked that the fourth council had acted wisely in not receiving him till he had anathematized Nestorinus. The sixth collation took place May 19. During the interval Vigilius issued his Conbstitutum, dated May 14, in the form of a synodical letter addressed to the emperor, answering and condemning a number of the positions of Theodore, but pleading for Theodoret and Ibas, as having been acquitted by the fourth council. However, the council at its sixth collation found the letter of Ibas in question contrary to the Chalcedonian definition, and anamthematized it accordingly; but its author escaped.

At the seventh collation, May 26 or 30, a communication was read from the emperor in deprecation of the Constitutumr, addressed to him by the pope, May 14, and on which there had been a good many messages between them, in vain, since. No less than six documents were recited, proving that Vigilius had expressly condemned the three chapters as many times; the last of them, a deposition signed by Theodore, bishop of Casesarea, and a lay dignitary, to the effect that Vigilius had sworn to the emperor in their presence to do all he could for the condemnation of the three chapters, and never say a word in their favor. Next, an inquiry, by order of the emperor, respecting a picture or statue of Theodoret, said to have been carried about at Cyrrhus in procession, was reported. Lastly, the imperial mandate, which ordained that the name of Vigilius should be removed from the sacred diptychs for his tergiversations on the subject of the three chapters. Unity with the apostolic see would not, he adds, be thereby dissolved, inasmuch as neither Vigilius nor any other individual could, by his own change for the worse, mar the peace of the Church. To all this the council agreed.

Finally, reviewing at its eighth collation, June 2, in a singularly well- written compendium, all that it had done previously, and vindicating the course about to be pursued, the council formally condemned the three chapters, and with them the author of the first of them — Theodore — promulgating its definitive sentence in fourteen anathemas, almost identical with those of the emperor, and in which the heresies and heresiarchs thus condemned are specified; Origen among the number, in the eleventh, thoigh not in the corresponding one of the emperor. He had been  previously condemned in the council under Mennas A.D. 538, as we have seen. Of these anathemas the Greek version is still extant: of almost every other record of its proceedings the Latin version alone remains. Vigilins, after taking some time to consider, announced his assent to them in two formal documents: the first a decretal epistle, dated December 8 of the same year, and addressed to the Constantinopolitan patriarch, in which, as he says, after the manner of Augustine, he retracts all that he had ever written differently; and the second, another Constitutum of great length, dated February 23 of the year following, but without any heading or subscription in its present form. He died on his way home, amid Pelagius, the Roman envoy who had been instrumental in condemning Origen, had thus, on becoming pope, to vindicate the condemnation of the three chapters by this council, in the West, where they had been defended all but unanimously, and were upheld obstinately by more than three parts of Italy still. The second Pelgius, twenty-five years later, in his third letter to the bishops of Istria, said to have been written by Gregory the Great, then his deacon, apologized for the conduct of his predecessors and his own therein, by referring to the occasion on which Peter was reproved by Paul (Gal 2:11). Gregory, when pope, settled the matter by affirming that he venerated the fifth council equally with the four preceding.

No canons seem to have been passed by this council: many points connected with it are still doubtful: and the documents published as belonging to it greatly need rearranging. See Mansi, Concil. 9:151-651; Labbe, Concil. 5:411, sq.

XXXIII. Held A.D. 565, at which the emperor Justinian endeavored to get the errors of Julian of Halicarnassus, a well-known Monophysite, who maintained the incorruptibility of the body of Christ antecedently to his resurrection, approved by banishing those who opposed them. See Mansi, Concil. 9:765.

XXXIV. Held A.D. 587, at which a foul charge brought against Gregory, patriarch of Antioch, by a banker of his diocese, was examined. He was honorably acquitted and his accuser punished. This may have been the synod summoned as a general one by the Constantinopolitan patriarch John, in virtue of his assumed title of ecumenical patriarch, and for which he was so severely taken to task by pope Pelagius II; but for this no direct proof is adduced. This is referred to in a letter of Gregory the Great to that patriarch, and a further letter of his some time later, when Cyriacus was  patriarch, whose plan of holding another synod for the same purpose he would seem to have anticipated. Mansi conceives this synod to have been held A.D. 598 (Concil. 9:481).

XXXV. Held A.D. 626, under Sergins, to consider the question raised by Paul, a Monophysite of Phasis, in Lazica, and Cyrus, its metropolitan — afterwards translated to Alexandria — before the emperor Heraclius, whether one or two wills and operations were to be ascribed to Christ. Sergius pronounced in favor of one operation and one will; thereby founding the heresy called Monothelism. The question may have originated with Athanasius, patriarch of the Jacobites in Syria, on his promotion to the see of Antioch by Heraclius four years later. See Mansi, Concil. 10:585.

XXXVI. Held A.D. 639, under Sergius, and continued — unless there were two distinct councils this year — under Pyrrhus, his successor, at which the exposition of faith by the emperor Heraclius, favorable to Monothelism, was confirmed. Parts of its acts, with the "exposition" in full, were recited in the third sitting of the Lateran, under Martin I, A.D. 649. See Mansi, Concil. 10:673.

XXXVII. Held A.D. 665, by order of the emperor Constans II, at which Maximus, the great opponent of the Monothelites, was condemned. See Mansi, Concil. 11:73.

XXXVIII. Held A.D. 666, under Peter, patriarch of Constantinople, and attended by Macedonius of Antioch and the vicar of the patriarch of Alexandria, at which Maximus was condemned a second time, with his disciples. See Mansi, Concil. 11:73.

XXXIX. The sixth general council, held in the banqueting-hall of the palace, called Trullus from its domed roof, and lasting from November 7, A.D. 680, to September 16 of the ensuing year. It was convened by the emperor Coinstantine Pogonatus, in consequence of a request made to him by the patriarchs of Constantinople to permit their removing from the sacred diptychs the name of pope Vitalian, lately deceased, while they were for retaining that of Honorius. In short, they wished to commemorate none of the popes after Honorius till some disputes that had arisen between their own sees and his had been settled, and some newly-coined words explained. Donus dying before this letter could reach Rome, it was  complied with at once by his successor, Agatho, who sent three bishops, on behalf of his synod, and two presbyters, and one deacon named John — who subsequently became pope as John V — in his own name, to Constantinople, "to bring about the union of the holy churches of God." On hearing from the "oecumenical pope," as he styles him, to that effect, the emperor issued his summons to George, patriarch of Constantinople — whom he styles oecumenical patriarch — and through him to the patriarch of Antioch, to get ready to come to the council with their respective bishops and metropolitans. Mansuetus, metropolitan of Milan, who had formed part of the Roman synod under Agatho, sent a synodical letter and profession of faith on behalf of his own synod, and Theodore, bishop or archbishop of Ravenna, who had formed part of the same synod, a presbyter, to represent him personally. The number of bishops actually present, it is said, was two hundred and eighty-nine, though the extant subscriptions are under one hundred and eighty. Thirteen officers of the court were there likewise, by command of the emperor, who attended in person, and were ranged round him — on his left were the representatives of the pope and his synod, of the archbishop of Ravenna, and of the patriarch of Jerusalem, then Basil, bishop of Gortyna, in Crete, and the remaining bishops "subject to Rome" — his right being occupied by the patriarchs of Constantinople and Antioch, a presbyter representing the patriarch of Alexandria, the bishop of Ephesus, and "the remaining bishops subject to Constantinople." The business of the council was concluded in eighteen actions or sessions, as follows:

1 (November 7, 680). The legates of Agatho having complained of the novel teaching of four patriarchs of Constantinople, and two other primates, that had for forty-six years or more troubled the whole Church, in attributing one will and operation to the Incarnate Word, Macarius, patriarch of Autioch, and two suffragans of the see of Constantinople favorable to this dogma, briefly replied that they had put out no new terms, but only believed and taught what they had received from general councils and from the holy fathers on the point in question, particularly the patriarchs of Constantinople and Alexandril, named by their opponents, and Honoriis, formerly pope of elder Rome. Whereupon the chartophylax, or keeper of the archives of the great Church, was ordered by the emperor to fetch the books of the oecumenical councils from the library of the patriarch. As nothing was said of the acts of the first and second councils on this occasion, we must infer they had been lost previously. The  chartophylax was told to produce what he had brought; and immediately two volumes of the acts of the third council were recited by Stephen, a presbyter of Antioch in waiting on) Macarius, who forthwith contended that some of Cyril's expressions were favorable to him.

2 (November 10). Two volumes of the acts of the fourth council were read, when the legates of Agatho pointed out that two operations were attributed to Christ by pope Leo.

3 (November 13). Two volumes of the acts of the fifth council were read, when the legates protested that two letters of pope Vigilins, contained in the second volume, had been interpolated, and that a discourse attributed in the first to Menuas, patriarch of Constantinople, was spurious. This last having been proved on the spot from internal evidence, its recital was stopped, the emperor directing further inquiry to be made respecting the letters of the pope.

4 (November 15). Two letters from Agatho were recited — one to the emperor, in his own name, the other to the council, in his own name and that of a synod of one hundred and twenty-five bishops, assembled under him at Rome, previously to the departure of his legates. The burden of both is the same, namely, that that had been defined as of faith by the five general councils preceding it was the summit of his ambition to keep inviolate. Several passages in the Latin version of these letters, on the prerogatives of the Church of Rome, are not found in the Greek. Either, therefore, they have been interpolated in the one, or suppressed in the other.

5 (December 10). Two papers were exhibited by Macarius, and recited, of which the first was headed, "Testimonies from the holy fathers confirmatory of there being one will in Christ, which is also that of the Father and the Holy Ghost."

6 (February 12, 681). A third paper from Macarius to the same effect as the other two, having been read, the sealimng of all three was commanded by the emperor, and intrusted to his own officials and those belonging to the states of Rome and Constantinople. On the legates affirming that the quotations contained in them had not been fairly made, antheintic copies of the works cited were ordered to he brought from the patriarchal library to compare with them.

7 (February 13). A paper headed "Testimonies from the holy fat hers demonstrating two wills and operations in Christ" was produced by the legates, and read. Appended to it were passages from the writings of heretics, ill which but one will and operation was taught. This paper also was ordered to be sealed, by the emperor.

8 (March 7). The passages adduced by Agatho from the fathers, and by his synod, in favor of two wills and operations, having been examined and confirmed, were pronounced conclusive by all present except Macarils; and the petition to have the name of Vitllian erased from the diptychs was withdrawn by George, the existing patriarch of Constantinople, amid great applause. Macarius being then called upon to make his profession, proved himself a Monothelile; and was convicted of having quoted unfairly from the fathers in his papers, to support his views.

9 (March 8). Examination of the papers of Macarius having been completed, he and his presbyter Stephen were formally deposed as heretics by the council.

10 (March 18). The paper exhibited by the legates was taken in hand; and after a most interesting comparison between it and the authentic works in the patriarchal library, was declared thoroughly correct in its citations; a profession of faith was received from the bishop of Nicomnedia and some others, in which Monothelism was abjured.

11 (March 20). A long and remarkable profession of faith, contained in a synodical letter of Sophronius, late patriarch of Jerusalem, and the first to oppose Monothelism, was recited; and after it, at the request of the legates, some more writings of Macarius, since come to hand, that proved full of heresy.

12 (March 22). Several more documents belonging to Macarlins having been received from the emperor through one of his officers, which he professed not to have read himself, some were looked through and pronounced irrelevant, but three letters were recited at length, two from Sergins, patriarch of Constantinople, and one from pope Honoriun in reply to one of these. Search in the patriarchal archives and proper investigation placed the genuineness of all three beyond doubt. A suggestion brought from the emperor, that Macarius should be restored in the event of his recalting, was peremptorily declined by the council.

13 (March 28). Both the letters of Seragius before mentioned and that of Honorius to him were declared heterodox; and he and his successors, Pyrrhns, Peter, and Paul, Cyrus of Alexandria, and Theodore, bishop of Pharalnoil all of whom Agatho, had passed sentence previously with Honorius, whom Agatho had passed over, were definitively cast out of the Church — the only sentence of the kind ever decreed against any pope. Finally, search having been made for all other works of the same kind in the archives, all that could be found were brought out and recited. A large number were pronounced heretical, and burned as such Letters of Thomas, John, and Constantine, patriarchs of Constantinople, were read likewise, but their orthodoxy was allowed.

14 (April 1). Returning to the letters of pope Vigilius that had been called in question, it was ascertained by careful inquiry that each of the volumes of the fifth council had been tampered with; in one case by inserting the paper attributed to Mennas, in the other by interpolating the letters of Vigiliis, in support of heresy. The council ordered both falsifications to be cancelled, besides anathematizing them and their authors. A sermon of Athanasius was produced by the bishop of Cyprus, in which the doctrine of two wills in Christ was clearly laid down. At this sitting Theophanes, the new patriarch of Antioch, is first named among those present.

15 (April 26). Polychronius, a presbyter, undertaking to raise a dead man to life in support of his heretical views, and failing, was condemned as an impostor, and deposed.

16 (August 9). Constantine, another presbyter, affecting to have devised some formula calculated to reconcile Monothelism with orthodoxy, was proved in agreement with Macarins, and similarly condemned. In conclusion, all who had been condemned were anathematized, one after the other, by name, amid cheers for the orthodox.

17 (September 11). The previous acts of the council were read over, and its definition of faith published for the first time.

18 (September 16). The definition having been once more punished, was signed by all present, and received the assent of the emperor on the spot, amid the usual acclamations and reprobations. It consisted of three parts:

a. An introduction, proclaiming entire agreement on the part of the council with the five previous councils, and acceptance of the two creeds promulgated by them as one.

b. Recital of the two creeds of Niceea and Constantinople in their pristine forms.

c. Its own definition, enumerating all previously condemned for Monothelism once more by rlinme, and mentioning with approbation the declaration of pope Agatho and his synod against them, and in favor of the true doctrine, which it proceeded to unfold by course: then reiterating the decree passed by previous councils against the framers and upholders of a faith or creed other than the two forms already specified; and including finally in the same condemnation the inventors and disseminators of any novel terms subversive of its own rulings.

Proceedings terminated in a remarkable address to the emperor on behalf an all present, which was read out, showing that the doctrine of the Trinity had been defined by the first two councils, and that of the Incarnation by the next four, of which this was the last, and a still more remarkable request was appended to it — that he would forward the definition, signed by himself, to the five patriarchal sees of Rome, Constantinople, Alexandria, Antioch, and Jerusalem; which we are told expressly was done. In conclusion, a letter was despatched to the pope in the name of the council, informing him that he would receive a copy of its acts through his legates, and begging, that he would confirm them in his reply. The emperor, on his part, exhorted all .to receive them, in a special edict; and, as he had promised, addressed a letter in his own name to the Roman synod, dated December 23, A.D. 681 (Agatho dying, according to Cave, December 1), and another to Leo II, soon after his accession, the year following, bespeaking their acceptance. This the new pope granted without hesitation in the fullest manner, even to the condemnation of Honorius as having betrayed the faith; all which he repeated to the bishops of Spain, in sending them a Latin translation of the acts of this council.

It is admitted on all hands that no canons were passed. Several anecdotes of this council found their way into the West. Bede tells us, for instance, that such was the honor accorded thereto to he legatnes of Agatho that one of them, the bishop of Oporto, celebrated the eucharist in Latin on Low Sunday, in the Church of St. Sophia, before the emperor and patriarch. Cardinal Humbert asserts it was then explained to the emperor thant  unleavened bread was enjoined by the Latin rite. But the two striking incidents of this council were:

1. The arrangement of the "bishops subject to Rome," and those "subject to Constantinople" on opposite sides; and,

2. The anathemas passed on pope and patriarch alike. See Mansi, Concil. 11:189 sq.; Labbe, Concil. 6:587 sq.

XL. Held A.D. 691, in or not earlier than September. The fathers composing it, in their address to the emperor Justinian II, say that they had met at his bidding to pass some canons which had long been needed, owing to the omission of the fifth and sixth councils, contrary to the precedent of the four first, to pass any, whence this council has been commonly styled the quini-sext, or a supplement to both. It is, indeed, best known as the Trullan, from the hall of the palace in which it was held, although the sixth council had met there also. The number of bishops subscribing to its canons is two hundred and thirteen, of whom forty-three had been present at the sixth council, and at their head, instead of after them, as at the sixth council, the emperor, who signs, however, differently from the rest, as merely accepting and assenting to what had been defined by them. A blank is left immediately after his name for that of the pope, showing clearly that the pope was not represented there; and blanks are subsequently left for the bishops of Thessalonica, Heraclea, Sardinia, Ravenna, and Corinth, who might, had they been present, have been supposed to be acting for him. Basil, indeed, bishop of Gortyna, in Crete, is set down as subscribing on behalf of the whole synod of the Roman Church; but then he is similarly set down among the subscriptions to the sixth council, not having been one of the three deputies sent thither from Rome, and afterwards, in the letter addressed to Agatho by the council, only signing for himself and his own synod. Hence there seems little ground for supposing him to have represented Rome there in any sense. Anastasius, in his life of Sergius I, who was then pope, says that the legates of the apostolic see were present, and deluded into subscribing; but there is nothing in the subscriptions to confirm this, and of the acts nothing further has been preserved. Great controversy prevails as to the extent to which this council has been received in the West: oecumenical it has never been accounted there, in spite of its own claim to be so; and when its canons were sent in six tomes to Sergius, himself a native of Antioch, for subscription, he said he would die sooner than assent to the erroneous innovations which they contained.  John VII, the next pope but one, was requested by the emperor to confirm all that he could, and reject the rest; but he sent back the tomes untouched. Constantine is supposed to be the first pope to confirm any of them; but this is inferred solely from the honorable reception given to him at Constantinople by Justinian. Adrian I, in his epistle to Tarasius, read out at the seventh council, is explicit enough: "I, too, receive the same six holy councils, with all the rules constitutionally and divinely promulgated by them; among which is contained" what turns out to be the eighty-second of these canons, for he quotes it at full length. The first canon of the seventh council, confirmed by him, is substantially to the same effect. But the exact truth is probably told by Anastasius. the, librarian. "At the seventh council," he says, "the principal see so far admits the rules said 'by the Greeks to have been framed at the sixth council, as to reject in the same breath whichever of them should prove to be opposed to former canons, or the decrees of its own holy pontiffs, or to good manners." All of them, indeed, he contends had been unknown to the Latins entirely till then, never having been translated; neither were they to be found even in the archives of the other patriarchal sees where Greek was spoken, none of whose occupants had been present to concur or assist in their promulgation. This shows how little he liked these canons himself, nor can it be denied that some of them were dictated by a spirit hostile to the West.

1. The council declared its adherence to the apostolic faith, as defined by the first six ecumenical councils, and condemned those persons and errors which in them had been condemned.

2. The canons which they received and confirmed were set forth, viz. the eighty-five canons attributed to the apostles, those of Nicmea, Ancyra, Neo-Caesarea, Gangra, Antioch, Laodicea, and those of the oecumenical councils of Constantinople, Ephesus, and Chalcedon, also those of the councils of Sardica and Carthage, and those of Constantinople, under Nectarius and Theophilus; further, they approved the canonical epistles of Dionysius of Alexandria, of Athanasius, Basil of Cwesarea, Gregory of Nyssa, Gregory the Divine, Amphilochius of Iconium, of Timothy, Theophilus, and Cyril of Alexandria, of Gennadius, and, lastly, a canon of Cyprian.

3. Enacts that all priests and deacons who, being married to a second wife, refuse to repent, shall be deposed; that those whose second wives are dead, or who have repented, and live in continence, shall be forbidden to serve at  the altar, and to exercise any priestly function in future, but shall retain their rank; that those who have married widows, or who have married after ordination, shall be suspended for a short time, and then restored, but shall never be promoted to a higher order.

7. Restrains the arrogance of deacons; forbids them to take precedence of priests.

9. Forbids clerks to keel-taverns.

11. Forbids familiarity with Jews.

13. Allows (notwithstanding the decrees of the Roman Church to the contrary) that married men, when raised to holy orders, should keep their wives and cohabit with them, excepting on those days on which they are to celebrate the holy communion; and declares that no person otherwise fit and desirous for ordination shall be refused on account of his being married, and that no promise shall be extorted from him at the time of ordination, to abstain from his wife, lest God's holy institution of matrimony be thereby dishonored; orders further, that they who shall dare to deprive any priest, deacon, or subdeacon of this privilege, shall be deposed, and that, also, any priest or deacon separating from his wife on pretence of piety, shall, if he persist, be deposed.

14. Enacts that men be not ordained priests before they are thirty years of age, or deacons before twenty-five. Deaconesses to be forty.

15. Sub-deacons to be twenty.

17. Forbids clerks to go from one church to another.

19. Orders those who preside over churches to teach the people at least every Sunday; forbids them to explain Scripture otherwise than the lights of the Church and the doctors have done in their writings.

21. Orders that deposed clerks, who remain impenitent, shall be stripped of every outward mark of their clerical state, and be regarded as men of the world; those who are penitent are permitted to retain the tonsure.

22. Against sinmony.

23. Forbids to require any fee for administering the holy communion.

24. Forbids all in the sacerdotal order to be present at plays, and orders such as have been invited to a wedding to rise and depart before any thing ridiculous is introduced.

32. Declares that in some parts of Armenia water was not mixed with the wine used at the altar; condemns the novel practice; sets forth the foundation for the catholic use, and orders that every bishop and priest Who refuses to mix water with the wine, "according to the order handed down to us by the apostles," shall be deposed.

36. Decrees that the see of Constantinople, according to the canons of Constantinople and Chalcedon, shall have equal privileges with the throne of old Rome.

40, 41. Of those who shall be admitted into the monastic state.

42. Of hermits.

48. Orders that the wife of one who has been raised to the episcopate, having first separated from her husband of her own free-will, shall be kept, at the bishop's expense, in a monastery far from him, or shall be promoted to the deaconate.

53. Forbids a man to marry her to whose children by a deceased husband he has become godfather.

55. Forbids any to fast on Saturdays and Sundays, even during Lent.

56. Forbids to eat eggs or cheese in Lent.

57. Forbids to offer milk and honey at the altar.

58. Forbids a lay person to administer to himself the holy mysteries, when there is a bishop, priest, or deacon present: offenders to be separated for a week, "that they may be thereby taught not to be wiser than they ought to be."

64. Forbids lay persons to teach, and bids them rather learn of others who have received the grace to teach.

66. Orders all the faithful, for seven days after Easter, to occupy themselves at church in psalms and hymns and spiritual songs.

67. Forbids to eat the blood of any animal; offenders, if clerks, to be deposed.

68. Forbids injury to any of the books of the Old and New Testament.

69. Forbids lay persons to enter the altar-rails.

72. Forbids marriage with heretics.

73. Forbids the use of the cross-lying upon the ground, lest by treading on it men should dishonor it.

74. Forbids to celebrate the Agapae in churches.

75. Relates to the manner of singing psalms to be observed.

83. Forbids to administer the holy eucharist to dead bodies.

84. Orders the baptism of those of whose baptism there exists any doubt.

88. Forbids to take any beast into a church, unless in case of great need a traveller be compelled to do so.

89. Orders the faithful to observe Good Friday with fasting and prayer, and cmnpunction of heart, until the middle of the night of the great Sabbath.

90. Forbids to kneel at church from Saturday night to Sunday night.

111. Of penance and absolution. This council receives all the apostolical canons, eighty-five in number, though at that time but fifty were received in the Roman Church, but rejects the apostolical constitutions as having been interpolated, and containing many spurious things. Accordingly, the code of the Eastern Church was authoritatively settled, apart, of course, from the one hundred and two canons now added to it, which were formally received themselves, as we have seen, by the second council of Nicaea, and reckoned ever afterwards as the canons of the sixth council. Their general character is thoroughly Oriental, but without disparagement to their practical value. See Mansi, Concil. 11:921 sq.; 12:47 sq.; Labbe, Concil. 6:1124 sq.

XLI. Held A.D. 712, in the short reign of Philippicus or Bardanes, and under the Monothelite patriarch of his appointment, John VI; at which the sixth council was repudiated and condemned. The copy of its acts belonging to the palace was likewise burned by his order, as we learn from  the deacon who transcribed them, and the picture of it that hung there removed. On the death of the tyrant, indeed, John addressed a letter to pope Constantine, to apologize for what had been done; but its tone is not assuring. He testifies, however, to the authentic tomes of the sixth council being safe still in his archives. See Mansi, Concil. 12:187 sq.

XLII. Held A.D. 715, August 11, at which the translation of Germanus from the see of Cyzicus to that of Constantinople was authorized. He had been a party to the Monothelite synod under John three years before; but immediately after his translation he held a synod most probably in 714, of which this was a continuation in which he condemned Monothelism. See Mansi, Concil. 12:255 sq.; Labbe, Concil. 6:1451.

XLIII. Held A.D. 730, or, rather, a meeting in the imperial palace, at which the emperor Leo III, better known as the Isaurian, called upon Germanus, the aged patriarch, to declare for the demolition of images, which he had just ordered himself in a second edict against them. The patriarch replied by resigning. See Mansi, Concil. 12:269 sq.; Labbe, Concil. 6:1461.

XLIV. Held A.D. 754, from February 10 to August 8, by order of the emperor Constantine Copronymus, and styling itself cecumenical, or the seventh council, though its claim to both titles has since been set aside in favor of the second council of Nicaea, in which its decrees were reversed. There is no record of its acts extant but what is to be found in the sixth session of that council, where they were cited only to be condemned. As many as three hundred and thirty-eight bishops attended it, but the chief see represented there was that of Ephesus. Their proceedings are given in six tomes, as follows:

1. They deduce the origin of all creature-worship from the devil, to abolish which God sent his Son in the flesh.

2. Christianity being established, the devil, they say, was determined to bring about a combination between it and idolatry; but the emperors had opposed his designs. Already six councils had met, and the present one, following in their steps, declared all pictorial representations unlawful, and subversive of the faith which they professed.

3. Two natures being united in Christ, no one picture or statue could represent Christ as he is; besides, his only proper representation is in the eucharistic sacrifice, of his own institution.

4. There was no prayer in use for consecrating images, nor were representations of the saints to be tolerated any more than of Christ, for Holy Scripture was distinctly against both.

5. The fathers, beginning with Epiphanius, having been cited at some length to the same purpose, the council decreed unanimously that all likenesses, of whatsoever color and material, were to be taken away, and utterly disused in Christian churches.

6. All clergy setting up or exhibiting reverence to images in church or at home were to be deposed; monks and laymen anathematized. Vessels and vestments belonging to the sanctuary were never to be turned to any pur pose in connection with images. A series of anathemas was directed against all who upheld them in any sense, or contravened the decrees of this council. Germanus, the late patriarch of Constantinople, George of Cyprus, and John of Damascus, or Miansur, as he was called by the Saracens, were specially denounced as image-worshippers. The usual acclamations to the emperor followed. Before the council separated, Constantine, the new patriarch, was presented to it and approved. See Mansi, Concil. 12:575; 13:203 sq.; Labbe, Concil. 6:1661 sq.

XLV. Held A.D. 786, Aug. 2, by the Iconodulists, but broken up by the violence of the opposite party. See Ignatius of Constantinople, Vita Tarasii.

XLVI. Held A.D. 815, by the Iconoclasts, under the emperor Leo; the abbots of Constantinople excused themselves from attending, and the monks deputed to bear to the council their reasons for so doing were driven from the assembly; also, those of the bishops who differed in opinion from the dominant party were trampled upon and maltreated. The council condemned the acts of the second council of Nicsea, A.D. 787, and decreed that all paintings in churches should be defaced everywhere, the sacred vessels destroyed, as well as all Church ornaments. This council has never been recognized by the Western Church. See Labbe, Concil. 7:1299.

XLVII. Held A.D. 842, by the emperor Michael and Theodora, his mother. This council confirmed the second council of Nicuea,  anathematized the Iconoclasts, restored images to the churches, deposed the patriarch John, and elected Methodius in his stead. In memory of this council the Greek Church still keeps the second Sunday in Lent (the day on which it was held) holy, as the festival of orthodoxy. See Labbe, Concil. 7:178.2

XLVIII. Held A.D. 858, by the bishops of the province of Constantinople, first, on account of the banishment of Ignatius, the patriarch of Constantinople, by the emperor Bardas, to whom he had justly refused communion after having charitably warned him of the scandal occasioned by his irregular life. They deposed Photius, who had been intruded into the see, with anathema, as well against himself, as against all who should dare to acknowledge him to be patriarch. This Photius was one of the most learned and able men of his age; but, led astray by his boundless ambition, by his artifices he procured his election to the patriarchate, although a layman, and was consecrated by Gregory Asbesta, the deposed bishop of Syracuse, December 25, 857.

Forty days after his consecration he held a council, on which sentence of deposition and anathema was pronounced against Ignatius and his followers; and in 861 he convoked another council, at which three hundred and eighteen bishops (including the pope's legates) attended, together with the emperor Michael and a large number of lords and people. To this council Ignatius, having been cited, refused to come, protesting against its irregularity, but some days afterwards he was seized and forcibly brought before it. After a sort of mock trial, he was condemned, and sentence of deposition passed upon him; he was then imprisoned, and subjected to great cruelties. The pope, it should be added, had been deceived into sending legates to this council, and the latter, when at Constantinople, by threats were forced to yield an assent to its proceedings. Ignatius subsequently, in order to deliver himself from the cruelties which he endured, signed (or rather was forced to sign) a confession declaring that he had been unlawfully elevated to the see; after this he was delivered from prison, and escaped from Constantinople. Photius then wrote all artful letter to pope Nicholas, to induce him to recognise his elevation to the patriarchate, which he, however, refused to do, and held a council at Rome (863), in which Zachens, one of the legates who attended the pseudo- council of 861, was excommunicated, he other remanded, and Photius himself condemned and deposed. Upon this the latter, in 866, called together another assembly, wherein the emperors Michael and Basil  presided, together with the legates of the three great Eastern sees; and this, after hearing witnesses against Nicholas, the pope, pronounced sentence of deposition and excommunication against him. Twenty-one bishops signed this sentence, and about one thousand false signatures were said to have been added. After so bold a step it was impossible to keep up appearances with Rome any longer, and Photius wrote a circular letter to the Oriental bishops, in which he dared to charge with error the whole West. Among other accusations, he charged the Latin Church with adding the word "Filioque" to the original creed. See Labbe, Concil. 8:651, 695, 735.

XLIX. Held.A.D. 867. In this council Photius was deposed and driven into banishment, Ignatius, by a decree of the emperor Basil,. having been restored to the see.

L. Sometimes called the eighth general council, held A.D. 869, by the emperor Basil, and attended by about one hundred Eastern bishops, and by three legates from pope Adrian I I.

The council was opened (October 5) in the Church of St. Sophia. The pope's legates, who had been received by the emperor with the most marked attention and honor, had the first seats assigned to them; the legates of the patriarchs of Antioch and Jerusalem were also present. The first bishops who entered the council chamber were the twelve who had suffered persecution from Photius in the cause of Ignatius; then the pope's letters to the emperor and to the patriarch were read, also the form of reconciliation which the Roman legates had brought with them.

In the second session (October 7) the bishops, priests, deacons, and sub- deacons who had yielded to Photius appeared and testified their repentance, urging, at the same time, in excuse, the evils that they had been made to suffer. In the third and fourth sessions (October 11 and 13) Theophilus and Zachary were questioned. The legates from Antioch declared that Photius had never been acknowledged by the Church of Antioch. Also, a letter from the pope to the emperor Michael was read.

Fifth session (October 20). Photius himself was brought before the council and questioned. Being required to submit to the council and to Ignatius, in order to be received into lay communion, he refused to give a definite answer, and was withdrawn.  In the sixth session (October 25) the emperor Basil was present, and occupied the chief place. Several bishops who had taken part with Photius were introduced, and exhorted to renounce their schism; they, however, continued firm in their fidelity to him, and Zachary, bishop of Chalcedon, in a long oration, defended Photius from the charges brought against him. The emperor himself, at some length, endeavored to persuade them to renounce Photius and to submit to Ignatius, but they resolutely refused. Ten days were granted them in which to consider the matter.

In the seventh session (October 29), Photius again appeared, and with him Gregory of Syracuse; an admonition to himself and his partisans was read, exhorting them, under pain of anathema, to submit to the council. Photius merely answered that he had nothing to say in reply to calulmnuies, whereupon the legates directed the sentence of excommunication against Photius and Gregory to be read.

In the eighth session (November 5) the acts of the council against Ignatius, and several of the books written by Photius, were burned; anathema was pronounced against the Iconoclasts, and finally, the sentence of anathema against Photius was repeated.

In the ninth session (February 12, 870), false witnesses whom the emperor Michael, at the instigation of Photins, had brought forward to give evidence against Ignatius, were put to penance. In this session the emperor was not present, but the legate of the patriarch of Alexandria attended.

In the tenth and last session (February 28) the emperor Basil attended, with his son Constantine, twenty patricians, the three ambassadors of Louis, emperor of Italy and France, and those of Michael, king of Bulgaria; also a hundred bishops were present. They acknowledged seven preceding (ecumenical councils, and declared this to be the eighth. The condemnation pronounced by the popes Nicholas and Adrian against Photius was confirmed.

Twenty-seven canons which had been drawn up in the previous sessions were read; they were chiefly directed against Photius:

3. Enjoins the worship of the sacred image of our Lord equally with the books of the holy Gospels (cequo honore cuan libro S.E.); also orders the worship of the cross and of images of saints.

7. Forbids persons laboring under anathema to paint the holy images.

11. Anathematizes all who believed with Photius that the body contains two souls.

12. Forbids princes to meddle in the election of bishops. 13. Orders that the higher ranks in each Church shall be filled by the ecclesiastics of that Church, and not by strangers.

16. Reprobates the sacrilegious use made of the holy vestments and garments by the emperor Michael, who employed them in profane shows and games.

21. Enjoins reverence to all the patriarchs, especially to the pope, and declares that even in an ecumenical synod, any matter of complaint or doubt involving the Roman Church should be treated with suitable reverence, without presuming to pass any sentence against the supreme pontiffs of old Rome.

Further, a definition of faith was published in the name of the council, with anathema against all heretics, especially naming Monothelites and Iconoclasts.

The acts of this council were subscribed, in the first place, by the three legates of the pope (the emperor, through humility, refusing to sign first), then by the patriarch Ignatius, and after him by Joseph, legate of Alexandria, Thomas, archbishop of Tyre, who represented the vacant see of Antioch, and the legate of Jerusalem, then by the emperor and his two sons, Constantine and Leo, and, lastly, by one hundred and one bishops.

This council has not the slightest claim to be considered oecumenical; it was, indeed, annulled in the following council, and has always been rejected by the Eastern Church. See Labbe, Concil. 8:962.

LI. Sometimes styled the ninth general, was held A.D. 879, by the emperor Basil, upon the restoration of Photius to the patriarchate of Constantinople, vacated by the death of Ignatius. The legates of pope John VIII and of all the Eastern patriarchs attended, with not less than three hundred and eighty bishops.

In the first session Photius presided; the legate of John, cardinal Peter, declared the pope's willingness to recognise Photius as his brother, and produced the presents which he had brought for the latter from Rome.  Much was said by Zacharias, bishop of Chalcelon, and others, in praise of Photius, which was greatly applauded by the assembly.

In the second session (November 16) the letter of the pope to the emperor, translated into Greek, was read, those parts which were unfavorable to Photius having been altered. The council received the pope's letter relating to union with the latter, but rejected that which claimed Bulgaria as belonging to the Roman obedience. The letter of the pope to Photius was then read, that part, however, being suppressed which declared that Photius ought to have consulted him before returning to the see of Constantinople, and to have asked pardon in full council. The bishops declared that no force or violence had been used by Photius, in order to procure his reestablishment in the see, and that all had been done quietly and in order: afterwards, he himself spoke, declaring that he had been elevated to the patriarchate against his own will, to which the whole council assented. This done, the letters of the eastern patriarchs to the emperor and to Photius were read, being all highly favorable to the latter, acknowledging him to be the lawful patriarch of Constantinople, and inveighing against the synod of 869.

In the third session (November 18) the letter of John VIII to the Church of Constantinople was first read, then the acts of all previous councils condemning Photius were annulled, the council declaring, "We reject and anathematize that pretended council (the preceding) in uniting ourselves to the patriarch Photius."

In the fourth session (Christmas Eve) the letter of the patriarch of Antioch to Photius was read; it was approved by the council, which declared that the eastern sees had all along recognized Photius. Afterwards, the articles of union were discussed; they were five:

1. Respecting Bulgaria, concerning which nothing was determined;

2. Relating to the consecration of laymen to the see of Constantinople:

3. Forbidding the election of any person to the patriarchate of Constantinople from another Church;

4. Condemning all the councils held against Photius;

5. Excommunicating all who refused to communicate with Photius. The last four were unanimously approved.  In the fifth session (January 26, 880) the second council of Nic-ea was approved, and received as ecumenical. After the publication of certain canons, the bishops present proceeded to subscribe the acts of the council, the Roman legates being the first, who declared that they acknowleged Photius to be the legitimate patriarch, that they rejected the council of Constantinople in 869, against him, and that if any schismatics should still separate themselves from Photius, their lawful pastor, they ought to be excluded from communion, until they should return to obedience.

The sixth session was held (March 10) in the palace, the emperor Basil being present. Here it was agreed to follow the decisions of the seven ecumenical councils in drawing up a profession of faith; thereby, in fact, condemning the addition of the "Filioque."

In the seventh and last session, held on Sunday, March 13, in the church, the definition of faith, agreed to in the former session, was read and subscribed, after which the council was dissolved. The acts of this council were subscribed by the emperor. It was rejected by the Western Church. John VIII very shortly after sent Marinus, his legate, to Constantinople,, to revoke his consent to its proceedings, and to declare his concurrence in the sentence of excommunication previously passed against Photius. It does not seem to have been universally received in the East. See Labbe, Concil. 9:324-329.

LI. Held A.D. 1054, by the patriarch Michael Cserularius. In this council the great schism between the Greek and Roman churches was (as it were) consummated. Cserularius had previously written a letter in his own name and that of Leo. archbishop of Acrida, to John, bishop of Trani, in Apulia, in which he publicly accused the Latin Church of error. Among other things laid to their charge was the use of unleavened bread in the holy communion; single immersion in holy baptism; the use of signs by bishops, etc. To this letter Leo IX returned an angry answer, and held a council at Rome, in which the Greek churches were excommunicated. The emperor, however, was anxious to appease matters, and, by his order, Leo sent three legates to Constantinople, Humbert, Peter, archbishop of Amalfi, and Frederick, chancellor of the Church of Rome (afterwards Stephen IX), who by their own conduct fully seconded the arrogance of the pope, and, in 1054, in the church of St. Sophia, solemnly excommunicated Michael Caerulariuls and Leo of Acrida, with all their adherents ; and, leaving a written document to this effect upon the altar, departed, shaking off the  dust from their feet. Upon this, Michael called together this council, in which he excommunicated the three legates, with all those who adhered to their views. The jealousy with which the bishops of Rome regarded the claim of the patriarchs of Constantinople to the supremacy over the churches of their own obedience was the true cause of this rupture.

LIII. A council was held by Nicholas III, the patriarch, about the year 1084, in which the decree made in the Council of Constantinople, A.D. 842, in favor of the use of images, was confirmed. Simeon, patriarch of Jerusalem, twenty-three archbishops and bishops, together with many heads of monasteries, were present. The case of Leo, archbishop of Chalcedon, was discussed, and his opinion unanimously condemned, which was to the effect that an absolute worship, and nor merely relative, was due to the holy images. Leo himself submitted to the decision of the council, retracted, and was admitted to communion.

LIV. Held A.D. 1118, under John IX, in which the sect of the Bogomili was condemned, and its leader Basilius anathematized and sentenced to be burned. This sect took its rise in Bulgaria. Like the Massalians, in earlier times, they attributed an excessive importance to prayer, and walked about perpetually muttering prayer to themselves; the Lord's prayer they repeated seven times every day, and five times in the night, many of them very much more frequently. From this habit of much praying they derived the name of Bogomili, which, in the Sclavonic language, means, "God have mercy upon us." In their heretical notions they resembled the Manichaeans and Paulicians, which last sect arose about the same time. They affected an appearance of extreme sanctity, and wore the monkish dress. Their leader Basilius, a physician, had twelve principal followers whom he designated his apostles, and also some women, who went about spreading the poison of his doctrine everywhere. Basilius, when before the council, refused to deny his doctrine, and declared that he was willing to endure any torment, and death itself. One peculiar notion of this sect was, that no torment could affect them, and that the angels would deliver them even from the fire. Basilius himself was burned in this year. Several of his followers, when seized, retracted; others, among whom were some of those whom he called his apostles, were kept in prison and died there. Several councils were held upon this subject.

LV. Held A.D. 1143, August 20, by the patriarch Michael Oxytes, in which the consecration of two bishops, Clemens and Leontis, performed by  the metropolitan alone, was declared to be null and void. They were further condemned as favorers of the sect of the Bogomili. See Leo Allat. Constit. 1, t. 11, cap. 12, page 671.

LVI. Held about A.D. 1143. Nyphon, a monk (who had been sentenced in a previous council to be imprisoned until further evidence could be procured against him), was condemned for blasphemy; among other things, for saying, "anathema to the God of the Hebrews." He was put into prison, and remained there during the patriarchate of Michael. See Leo Allat. Constit. page 681; Mansi, Concil. 18; Baronius, Annal. A.D. 1143.

L

VII. Held A.D. 1156, under the patriarch Lucas Chrysoberges; in which the errors of Soterichus Pantengenus, the patriarch-elect of Antioch, and of some others, were condemned. They asserted that the sacrifice upon the cross was offered to the Father and to the Holy Spirit alone, and not to the Word, the Son of God. The origin of this error seems to have been the fear of admitting the Nestorian doctrine of two persons in Jesus Christ. In a subsequent sitting Soterichus confessed his error, but was judged unworthy of the priesthood.

LVIII. Held A.D. 1261, by the emperor Michael Paleologus, to deliberate upon the recall of Arsenius I, the patriarch, who had withdrawn from Constantinople. The circumstances of the case were as follows: Arsenius (Antorianus) was a monk of Mount Athos, who had been raised to the office of patriarch of Constantinople by the emperor, Theidortas-Lascaris II, 1:1257. Upon the death of the latter, Michael Paleologus was, in the absence of Arsenius, appointed regent, and shortly after having been associated in the imperial dignity with the young emperor John, Arsenius was obliged, against his own wishes, to crown him; this, however, he did only upon condition that John should hold the first rank. Subsequently, seeing that this condition was not fulfilled, and that Michael was going on in an ill course, he withdrew from his see; to which Michael immediately appointed Nicephorus of Ephesus, in 1260, who died within a few months, when Michael convoked this council to consider about the expediency of recalling Arsenius. After some debate, in the course of which some of the bishops present maintained that Arsenius had not lawfully and canonically vacated the see, and others that he had sufficiently signified his abdication by his words and actions, it was resolved to send a deputation from the council to Arsenius to entreat him to return, which he subsequently did, the emperor promising to forget all that had passed.  L

IX. Held A.D. 1266, by the same Michael Paleologus, in which the patriarch Arsenius was deposed and banished. Arsenius, after his recall in 1261, had given offence to the emperor by refusing to acknowledge the consecration of Nicephorus to the patriarchate during his absence; and subsequently learning that Michael had cruelly put out the eyes of the young emperor John, he had boldly excommunicated him; and, upon his continuing obstinate, he had, in a council held three years afterwards, entirely cut him off from the Church. Upon this Michael grievously persecuted him; and upon a false charge of having administered the holy communion to a Turkish prince, lie was in this synod excommunicated, deposed, and banished, and Joseph set up in his place. This caused a schism among the Greeks of Constantinople, most of them refusing to acknowledge Joseph. Arsenius died in banishment in 1273.

LX. Held about A.D. 1277, in which John Veccus, or Boccus, who succeeded Joseph I in the patriarchate, made profession of the faith as held by the Church of Rome, arid excommunicated those of the Greeks who refused to return into union with that Church. A long synodal letter was written to the pope, humbly deploring the division of the two churches, acknowledging the primacy of Rome, and confessing the Latin faith. This, however, was not done without great opposition; and a new schism arose. See Labbe, Concil. 11:1032-1037.

LXI. Held A.D. 1280, May 3, by the same patriarch, John Veccus, at which eight metropolitans and eight archbishops were present. A passage was read from the writings of Gregory of Nyssa (beginning with these words, "Cum addluceret magnus Moyses"), in which the following words occur: "Spiritus vero Sanctus et a Patre dicitur et ex Filio esse affirmatur." The word “ex," it appeared, had been wilfully erased, and thus the sense lf the passage was altered, which otherwise would have assisted towards the re-establishment of union between the churches, since it tended to prove that the Holy Spirit proceeds from the Son as well as from the Father. 'The zeal of Veccus for a reunion with Rome, and in favor of the Latin faith, brought upon him the ill-will of the Greeks. See Labbe, Concil. 11:1125.

LXII. Held A.D. 1283, in which the patriarch Veccus was condemned; and at a council held the following year, in the palace of Blacquernae, the celebrated treaty of union agreed upon at the Council of Lyons in 1274, and publicly ratified by Veccus, was annulled, and Veccus himself exiled.  L

XIII. Held A.D. 1341, under John XIV, patriarch, who presided, the emperor, Andronicus III, being present. To this council Gregory Palamas, the chief of the Quietists or Hesycastse, of Mount Athos, was cited to answer the accusation of Barlaam, a Calabrian monk (afterwards bishop of Giersece, in Calabria). These Quietists believed that by intense and constant contemplation it was possible to arrive at a tranquillity of mind entirely free from perturbation; and, accordingly, they used to sit in one fixed posture, gazing at the pit of their stomach (hence the title Umbilicani, given them by Barlaam), and pretended that, when so occupied, they could see a divine light beaming forth from the soul, and that this light was the glory of God and the same that illuminated Christ during the transfiguration. The event of the council, however, was that Gregory triumphed, and Barlaam was condemned, and made to ask pardon for his hasty accusation. He subsequently returned to Italy. See Labbe, Concil. 11:1872. Five other councils were held upon this same subject within the nine following years.

LXIV. A council was held about A.D. 1345, at which the two legates from Rome-Francis, archbishop of Bosphorus, and Richard, bishop of Chersonesus, an Englishman were present. Their object was to enter into a negotiation for a union of the two churches. As neither the patriarch, John XIV, nor his bishops were capable of managing the business, Nicephorus Gregorius, a learned layman, was called in, by whose advice they avoided all discussion with the legates, and the matter fell to the ground.

LXV. Held about A.D. 1450, upon the subject of the union of the Greek and Latin churches, agreed upon at Florence in 1439. Gregory III, patriarch of Constantinople, was deposed, on account of the consent which he had given, as he allowed, willingly, to that union, and Athanasius elected to his place. This was done in the first session. In the second the unfair means used by the Latins at Florence, in order to effect the union, were dilated on. In the third the question of the procession of the Holy Spirit was argued. and the Latin doctrine on that subject endeavored to be refuted. In the fourth they discussed the following subjects:

1. The authority claimed by the pope over the Oriental and all other churches.

2. The fire of purgatory.

3. The fruition of the saints.

4. The words of consecration.

In all of these they differed from the view taken by the Roman Church.They then added twenty-five articles of complaint against the Latin Church:

1. That they did not paint the images like the archetype.

2. That they adapted secular tunes to ecclesiastical psalmody.

3. That they permitted men and women to sit together in their churches.

4. That they forbade marriage to the clergy.

5. That they did not pray towards the East.

6. That they used unleavened bread in the holy sacrifice.

7. That they asserted whatever is in God to be substance.

8. That the pope had that cross depicted upon his feet which Christ carried on his shoulder.

9. That they allowed the bed-ridden (cubantem) to participate in the holy mysteries, and that not with sufficient reverence.

10. That they accepted money from harlots.

11. That they fasted on Saturdays.

12. That they, contrary to the decree of the seventh synod made paintings to represent the Father.

13. That in crossing themselves they began on the left.

14. That the pope usurped a secular authority.

15. That the pope, for money, absolved Christians from the obligation to fast.

16. That, contrary to holy Scripture, they permitted parents to make their eldest sons sole heirs.

17. That they gave to the image of Christ and to the cross the worship of Latria, which is due only to the Word.

18. That they adored images.

19. That they permitted priests, iu a state of fornication, to celebrate mass.

20. That they did not at once anoint the heads of the baptized.

21. That they did not pray standing on Saturdays and Sundays.

22. That they ate of things suffocated.

23. That they punished with temporal fires those who erred in the faith.

24. That they did not enjoin those who had done any injury to any one to seek forgiveness of him. The synod, which was numerously attended, ended with the fifth session. See Labbe, Concil. 13:1365.

LXVI. Held A.D. 1593. A great synod., in which Jeremiah II, patriarch of Constantinople, and Meletius of Alexandria presided. All things relating to the foundation of the new patriarchate of Moscow were confirmed in this council. Up to the end of the 16th century Kieff, which was then the metropolis of Russia, was under the jurisdiction of the patriarch of Constantinople; but about that time Jeremiah II, being at Moscow, the monks of that city earnestly besought him that the people and empire of Moscow might be subjected to an archbishop, αὐτοκέφαλος, "qui sui jaris esset;" subject, that is, to no superior. This petition the patriarch at once, of his own accord, granted, and confirmed his promise by an oath, at the same time giving a deed drawn up in the Sclavonic tongue, by which the new patriarchate of Moscow was erected; which deed was subscribed by all the priests and monks who were present with him. Having executed this deed, Jeremiah convoked a synod on January 26, 1589, in the imperial city of Moscow, composed of all the bishops and abbots of the empire; in which, the liturgy having been first said in the presence of the emperor, his wife, and the whole senate, Job, archbishop of Rostof, was elected, and declared the first primate and patriarch of the empire of Moscow. Upon the return of Jeremiah to Constantinople, a numerous council of bishops was assembled in the month of February 1593, by which the erection of the new patriarchate of Moscow was confirmed; and it was declared to be just and right that the state of Moscow, strictly orthodox, etc., should receive ecclesiastical honors in accordance with the spirit of the twenty-eighth canon of Chalcedon, and for other sufficient reasons there stated. Then it was settled and decreed that the Church of Moscow should be thenceforward a patriarchate; that all Russia, with its tributaries northwards, should be subject to it in all matters ecclesiastical; and that the  patriarch of Moscow should rank next after the patriarch of Jerusalem, and take precedence of all metropolitans, archbishops, and bishops throughout the whole Catholic and Orthodox Church of Christ. It was further decreed that the election of the patriarch of Moscow should be confirmed by the patriarch of Constantinople, to whom a fixed tribute should be paid. Job, archbishop of Rostof, was then consecrated primate of the empire of Moscow, and patriarch.

LXVII. Held A.D. 1638, September 24, by Cyril of Bercea, patriarch of Constantinople, for the purpose of anathematizing the memory of Cyril Lucar, his predecessor, who died about three months previously, and who was accused of holding many of the peculiar tenets of Calvin. It was decreed that Cyril Lucar should be publicly denounced, and delivered over to an anathema, as well as all those who received his vain dogmas. Thirteen anathemas were then published against him, of which the following is a summary:

1. To Cyril, surnamed Lucar, who has falsely asserted that the whole Eastern Church is of the same belief as Calvin, anathema.

2. To Cyril, who teaches and believes that the holy Church of Christ can lie, anathema.

3. To Cyril, who teaches and believes that God has chosen some to glory before the foundation of the world, and predestinated them without works, and has reprobated others without cause, and that the works of none are sufficient to demand a reward before the tribunal of Christ, anathema.

4. To Cyril, who teaches and believes that the saints are not our mediators and intercessors with God, anathema.

5. To Cyril, who teaches and believes that man is not endued with free will, but that every man has the power of sinning, but not of doing good, anathema.

6. To Cyril, who teaches and believes that there are not seven sacraments, but that only two, i.e., baptism and the eucharist, were handed down to us by Christ in his gospel, anathema.

7. To Cyril, who teaches and believes that the bread offered at the altar, and also the wine, is not changed by the blessing of the priest, and the  descent of the Holy Ghost, into the real body and blood of Christ, anathema.

8. To Cyril, who teaches and believes that they who have fallen asleep in piety and good works are not assisted by the alms of their relations and the prayers of the Church, anathema.

9. To Cyril, a new Iconoclast, and the worst of all, anathema.

The 10th and 11th are merely an amplification of the 9th, and the 12th and 13th a recapitulation and enforcement of the whole.

The acts of the council are signed by three patriarchs, viz. Cyril of Constantinople, Metrophanes of Alexandria, and Theophanes of Jerusalem; also by twenty-four archbishops and bishops, and by twenty-one dignitaries of the great Church of Constantinople. See Neale, Hist. of the Oriental Church.

LXVIII. Held A.D. 1641, by Parthenius; eight prelates and four dignitaries of the Church attended. The teaching of Cyril Lucar was again condemned, and the use of the word μετουσίωσις authorized to express the change in the elements after consecration; but this was not done without opposition, as it was a term unknown to the fathers, and the offspring of Latin scholasticism. See Neale, Hist. of the Oriental Church.

LXIX. (COUNCIL OF JASSY), A.D. 1642. Held at Jassy, in Moldavia, but commonly named the synod of Constantinople. Parthenius, the aecumenical patriarch, presided; and the acts of the council (which are incorporated with and authenticated by those of the Council of Bethlehem, A.D. 1672) are signed by twenty-three archbishops and bishops, among whom was Peter Mogilas, archbishop of Kieff, the author of the Confessio Orthodoxae Ecclesiae Cactholiae et Orientalis, which, as revised by Meletius Syriga, was formally approved. Most of the signatures, however, appear to have been added subsequently, the number of prelates actually present being small.

The decrees of this synod are contained in seventeen chapters, and the condemnation of Cyril Lucar is more fully expressed than it had been in the synod of 1638. All the chapters of Cyril, except the seventh on the incarnation, are condemned. See. Neale, Hist. of the Oriental Church; Labbe, Concil. 15:1713.  L

XX. Held A.D. 1718, April 12; the patriarch, Jeremiah of Constantinople, Samuel of Alexandria, and Chrysanthus of Jerusalem being present, with the clergy of the Church of Constantinople. Ion this council the twelve proposals of the Scotch and English nonjuring bishops upon the subject of a union between the Greek Church and the nonjuring British churches was considered. The circumstances which led to this scheme were as follows: In 1716 Arsenius, metropolitan of the Thebaid, in Egypt, was inn London, and the Scotch bishop, Campbell, forming an acquaintance with him. was led to mention the subject of a union to him. Arsenius entered warmly into the matter, and undertook to forward to the Orientals any proposals upon the subject which the British bishops might agree upon. In consequence twelve proposals were drawn up, which were translated into Greek by bishop Spinkes, and to them was added a declaration expressing wherein they agreed and disagreed with the Oriental Church. The five points of disagreement were as follows:

1. That they denied to the canons of ecumenical councils the same authority with holy Scripture.

2. That they could not pay any kind of worship to the Blessed Virgin.

3. That they could not pray to saints or angels.

4. That they could give no religions veneration to images.

5. That they could not worship the host in the eucharistic sacrifice.

In 1721 "The answer of the orthodox in the East to the proposals sent from Britain for a union and agreement with the Oriental Church" was transmitted through Arsenius, who was then at Moscow. This answer was the synodical judgment agreed upon in this council; it was contained in a long paper, in Greek, accepting the twelve proposals and the articles of agreement, under certain explanations, but warmly defending the Greek Church on the subject of the five articles of disagreement, and insisting upon an entire conformity in each of these particulars. At the same time they forwarded the two declarations of their Church drawn up in the synod of Constantinople (or Bethlehem), under Doritheus, in 1672, and in that under Callinicus, in 1791. See Skinner, Eccles. Hist. of Scotland, 2:634.

LXXI. Held A.D. 1723, in September, upon the same subject as the preceding — Jeremiah of Constantinople, Athanasius of Antioch, Chrysanthus of Jerusalem, Callinicus of Heraclea, Auxentius of Cyzicum,  Paisius of Nicomedia, Gerasimus of Nicaea, Parthenius of Chalcedon, Ignatius of Thessalonica, Arsenius of Prusa, Theoctistus of Polypolis, and Callinicus of Varna being present. Upon the receipt of the synodical judgment of the last council, the English bishops, in a synod held at London, in May 1722, drew up a reply defending their former position by appropriate passages from Holy Scripture and from the fathers, and concluding with the following proposal:

"If our liberty, therefore, is left us in the instances above mentioned; if the Oriental patriarchs and bishops will authentically declare us not obliged to the invocation of saints and angels, the worship of images and the adoration of the host; if they please publicly and authoritatively, by an instrument under their hands, to pronounce us perfectly disengaged in these particulars, both at home and abroad in their churches and in our own: these relaxing concessions allowed, we hope, may answer the overtures on both sides, and conciliate a union."

In the present council this second communication of the British bishops was considered, and a final answer drawn up and forwarded, telling the Anglican prelates that they had nothing to say different from their former reply; and, far from acceding to any compromise, they boldly declare that

"These doctrines have been long since examined, and rightly and religiously defined and settled by the holy and (ecumenical synods, so that it is neither lawful to add anything to them, nor to take anything from them; therefore, they who are disposed to agree with us in the divine doctrines of the orthodox faith must necessarily follow and submit to what has been defined and determined by the ancient fathers and by the holy and aecumenical synods, from the time of the apostles and their holy successors, the fathers of our Church, to this time; we say they must submit to them with sincerity and obedience, and without any scruple or dispute, and this is a sufficient answer to what you have Written."

To this epistle they added the confession of faith agreed upon in the synod of Bethlehem, in 1672. See Skinner, Eccles. Hist. of Scotland, 2:637. In addition to the foregoing, Richard et Giraud (Bibliotheque Sacrae, 8:158 sq.) give several less important councils held at Constantinople, as follows:

I. In 351, against Athanasius. II. In 438, in favor of the Catholic faith.

III. In 439, on the pretended primacy of the Church at Antioch.

IV. In 451, on the conversion of the Eutychians.

V. In 497, in which Macedonius condemned the defenders of the Council of Chalcedon.

VI. In 520, by Epiphanius, patriarch of Constantinople, concerning his ordination. The council wrote a letter to pope Hormisdas on the subject.

VII. In 560, a synod of Eutychians, followers of Julian of Halicarnassus.

VIII. In 806, by order of Nicephorus, successor to ConstantineVII, in which Joseph (Economos of Constantinople was restored, whom the patriarch Tarasius had degraded for having, crowned Theodora, concubine of Constantine.

IX. In 808, in which Constantine's marriage with Theodora was ratified, and several eminent persons were exiled.

X. In 814, by Nicephorus, patriarch of Constantinople, with sixty-six bishops. Antonins, an iconoclastic bishop of Pamphylia, was excommunicated. Mansi places three councils in this year (Concil. 1:80).

XI. In 821, in which the Catholic bishops refused to unite in council with heretics, as the emperor Michael II had proposed.

XII. In 832, against image worship.

XIII. In 854, in which Gregory, bishop of Syracuse, was deposed by Ignatius of Constantinople. Mansi assigns this to the year 847 or 848 (Concil. 1:930).

XIV. In 856, during the absence of the patriarch Ignatius, in which the adherents of Gregory of Syracuse were condemned (Mansi, 1:947).

XV. In 901, in which Nicholas the Mystic, patriarch of Constantinople, condemned the marriage of the emperor Leo with his fourth wife (Labbe, 9).

XVI. In 944, to depose Trypho, whom Constantine VIII had intruded into the patriarchate of Constantinople until his own son, Theophylact, should be of sufficient age for the office (Labbe, 9; Hardouin, 6).

XVII. In 963, to absolve the emperor Nicephoras Phocas from the ban which the patriarch Polyeuctes had imposed upon him for having two wives; the emperor taking oath of his innocence.

XVIII. In 969 a celebrated dispute was held at Constantinople between the, Catholics and the Jacobites, by order of the emperor Nicephorus (Renaudot, Liturgies Orientales, 2:489; Assemani, Bibliotheque Orienltale, 2:133; Mansi, Concil. supplement, 1:1159).

XIX. In 975, when the patriarch Basil, convicted of crime, was deposed, and Antonius Studites put into his place (Baronius, Annales, s. an.).

XX. In 1026, when the patriarch Alexis excommunicated the seditious (Mansi, Concil. append. 1:74).

XXI. In 1027, when the same patriarch condemned the sale or transfer of monasteries.

XXII. In 1028, when the same patriarch made certain rules concerning bishops.

XXIII. In 1052, when the patriarch Michael Caerularius defended the marriage of relatives in the seventh degree.

XXIV. In 1066, when the patriarch John Xiphilin declared that there was no difference between marriage and regular betrothal as to the impediments between the parents.

XXV. In 1067, on the same subject.

XXVI. In 1081, when the marriage of two cousins, one of them to a mother, and the other to a daughter, was annulled.

XXVII. In the same year, when the emperor Alexis Comnenus was forbidden to dismember episcopates.

XXVIII. In 1166, when Demetrius Lampenns and others were exiled for having falsely accused the Germans of heresy respecting the divine nature.  Marriage was also allowed to the seventh degree of relationship inclusively (Manlsi, 2).

XXIX. In 1168, when the Greek Church was entirely separated from the Roman.

XXX. In 1285, on a passage in book 1, cap. 5, of John of Damascus's biook on the orthodox faith (Hardouin, 7).

XXXI. In 1297, concerning the anathema hurled by the patriarch Athalnasius against the emperor (Mansi, 3).

XXXII. In 1299, in which the marriage of prince Alexis was judged valid, although contracted against the consent of his uncle the emperor.

XXXIII. In 1443, when the patriarch Metrophanes, who had been very zealous for the union of the Greek and Anglican churches, was deposed (Elatius, De Concensione, 3).

XXXIV. In 1565, when the patriarch Joshaphat was deposed for simony. Constantinus is the name of several early saints and prelates besides those given below and under CONSTANTINE:

1. Bishop in the Romagna in the 4th century, addressed by Ambrose, A.D. 379 (Epistles in Migne, Patrol. Lat. 16, page 878, 1245; Ceillier, 5:480).

2. Bishop of Laodicea, originally a magister nilitum, consecrated in 510 bishop of Laodicea. He was a leading Monophysite, and as such was deposed by Justin I in the year 518. He is commemorated by the Jacobites on June 26 (Assemani, Bibl. Orient. 2:327; Le Quien, Oriens Christianus).

3. Abbot of Monte Cassino after the death of St. Benedict. He ruled the monastery from A.D. 543 to cir. 560. He was one of the four whom St. Gregory consulted as witnesses to the life and works of their founder (Ceillier, 11:634).

4. Saint, is said in the breviary of Aberdeen to have been the son of Paternus, king of Cornwall. He went as a missionary to Scotland, where he was martyred in Cantire, about the end of the 6th century (Forbes, Kal. of Scot. Saints, page 311-314; Butler, Lives of the Saints, 3:148, 149; Lanigan, Eccl. Hist. of Ireland, 1:486; 2:165).

5. Surnamed, or perhaps christened, Silvanus, the founder of the Paulicians, was born in Armenia in the latter half of the 7th century. By order of the emperor Constantinus Pogonatus, he was stoned to death. SEE PAULICIANS.

6. Bishop of Nacolia, in Phrygia, about A.D. 727, the principal supporter, among other bishops, of the emperor Leo III, the Isaurian, in his polemic against images.

7. Constantinus and Peregrinus, Saints, were two bishops whose relics were found in the church at Gemirge, in Normandy, but it is not known when or where they lived. They are commemorated in that church June 15.

## Constantinople, Patriarchate of[[@Headword:Constantinople, Patriarchate of]]

             Until the time of Constantine the bishop of Constantinople was subject to the bishop of Heraclea as metropolitan. When Constantinople became the residence of the emperor, the dignity of the bishop naturally rose. The second oecumenical council, in 381, gave to the bishop of Constantinople a precedence of honor next to the bishop of Rome, on the ground that Constantinople was New Rome. This canon implied no extension of jurisdiction except the exemption of the bishop of Constantinople from the metropolitan jurisdiction of the bishop of Heraclea; but gradually the bishop of Constantinople obtained a right of superintendence over the exarchs of the neighboring dioceses. Early in the 5th century an imperial edict placed Eastern Illyricum under the jurisdiction of the bishop of Constantinople, but the Roman bishop Boniface protested against this as an encroachment on the patriarchal rights of Rome in Illyricum, and the decree was not carried through. Theodosius II issued a decree that no bishop in Asia and Thracia should be ordained without the consent of the Council of Constantinople. The execution of this decree met with much opposition, but the metropolitan jurisdiction over Thracia and Asia was nevertheless gradually confirmed, and it was even extended over Pontus and the patriarchate of Antioch. In 451 the Council of Chalcedon formally sanctioned this right of jurisdiction. Canon 9 authorized bishops and clergymen to appeal from the decisions of the metropolitans to either the exarchs or to the see of Constantinople. Canon 28 gave to the bishop of Constantinople equal ecclesiastical prerogatives with the bishop of Rome, stating, however, that the see of Constantinople was the second; and provided that the bishop of Constantinople should have the right to ordain the metro politans of the three dioceses of Asia, Pontus, and Thracia, and of the bishops of the pagan countries belonging to those three dioceses. The papal legates protested against the 28th canon, and their protest was ratified by the Roman bishop Leo.

The opposition of the Roman bishops against this canon prevented it from being received into the Oriental legislation, although the patriarchs of Constantinople never relinquished any of the rights conceded to them by the Council. During the controversy on the images, Leo Isauricus separated the Illyrian churches from the patriarchate of Rome and united them with that of Constantinople. Entire separation from Rome was carried through by the patriarchs Photius and Michael Cendarius. The extensive diocese of the patriarch of Constantinople, containing, since the 8th century, the whole of Eastern  Illyricum and the three dioceses of Asia, Thracia, and Pontus, embraced (since the 10th century) also Russia, for which, however, in the 16th century, a special patriarchate was established at Moscow. See RUSSIA. In the 14th century a special Servian patriarchate was established, which, however, was again dissolved in 1765. SEE SERVIA.

After the establishment of the independence of Greece, the Church of Greece made itself independent of the jurisdiction of the patriarch of Constantinople in 1833. SEE GREECE. The Greek bishops of Austria are likewise not subject to the patriarch of Constantinople. SEE AUSTRIA. The jurisdiction of the latter embraces the mediate and immediate provinces of the Turkish empire, with the exception of the patriarchates of Antioch, Alexandria, and Jerusalem, and the archbishoprics of Cyprus and Ochrida in Rumelia. In 1867 the patriarchate of Constantinople had 135 sees, of which 90 are metropolitical and 4 archiepiscopal.

From the conquest of Constantinople by the Latins in 1204 until the reconquest of the city by the Greeks in 1261, there was a Latin patriarch in Constantinople, to whom the pope assigned the highest place in the Church next to himself. Since the destruction of the Byzantine empire the title of patriarch has been given by the popes to some dignitary of Rome. At Constantinople there resides a patriarchal vicar, under whose jurisdiction are about 10,000 Latin Catholics, in Constantinople, Thracia, Macedonia, and Northern Asia Minor. — Herzog, Real-Encykl. 3, 138; Wetzer u. Welte, Kirchen-Lex. 2:838; Wiggers, Kirchl. Statistik, 1:176; The Churchman's Calendar for 1867, p. 39.

## Constantinus[[@Headword:Constantinus]]

             an Italian martyr, was a citizen of Rome, and for the defence of the Gospel being condemned to be burned, was put in a dung-cart; who, thereat rejoicing, said that he was reputed here as excrements of this world, but yet his death was a sweet odor unto God. This occurred at Rome in 1542. See Fox, Acts and Monuments, 4:398.

## Constantinus (or Constantius) Of Antioch[[@Headword:Constantinus (or Constantius) Of Antioch]]

             a Greek theologian, was priest of the metropolitan church of Antioch, and destined to succeed Flavian, bishop of that place. Porphyry, who desired to obtain this episcopal see, by intrigue at the court of Constantinople obtained of Arcadius an order of exile against Constantinus, who, by the aid of his friends, escaped to Cyprus, where he appears to have passed the remainder of his days. He died about 410 of the Christian aera. He placed in order the thirty-four Homilies of John Chrysostom, upon the epistle to the Hebrews. Among the letters of Chrysostom there are two addressed to Constantinus, and he appears to be the author of two other letters attributed generally to Chrysostom. See Hoefer, Nouv. Biog. Generale, s.v.

## Constantinus I[[@Headword:Constantinus I]]

             was 38th patriarch of Constantinople, and succeeded John V, A.D. 674. He died A.D. 677, and was followed by Theodore I (Theophanes, Chronog. page 295).

## Constantinus II[[@Headword:Constantinus II]]

             was 47th patriarch of Constantinople, A.D. 745, according to Theophanes (Chronog. page 660). He had previously been a monk and bishop of Syllium. In A.D. 764, owing to the emperor Constantine Copronymus's ill- will, he was exiled, and in 767 was deposed by Nicetas, who afterwards succeeded him. After enduring horrible cruelties from his enemies, he was beheaded in the year 776 (Niceph. Constantin. Breviarium, page 48). See Smith, Dict. of Christ. Biog. s.v.

## Constantinus Lichudes[[@Headword:Constantinus Lichudes]]

             a Greek theologian, was at first protovestiary, and was appointed patriarch of Constantinople in 1058. We have from him two synodal decrees, one upon a culpable slave, the other upon a priest arrested for murder. These two decrees are found, with a Latin translation, in the Jus Graeco- romanum of Leunclavius. See Hoefer, Nouv. Biog. Generale, s.v.

## Constantinus Meliteniota[[@Headword:Constantinus Meliteniota]]

             a Greek theologian, lived about 1276. A partisan of the union of the Greek and Latin churches, he was exiled to Bithynia, where he died. He wrote the two following treatises: De Ecclesiastica Unione Latinorum et Graecorum: — De Processione Spiritus Sancti. These were published, with a Latin translation, in the Graecia Orthodoxa of Leo Allatius. See Hoefer, Nouv. Biog. Generale, s.v.

## Constantinus Tiberius[[@Headword:Constantinus Tiberius]]

             antipope, did not await the death of Paul I in order to obtain the papal power. He was elected in 767 by the influence of his brother Toto, or Teuto, duke of Nepi, who installed him by force of arms. Constantinus was a layman. He assumed the deaconry, disdained the priesthood, and was ordained bishop by George, bishop of Preneste, and afterwards consecrated pope by the same George, assisted by Eustrasius, bishop of Albano, and by Citonatus, bishop of Oporto. A little later, another intruder, Philip, priest of St. Vito, and cardinal-priest, proclaimed himself. He excited a sedition in, which Toto was killed. Constantinus took refuge with his other brother Passicus, in the oratorio of St. Caesarius. He was pursued, dragged from his retreat, and imprisoned in the monastery of Cellaova, where he was cruelly treated. Stephen IV was named and acknowledged sovereign pontiff, August 5, 768. In April 769, a council was convoked in St. John of Lateran, which decided that one could not be raised to the papacy who had not been ordained deacon and priest. The election of Constantinus was thus annulled, and he was condemned to pass the remainder of his days in a monastery. During his usurpation he had created eight bishops, eight priests, and four deacons, who could not be confirmed. The letters of the antipope were published by the Jesuit Gretser (Ingolstadt, 1613), and by Duchesne, in his Collection des Historiens de France. See Hoefer, Nouv. Biog. Generale, s.v.

## Constantius[[@Headword:Constantius]]

             is likewise the name of a number of early Christian bishops or other notable ecclesiastics. SEE CONSTANTINE; SEE CONSTANTIUS.

1. Bishop of Faenza, in the Romagna, A.D. 313, present at the Council of Rome concerning Ceecilian.

2. Bishop of Siscia (in Pannonia, now Sissek, on the Save), attended the Council of Aquileia, A.D. 381.

3. Bishop of Arausio (Orange), was present at the same council.

4 and 5. Two presbyters of Antioch in the time of Chrysostom.

6. A Manicheaen at Rome, in Augustine's time.

7. Bishop of Uzes (Ucetia) in Gaul, A.D. 419.

8. Also called CONSTANTINUS, deacon and secretary of Eutyches, present at the Council of Constantinople, A.D. 448.

9. A bishop sent by Hilary of Arles, in the 5th century, along with bishop Nectarius, to Leo of Rome, on a question of jurisdiction.

10. A priest of Lyons, in the latter half of the 5th century, of noble extraction and literary character, the friend of Sidonius, who gives us our only knowledge of him and his brave exploits when Clermont was besieged by the Visigoths (Epist. 1:1; 3:2; 7:18; 9:16).

11. A bishop directed by Avitus (bishop of Vienne, in France, A.D. 497- 517) not to refuse communion to trivial offenders.

12.. A monk of the abbey of Classis, who failed to be appointed abbot there in the time of Gregory the Great.

13. Bishop of Albi, at the Council of Rheims, A.D. 625, and living in 647. He wrote a joint letter with Dado Desiderius of Cahors (Migne, Patrol. 87:217).

14. Also called CONSTANTIUS, presbyter of Apamea, in Syria, who explained his peculiar views on Christology at the third Council of Constantinople, A.D. 680, but was excommunicated therefor. See Smith, Dict. of Christ. Biog. s.v.

## Constantius, Saint (1)[[@Headword:Constantius, Saint (1)]]

             a martyr, was born at Perugia. His upright character gained for him the appointment of bishop of his native city. Some vears afterwards he was arrested, conducted to Assisi, and beheaded near Yypsello or Foligno. According to the Bibliotheque Sacree the life of this saint, as published by the Bollandists, is not trustworthy. It is certain that the worship of St. Constantius is very ancient, and that there is a church near Perugia which bears his name, also a district of Foligno which is called the country of St. Constantius. He is honored January 29. See Hoefer, Nouv. Biog. Generale, s.v.

## Constantius, Saint (2)[[@Headword:Constantius, Saint (2)]]

             lived about 550. He was sacristan of San Stefano, near Ancona. His poverty was great and his humility profound. He is honored September 23. See Hoefer, Nouv. Biog. Generale, s.v.

## Constellation[[@Headword:Constellation]]

             a cluster of stars, stands in the Auth. Vers. only in Isa 13:10 (“the stars of heaven and constellations thereof shall not give their light”), for the Heb. כְּסַיל, kesil' (in the plur.), i.e. the fat or clear (Sept. ᾿Ωρίων, Vulg. splendor), as a designation apparently of the large starry bodies generally. The same (Heb.) word elsewhere designates some special assemblage of stars (“Orion,” Job 9:9; Job 38:31; Amo 5:8); and once the name of a town (“Chesil,” Jos 15:30). (See Schnaar, Ueb. d. Sternbilder. etc. Rink. 1791.) SEE ASTRONOMY.

## Constitution[[@Headword:Constitution]]

             in the Roman Church, a decree of the pope in matters of doctrine. In France, the name has been applied, by way of eminence, to the famous bull Unigenitus of the year 1713. SEE UNIGENITUS.

## Constitutions Apostolical[[@Headword:Constitutions Apostolical]]

             SEE CANONS; SEE CLEMENTINES.

## Constitutions and Canons, Books of[[@Headword:Constitutions and Canons, Books of]]

             “the code of 141 rules which regulates the order and worship of the Church of England. The preface thus describes itself: ‘Constitutions and canons ecclesiastical, treated upon by the bishop of London, president of the convocation for the province of Canterbury, and the rest of the bishops and clergy of the said province; and agreed upon with the king's majesty's license, in their synod begun at London, ANNO DOMINI 1603, and in the year of the reign of our sovereign lord James, by the grace of God king of England, France, and Ireland, the first, and of Scotland the thirty-seventh; and now published for the due observation of them by his majesty's authority, under the great seal of England.”' SEE CANONS.

## Constitutions of Clarendon[[@Headword:Constitutions of Clarendon]]

             SEE CLARENDON.

## Consubstantial[[@Headword:Consubstantial]]

             a word of similar import with co-essential, denoting something of the same substance with another. The term ὁμοούσιος was first used by the fathers of the councils of Antioch and Nicaea to express the orthodox doctrine more precisely. At first the term had only a negative use, as against the Arian heresy; but after the adoption of the Nicene Creed it became a test- word of orthodoxy. — Tomline, Theology, 2:110; Schaff, History of the Christian Church, § 127.

## Consubstantiation[[@Headword:Consubstantiation]]

             the doctrine that, in the Lord's Supper, the bread remains bread, and the wine remains wine; but that with and by means of the consecrated elements the true natural body and blood of Christ are communicated to the recipients. It differs from Transubstantiation (q.v.) in that it does not imply  a change in the substance of the elements. Browne on 39 Articles, art. 28, § 1; Hagenbach, History of Doctrines, 2:309 (Smith's ed.). SEE IMPANATION; SEE LORDS SUPPER; SEE LUTHER; SEE LUTHERAN CHURCH; SEE TRANSUBSTANTIATION.

## Consuetudinary[[@Headword:Consuetudinary]]

             in ecclesiastical usage, is a term for

(1) the ritual or book of constitutions for ceremonials and official duties;

(2) a custumal or rental of estates.

## Consul[[@Headword:Consul]]

             (ὕπατος, i.e. highest in office), a title applied (1Ma 15:16) to Lucius (q.v.), the Roman officer, whose communication to Ptolemy is there cited. The Sept. elsewhere uses the same Greek term as a rendering of the Chald. אֲחִשְׁדִּרְפְּנַין, satraps (“princes,” Dan 3:2-3), and הִד בְרַין, viziers (“counsellors, Dan 6:7, etc.). It is often used by classical Greek writers for the Roman consul. SEE ROME.

## Consulter With Familiar Spirits[[@Headword:Consulter With Familiar Spirits]]

             SEE NECROMANCER.

## Consumption[[@Headword:Consumption]]

             as a disease, is the rendering of the Heb. שִׁחֶפֶת, shache'pheth (occurs only Lev 26:10; Deu 28:22), from שָׁחִפ, shachaph', to pine away; and probably designates a wasting malady. SEE DISEASE.

## Consus[[@Headword:Consus]]

             (is thought to be derived from conditus, "hidden," or from consulo, "to advise") was an ancient Roman god, probably to be referred to the worship of the deities in the infernal regions. When the Roman state was threatened with destruction, because of a scarcity of women, Romulus decided on the rape of the Sabine girls. He pretended to have found hidden in the earth an altar of an unknown god, in whose honor plays were to be celebrated, and for this purpose all neighboring nations were invited. In memory of the success of the scheme there was a yearly festival held, called Consualia, at the celebration of which an altar was dug from the earth and plays were performed.

## Contacium[[@Headword:Contacium]]

             (κοντάκιον) is a name given in the ritual of the Greek Church to a short hymn, and also to the volume containing special liturgies.

## Contancin, Cyrique[[@Headword:Contancin, Cyrique]]

             a French Jesuit missionary, was born at Bourges in 1670. In 1700 he was sent to the Chinese missions, and did not return to France until 1731, when he was brought back by some affairs connected with his order. Being appointed superior-general in China, he went to Port Louis, where he took ship November 16, 1733, but died at sea a few days afterwards. His long sojourn in Asia afforded him opportunity for collecting curious documents, and these were published in the Lettres Edifiantes. See Hoefer, Nouv. Biog. Generale, s.v.

## Contant (or Constant De La Mollette), Philippe du[[@Headword:Contant (or Constant De La Mollette), Philippe du]]

             a French theologian, was born at Saint-Andre, Dauphine, August 29, 1737. He completed his studies at the Sorboatnne, and received the degree of doctor in 1765, preparing a thesis in six languages upon the Holy Scripture, which was published at Paris the same year. He was afterwards vicar-general of Vienne. He was beheaded in 1793. He wrote, La Genese Expliquae (Paris, 1773): — Essai sur l'Ecriture Sainte (ibid. 1775; this work is preceded by a plate containing several Oriental alphabets): — Nouvelle Methode pour Entrer dans le Vrai sens de l'Ecriture Sainte (ibid. 1777): — L'Exode Explique (ibid. 1780): — Les Psaumes Expliques (ibid. 1781): — Traite sur la Poesie et la Musique des Bebreux (ibid. eod.): —  Le Levitique Explique (ibid. 1785): — Nouvelle Bible Polyglotte (very rare). See Hoefer, Nouv. Biog. Generale, s.v.

## Contant, Pierre[[@Headword:Contant, Pierre]]

             an eminent French architect, was born in 1698 at Ivry-sur-Seine, and studied under Watteau. He erected the convent of Panthemont and the church de la Madeleine, in Paris, and also designed the beautiful church of St. Waast, at Arras. He died at Paris in 1777. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Contarini, Camillo[[@Headword:Contarini, Camillo]]

             an Italian scholar, was born at Venice, January 3, 1644. He completed his studies at the Clementine College in Rome, returned to his native city in 1663, and entered upon public employments with zeal and wisdom. Later he became member of the grand council, and there distinguished himself by his eloquence. He married Maria Donato in 1679, but after her death, in 1698, he took, March 30, 1710, the ecclesiastical habit, and went to Rome, where he presented to Clement XI the first volume of his historical works. He died at Venice, August 17, 1722, leaving L'Inganno Riconosciuto (Venice, 1666): — L'Arbace, a musical tragedy (ibid. 1667): — La Genealogia de Domini (Amsterdam, 1693): — Istoria della Guerra di Leopoldi I, Imperatore, Contra il Turco, dell' Anno 1683: — Il Traditore Tradito, a tragedy (Venice, 1714): — Annali delle Guerre per la Maonarchia delle Spagne (ibid. 1720-1722). See Hoefer, Nouv. Biog. Generale, s.v.

## Contarini, Gasparo[[@Headword:Contarini, Gasparo]]

             Cardinal, was born in 1483 of a noble Venetian family, and carefully educated. Entering the public service, he was embassador to Charles V, 1521, and met Luther at Worms. In 1535 he was made cardinal by pope Paul III. In 1538, Contarini, together with the cardinals Caraffa (subsequently Paul IV), Sadolet, and Polus, was appointed a member of a committee on the reformation of the Church. Their report, made to the pope in the same year, and entitled Consilium de Emendanda Ecclesia, was printed against their wish and contrary to the order of the pope, and published in a German translation, with pungent notes, by Luther. It was subsequently put on the Index. In 1541 Contarini was sent as papal legate to the Diet of Ratisbon, where he showed a conciliatory spirit toward the Protestants, and urgently admonished the bishops to labor for the reformation of the Church. On his return to Italy he was by some accused of having encouraged heresy, but was appointed by the pope cardinal legate of Bologna. His, religious feelings were deep; he accepted the doctrine of justification by faith, and looked for a reform of the Roman Church, while he utterly distrusted the Lutheran reformation. He was, on the whole, one of the best men in the Roman Church at the time of the  Reformation. He died in Bologna, 1542. Among his writings are, De Immortalitate Animae adversus Petrum Pomponatium: — De Libero Arbitrio et Praedestinatione: — De Septem Ecclesia e Sacramentis: — Confutatio Articulorum Lutheri: — Scholia in Epistolas Divi Pauli: — De Officio Episcopi: — De Potestate Pontificis (liberal).' His works were collected and published together at Paris (1571, fol.) and Venice (1578, fol.). See Ranke, History of Popes, vol. 1, passim; Wetzer u. Welte, Kirchen. Lex. 2:860; McCrie, Reformation in Italy (Am. ed p. 171).

## Contarini, Giovanni[[@Headword:Contarini, Giovanni]]

             an eminent Venetian painter, was born in 1549, and applied himself at an early age to the study of the works of Titian. He travelled in Germany, where he met with great encouragement from the princes and nobility, especially at the court of the emperor Rudolph II. In the church Della Croce, at Venice, is a picture by this artist of The Crucifixion, and in San Francesco is The Resurrection. His principal work, however, now in the Louvre, represents the Virgin and Infant Enthroned, with St. Mark and St. Sebastian. He died in 1605. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Contarizo, Luigi[[@Headword:Contarizo, Luigi]]

             an Italian theologian, who lived in the early half of the 17th century, wrote Il Vago e Dilettevole Giardino (Vicenza, 1602). See Hoefer, Nouv. Biog. Generale, s.v.

## Conte, Guido del[[@Headword:Conte, Guido del]]

             an artist, so called, whose real name was Fassi, a native of Carpi, was born in 1584. He was the inventor of a kind of work called by the Italians scagliola or mischio. From him this method rapidly spread throughout all Italy. Some of his scholars far surpassed him in the execution of altars for churches. He died in 1649. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Conte, Jacopino del[[@Headword:Conte, Jacopino del]]

             a Florentine painter, was born in 1510, and studied under Andrea del Sarto. His principal pictures in Rome are, St. John Preaching and The Descent from the Cross, in San Giovanni Decollato; The Dead Christ and St. Francis Receiving the Stigmata, at the Cappuccini a Monte Cavallo. He died at Rome in 1598. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Contee, Benjamin, D.D[[@Headword:Contee, Benjamin, D.D]]

             a Protestant Episcopal minister, was born at Benfield, Charles County, Maryland, in 1755. When the war of the Revolution broke out he entered the American army, and held a commission in 1776. After independence was declared he visited France, Spain, and England. He was a scholarly man, very courteous in his manner. In 1789 he was elected a representative to the first Congress under the new constitution. Though not a public debater, he was profound in investigation and wise in counsel. Washington was his personal friend. Returning from Congress, his father established him as a merchant in Nottingham, Maryland; but he was unsuccessful, and returned to Blenheim, where he had been married. Subsequently he became a planter. He accepted the appointment of chief judge of the testamentary court of Charles County, which he held during his life. In May 1802, the parish of William and Mary, in Charles County, of which he had been vestryman, solicited him to enter holy orders and become their pastor, to which he consented. In June 1803, he obtained deacon's orders, and in 1805 was placed on the standing committee, and became the official visitor  of his own and the adjoining county, a position which he held ever after. The adjoining parish, Trinity, invited him to its pulpits about this time, and he continued to preach there during the following five years, although one church was twelve and the other twenty miles distant from his home. Bishop Claggett's health failing, Dr. Contee became, in August 1811, rector of St. Paul's parish, a part of the bishop's charge, and in this pastorate he continued for three years. During this time he had five places of worship to supply, the most distant being forty miles away. In 1812 he came very near being elected assistant to the bishop. In 1813 he began to curtail dis field of labor, giving up Trinity Church and St. Paul's. William and Mary, the parish in which he resided, was held by him until the date of his death, January 23, 1816. His character was distinguished by self-denial, great zeal, and devotion. See Sprague, Annals of the Amer. Pulpit, 5:487.

## Contelorio, Felice[[@Headword:Contelorio, Felice]]

             an Italian theologian, was born at Spoleto in 1590. He was doctor of theology and keeper of the Vatican library, and died at Rome, September 28, 1652. He wrote various religious treatises, for which see Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Contemplation[[@Headword:Contemplation]]

             SEE MYSTICS.

## Contenson, Vincent[[@Headword:Contenson, Vincent]]

             a French theologian, was born at Altivillare, in the diocese of Condom, about 1640. He took the Dominican habit at Toulouse, February 2, 1657, and taught philosophy at Albi, then theology at Toulouse. He was very learned, and occupied the chair of eloquence. He died at Creil, December 26, 1674, leaving, Theologia Mentis et Cordis (Lyons, 1675, 1681, 1687). See Hoefer, Nouv. Biog. Generale, s.v.; Wetzer u. Welte, Kirchen- Lexikon, s.v.

## Contentment[[@Headword:Contentment]]

             (αὐταρκεία, 1Ti 6:6; “sufficiency,” 2Co 9:8) is a disposition of mind in which our desires are confined to what we enjoy without murmuring at our lot, or wishing ardently for more. It stands opposed to envy (Jam 3:16); to avarice (Heb 13:5) to pride and ambition (Pro 13:10); to anxiety of mind (Mat 6:25; Mat 6:34); to murmurings and repinings (1Co 10:10). Contentment does not imply unconcern about our welfare, or that we should not have a sense of anything uneasy or distressing; nor does it give any countenance to idleness, or prevent diligent endeavors to improve our circumstances. It implies, however, that our desires of worldly good be moderate; that we do not indulge unnecessary care, or use unlawful efforts to better ourselves; but that we acquiesce with, and make the best of our condition, whatever it be. Contentment arises not from a man's outward condition, but from his inward disposition, and is the genuine offspring of humility, attended with a fixed habitual sense of God's particular providence, the recollection of past mercies, and a just estimate of the true nature of all earthly things. Motives to contentment arise from the consideration of the rectitude of the divine government (Psa 97:1-2), the benignity of the divine providence (Psalms 145), the greatness of the divine promises (2Pe 1:4), our own unworthiness (Gen 32:10), the punishments we deserve (Lam 3:39-40), the reward which contentment itself brings with it (1Ti 6:6), the speedy termination of all our troubles here, and the prospect of eternal felicity in a future state (Rom 5:2) See Barrow, Works, 3, ser. 5, 6, 7, 8, 9; Burrows, On Contentment; Watson,  Art of Contentment; Dwight, Theology, ser. 129; Fellowes, Theology, 2:423, 500.

## Contextus (Contestus, Contestius, or Contessus), Saint[[@Headword:Contextus (Contestus, Contestius, or Contessus), Saint]]

             an early Christian prelate, is said to have been born near Bayeux, in Gaul, and to have been pious from early youth. He preached so zealously against the prevalent vices as to be subject not only to popular dislike, but to Satanic temptations; but persevered, and in advanced age was made bishop of Bayeux, A.D. cir. 480-513. He is famed for his virtues and good deeds, and his body was translated to Fiscannum (Fecamnp). His festival is on January 19.

## Conthigirnus[[@Headword:Conthigirnus]]

             SEE KENTIGERN.

## Continency[[@Headword:Continency]]

             SEE CHASTITY; SEE VIRGINITY.

## Continency (2)[[@Headword:Continency (2)]]

             is that moral virtue by which we restrain concupiscence. There is this distinction between chastity and continence: chastity requires no effort, because it may result from constitution; whereas continency appears to be the consequence of a victory gained over ourselves. The term is usually applied to men, as chastity is to women. SEE CHASTITY.

## Continentes[[@Headword:Continentes]]

             SEE ENCRATITES.

## Contingency[[@Headword:Contingency]]

             SEE FOREKNOWLEDGE; SEE PREDESTINATION.

## Contingent[[@Headword:Contingent]]

             happening without a foreknown cause, commonly called accidental. An event not come to pass is said to be contingent, which either may or may not be; what is already done is said to have been contingent, if it might or might not have been. What is contingent or casual to us is not so with God. As effects stand related to a second cause, they are oftentimes contingent; but as they stand related to the first cause, they are acts of God's counsel, and directed by his wisdom. SEE NECESSITY; SEE WILL.

## Contobabditae[[@Headword:Contobabditae]]

             were a section of the Agnoatae (q.v.).

## Contra votum[[@Headword:Contra votum]]

             is a formula of regret in early Christian epitaphs, adopted from paganism after the 8th century, especially in Northern Italy.

## Contra-remonstrants[[@Headword:Contra-remonstrants]]

             SEE REMONSTRANTS.

## Contract[[@Headword:Contract]]

             (συνάλλαγμα, 1Ma 13:42), a business agreement or formal compact. SEE BARGAIN. Various solemnities were used in the conclusion of contracts among the ancient Hebrews. Sometimes it was done by a simple joining of hands (Pro 11:21; Eze 17:18), and thus the Hindoos, to this day, ratify an engagement by one person laying his right hand upon that of the other. Sometimes, also, a covenant was ratified by erecting a heap of stones, to which an appropriate name was given (Gen 31:44-54); that made between Abraham and the king of Gerar was ratified by the oath of both parties, also by a present from Abraham to the latter of seven ewe lambs, and by giving a name to the well which had occasioned the transaction. Festivities appear to have accompanied the ceremonies attending such alliances, for Isaac and Abimelech made a feast on concluding their covenant (Gen 26:30; Gen 31:54). A similar practice also obtained among the heathen nations. The Scythians are said to have first poured wine into an earthen vessel, and then the contracting parties, cutting their arms with a knife, let some of the blood run into the wine, with which they stained their armor; after which they themselves, together with the other persons present, drank of the mixture, uttering the direst maledictions on the party who should violate the treaty. Another mode of ratifying covenants was by the superior contracting party presenting to the other some article of his own dress or arms. Thus “Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle” (1Sa 18:4); and at the present day, the highest honor which a king of Persia can bestow upon a subject is to cause himself to be disapparelled,  and to give his robe to the favored individual. In Num 18:19, mention is made of a covenant of salt (q.v.). SEE OATH.

Among the Hebrews, and, long before them, among the Canaanites, the purchase of anything of consequence was concluded, and the price paid, at the gate of the city, as the seat of judgment, before all who went out and came in (Gen 23:16; Gen 23:20; Rth 4:1-2). From the latter book we also learn that on some occasions of purchase and exchange, the transfer was confirmed by the proprietor plucking off his shoe at the city gate, in the presence of the elders and other witnesses, and handing it over to the new owner.

The earliest notice of written instruments, sealed and delivered, for ratifying the disposal and transfer of property, occurs in Jer 32:10-15, which the prophet commanded Baruch to bury in an earthen vessel, in order to be preserved for production at a future period as evidence of the purchase. No mention is particularly made as to the manner in which deeds were anciently canceled. Some expositors have imagined that in Col 2:14, Paul refers to the canceling of them by blotting or drawing a line across them, or by striking them through with a nail; but we have no authority whatever, from antiquity, to authorize such a conclusion. — Thomson, Land and Book, 2:382-384. SEE COVENANT.

## Contract of Marriage[[@Headword:Contract of Marriage]]

             may be considered in two senses:

I. Agreement for Marriage in the Abstract. The law of the Church on this point is, as on many other points, compounded of the Jewish and Roman laws, under the influence of New-Testament teaching. It is derived mainly from the latter system of legislation, especially in regard to the marriage of  the laity; from the former mainly, in regard to that of the clergy. The validity of the marriage-contract generally depends on two points:

1. Strictly speaking, the inherent capacity of the parties for marriage turns only upon three particulars:

(a) Sufficient Age. On this it may be observed that the old Roman, like the old Jewish law, attached the capacity for marriage by age to the physical fact of puberty; and the same principle is practically followed in all systems of legislation which take notice of age at all in this matter, although it is generally found convenient in the long run to fix an age of legal puberty, without reference to the specific fact. Thus, in the Digest, it is provided that the marriage contract is only valid on the part of the wife when she has completed her twelfth year, even though she be already married and living with her husband. Justinian himself, in his Institutes, professes to have fixed, on grounds of decency, the age of puberty for the male at fourteen; both which periods have very generally been adopted in modern legislation.

The earlier Roman legislation seems to have fixed an age beyond which a woman could not marry, since we find Justinian abolishing all prohibitions of the earlier Roman law against marriages between men and women above sixty and fifty. Nothing of this kind is to be found in later systems of legislation, although disparity of age in marriage has sometimes been sought to be suppressed.

Physical incapacity in persons of full age has never been held to produce actual inability to enter into the marriage contract, but simply to render the marriage voidable when the fact is ascertained. Nor is the fact one of importance in reference to the marriage relation, except where divorce is put under restrictions. SEE IMPOTENCY.

(b) Defect of Reason acts inversely to defect of age. Thus, madness was fatal to the validity of the contract, but did not dissolve it when afterwards supervening.

(c) The Freedom of Will of the parties, on the other hand, can only be testified by their consent to the marriage SEE CONSENT; but it may also be indirectly secured, by limitations of a protective character placed on the exercise of the capacity to contract marriage. According to the jurists of the Digest, a man might marry a woman by letters or by proxy if she were brought to his house, but this privilege did not belong to the woman.  There was one large class of persons in whom there was held to be no freedom of will, and, consequently, no capacity to contract marriage. Marriage is simply impossible where the persons of slaves of both sexes are subject, absolutely without limit, to the lusts, natural or unnatural, of a master. The slave, his master's thing, can have no will but his master's; in respect of the civil law, properly so called, i.e., the law made for citizens, he does not exist; his condition is almost equivalent to death itself. Thus the Roman law has never mentioned connections between slaves. Connections between slaves and serfs are indeed mentioned, but without the name of marriage, and only to determine the condition of the offspring, which is fixed by that of the mother. Rustici, a class of peasants who seem to have been of higher status than the "serfs," could contract marriage among themselves.

The recognition of slaves' marriages originated, not in the Roman law, but unquestionably in the Jewish law. Although only "Hebrew" servants are mentioned in the passage of Exodus on this subject (Exo 21:3-6), it is clear that the Pentateuch recognized the marriage of persons in a servile condition. With the sweeping away by the Christian dispensation of all distinction between Jew and Gentile it is but natural to suppose that the right of marriage would be extended from the Hebrew slave to the whole slave class. Such right, indeed, was not absolute, as will have been observed, but flowed from the master's will. and was subject to his rights. The master gave a wife to his slave; the wife and her children remained his, even when the slave himself obtained his freedom. As respects the marriage of slaves, it appears clearly to have been recognised both by the State and the Church in the reign of Charlemagne.

2. The Extrinsic Conditions of the capacity for marriage were very various. Some are purely or mainly moral ones; the leading one of this class, that of the amount of consanguinity which the law of different nations has held to be a bar to the validity of the nuptial contract, will be found treated of under the heads of SEE AFFINITY; SEE COUSINS-GERMAN. Another — singular, because exactly opposite feelings on the subject have prevailed in different countries — is to be found in the prohibition by the later Roman law of marriages between ravishers and their victims, under severe penalties, both for the parties themselves, and the parents who consented to it (Justinian, Cod. b. 9, t. 13:§ 1, November 143, 150).  Another limitation on the marriage contract, which must be considered rather of a political nature, and which prevails more or less still in the military code of almost every modern nation, was that on the marriage of soldiers. Under the early Roman polity, marriage was absolutely forbidden to soldiers; but the emperor Claudius allowed them the right, and it seems certain that there were married soldiers under Galba and Domitian. Severus seems, however, to have been the first to allow soldiers to live with their wives. Philip I and II, on the other hand, seem to have restricted soldiers to a first marriage. Under Justinian's Code, the marriage of soldiers and other persons in the militia was made free, without solemnities of any sort, so long as the wife was free-born. There having been no regular armies among the barbarian races, nothing answering to the prohibition is to be found in their codes.

There were also restrictions on marriage which must be considered protective in their character, and intended to secure real freedom, as well as the wisdom of choice. To these, in the highest view of the subject, belong those which turn upon the consent of parents, SEE CONSENT; although this restriction seems generally to have had its historic origin in a much lower sphere of feeling — that of the social dependence and slavery, or quasi-slavery, of children to their parents. Next come the interdictions placed by the Roman law on the marriage of guardians or curators, or their issue, with their female wards.

Lastly come the interdictions on the marriage of officials within their jurisdictions, which are analogous in principle to those on the marriage of guardians with their wards. No official could marry (though he might betroth to himself) a wife born or domiciled within the province in which he held office, unless he had been betrothed to her before; and if he betrothed a woman, she could, after his giving up office, terminate the engagement, on returning the earnest-money; but he could give his daughters in marriage within the province. The marriage of an official contracted against this interdiction seems to have been considered absolutely void.

Among the specially religious restrictions placed on the marriage contract in the early ages of the Church, the one which would first claim our attention is that on the marriage of Christians with Gentiles, or eventually also with Jews and heretics.  That marriage generally was a civil contract, subject to the laws of the state, seems to have been the received: doctrine of the early Church; while at the same time it claimed also power to regulate it in the spirit of the Gospel, as is shown, for instance, in the strictness of our Lord and his apostles against divorce, although freely allowed both by the Jewish and the Roman law. Hence pagan betrothals and marriages were, as Selden observes, held valid by the Christians (Uxor Ebraica, book 2, c. 24).

The next religious restriction of marriage is that connected with the monkish profession, which must be distinguished from the early vow of virginity in the female sex, and from the institution of the Church virgins. The vow of virginity, which for many centuries now has been considered an essential prerequisite of the monastic profession, was not so by any means in the early heroic days of monachism (q.v.).

The prohibition against the marriage of monks and religious women by degrees found its way into the civil law of several of the barbarian kingdoms besides France. Among the laws of King Luitprand of Lombardy, A.D. 721, or later, we find one of this kind as to women, in which their position when they have assumed the religious habit is assimilated to that of girls betrothed under the civil law, whose marriage entails a penalty of five hundred solidi. The Visigothic code inflicts "on incestuous marriages and adulteries, or on sacred virgins and widows and penitents, defiled with lay vesture or marriage," the penalties of exile, separation, and forfeiture of property. By the time of the Carlovingians, the civil' and ecclesiastical law almost wholly coalesce. In the 6th book of the Capitularies we find one almost in the same terms with the Visigothic law above quoted, declaring that marriage with a virgin devoted to God, a person under the religious habit, or professing the continence of widowhood, is not a true marriage, and requiring the parties to be separated by either the priest or the judge, without even any accusation being lodged with him, the penalty being still perpetual exile. In the East, on the contrary, about the end of the 8th century, it is noted as one of the features of Constantine Copronymus's tyranny, that he compelled monks to marry.

In respect of the marriage of the clergy, however, the restraint which occupies most space in the Church legislation of the period which concerns us, is that on digamous or quasi-digamotis marriages, which will be considered under the head of DIGAMY. Meanwhile, however, there was  growing up a feeling against all marriage of the clergy while in orders, tending to their absolute celibacy. The notices which occur of other restraints upon clerical marriages are comparatively few and unimportant. SEE CELIBACY.

II. We have now to say a few words on the contract of marriage, in the sense in which the expression is still used in France (marriage settlement), of the written evidence of the contract itself as between the parties. The marriage contract among the Romans was habitually certified in writing on waxen tablets, which, however, might also be used after marriage, e.g. on the birth of a child. "Nuptial tablets" were signed both by the parties and by witnesses, and the breaking of them was held to be at least a symbol of the dissolution of marriage, if it had not the actual effect of dissolving it. By a constitution of the emperor Probus, the drawing up of such "tablets" was enacted not to be necessary to establish the validity of the marriage or the father's power over his offspring. They were perhaps not necessarily, though usually, identical with the "adotal tablets," "dotal instruments," or "dotal documents," specifically so called, but must have been comprised with them at least under the general terms "instruments" or "documents;" as to which it is provided, by a constitution of Diocletian and Maximin, that where there is no marriage, "instruments" made to prove marriage are invalid; but that where there are none, a marriage lawfully contracted is not void; nor could the want of signature to such by the father invalidate his consent. Nuptial instruments were by Justinian made necessary in the case of the marriage of stage-players.

Under the 74th Novel, indeed, all persons exercising honorable offices, businesses and professions, short of the highest functions in the state, were required, if they wished to marry without nuptial instruments, to appear in some "house of prayer and declare their intentions before the 'Defender of the Church,'" who, in the presence of three or four of the clerks of the Church, was to draw up an attestation of the marriage, with names and dates, and this was then to be subscribed by the parties, the "Defender," and the three others, or as many more as the parties wished, and if not required by them, to be laid up, so signed, in the archives of the church, i.e., where the holy vases were kept; and without this the parties were not held to have come together "with nuptial will." But this was only necessary where there was no document fixing a dos or anti-nuptial donation; nor was it required as to agriculturists, persons of mean condition, or common soldiers. It will be  obvious that we have in the above the original of our marriage certificates. SEE DOWRY; SEE MARRIAGE.

## Contredit, Andre[[@Headword:Contredit, Andre]]

             a French poet and musician, lived about 1290. He was an ecclesiastic, and left Neuf Chansons Notees (MS. in the National Library of Paris, No. 7222, containing eight volumes). See Hoefer, Nouv. Biog. Generale, s.v.

## Contrite[[@Headword:Contrite]]

             literally signifies beaten or bruised, as with hard blows, or a heavy burden; and so, in Scripture language, imports one whose heart is broken and wounded for sin, in opposition to the heart of stone (Isa 66:2; Psa 51:17). The evidences of a broken and contrite spirit are:

(1) Deep conviction of the evil of sin; (2) humiliation under a sense of it (Job 43:5, 6); (3) pungent sorrow for it (Zec 12:10); (4) ingenuous confession of it (1Jn 1:9); (5) prayer for deliverance from it (Psa 51:10; Luk 18:13); (6) susceptibility of good impressions (Eze 11:19).

## Contrition[[@Headword:Contrition]]

             in the Roman Catholic theology, is perfect or thorough repentance (contritio cordis), as distinguished from attrition, or imperfect repentance, which is not adequate to justification without penance (SEE ATTRITION for a fuller statement). The Council of Trent makes contrition part of the matter of the sacrament of penance. “The acts of the penitent, namely, contrition, confession, and satisfaction, are the matter, as it were, of this sacrament, which, inasmuch as they are required by divine appointment in order to the completeness of the sacrament, and the full and perfect remission of sins, are for this reason called the parts of penance. . . . . Contrition, which holds the first place in the above-mentioned acts of the penitent, is the sorrow and detestation which the mind feels for past sin, with a purpose of sinning no more. Now this emotion of contrition was always necessary in order to obtain the pardon of sins; and when a man has sinned after baptism, it prepares him for the remission of sin, if joined with confidence in the mercy of God, and an earnest desire of performing whatever is necessary to the proper reception of the sacrament. . . . . The  council further teaches that although it may sometimes happen that this contrition is perfect in charity, and reconciles a man to God before the sacrament of penance is actually received, nevertheless the reconciliation is not to be ascribed to contrition without the desire of the sacrament, which was in fact included in it.” — Canons of Trent, sess. 14, chap. 4.

It will be observed from the preceding quotations that the Church of Rome teaches that we are to be truly grieved or sorry on account of our sins; that we are to hate them; and that we must purpose or resolve to forsake them. All this is excellent so far as it goes. But one essential element or mark of true repentance is entirely omitted, or so slightly referred to that this sorrow or hatred of sin, together with all good purposes of amendment, are counteracted, or may be substituted by additional resolutions to do better in future, by priestly absolution, by penances, and by the doctrine of attrition or imperfect contrition. The deficiency to which reference is made is forsaking sin. This practical act is overlooked, counteracted, or rendered unnecessary by the resolutions of amendment, absolution, penances, and whatever may pertain to them. — Elliott, Delineation of Romanism, bk. 10, chap. 2, § 1.

## Controversy, Religious [[@Headword:Controversy, Religious ]]

             is good or evil, according to the principles which it upholds, the purpose in which it originates, the object to which it is applied, and the temper with which it is conducted. If it spring from a mere spirit of contention, from desire of victory, not love of truth, or from stubbornness, that will not be brought into captivity to the obedience of Christ, Christianity will not acknowledge it for her own. If it be employed on questions unbefitting human disputation; questions inaccessible to our finite understandings, unnecessary or unimportant in their issde, and only tending to perpetuate strife, or to unsettle the minds of men, then it is also unworthy of the Christian character. Nor is it void of offence when, however sound its principles, however important its subject, however irrefragable its argument, it is made the vehicle of personal malignity; when it is carried on with a spirit that rends asunder the social ties, and exasperates, instead of endeavoring to soften, the irritable feelings, which, even in its mildest aspect, it is but too apt to excite. But those evil consequences, which flow from the abuse of controversy, and from causes by no means necessarily  connected with religious discussion, ought not to deter us from its proper use, when truth requires its aid. Controversy is worse than useless if it have no better end in view than a display of mental superiority, or the self- gratification which, to minds of a certain cast, it appears to afford. For as, in secular disputes, it is the legitimate end of warfare to produce peace, so, in religious polemics, the attainment of unanimity ought to be the main object. War is waged because peace cannot be obtained without it. Religious controversy is maintained because agreement in the truth is not otherwise to be effected. When this necessity is laid upon us, we do but acquit ourselves of all indispensable duty in defending the charge committed to our care by the use of those weapons with which the armory of the divine Word supplies us. See Van Mildert, Bampton Lectures.

## Contumeliosus[[@Headword:Contumeliosus]]

             a bishop of Riez, in Gaul, A.D. 524. He was addressed by Avitus, bishop of Vienne, concerning a work sent him by the latter. He was a learned man, but of doubtful private morality, and about 534, at the instance of Caesarius, bishop of Aries. pope John II forbade his exercising episcopal functions. Contumeliosus appealed to pope Agapetus, but the case seems not to have been further determined.

## Contumely and Impudence[[@Headword:Contumely and Impudence]]

             two vices, were adored by the Athenians under the figure of partridges, from a supposed analogy of nature.

## Conture, Guillaume[[@Headword:Conture, Guillaume]]

             a French architect, was born at Rouen in 1732, and visited Italy early, where he made great improvement. He restored the Church de la Madeleine, and died in 1799.

## Contzen, Adam[[@Headword:Contzen, Adam]]

             a Jesuit and controversialist of Belgium, was born in 1573 at Maontjoie, in the Julich territory. In 1595 he joined his order at Treves, was in 1606 appointed a professor of philosophy at Wurzburg, and in 1610 professor of theology at the academy in Mayence. He wrote, against the Heidelberg professor Pareus, Defensio Libri de Gratia Primi Hominis (Magdeburg, 1613), and Crudelitas et Idolum Calvinistarum Revelatum (ibid. 1614). When Pareus tried to harmonize the differences between Lutherans and  Calvin. ists, and to array both parties against Rome. Contzen published De Unione et Synodo Generali Evangelicorum (ibid. 1615), and De Pace Germaniae Libri Duo (ibid. 1616). When the first centenary of the Reformation was celebrated, he published Jubilum Jubilorum (ibid. 1618). At Munich, where he was called in 1623, he wrote, In Quatuor Evang., a commentary (Cologne, 1626): — In Epistol. ad Romanos (ibid. 1629): — In Epistol. ad Corinthios et ad Galatas (ibid. 1631). He died May 20, 1635. See K. Brischar, P. Adam Contzen (Wurzburg, 1829); Streber, in Wetzer u. Welte's Kirchen-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Conuualh (or Conwalh)[[@Headword:Conuualh (or Conwalh)]]

             SEE CONWALCH.

## Conuulfus (or Conwulfus)[[@Headword:Conuulfus (or Conwulfus)]]

             SEE CYNEWULF.

## Convallus (or Conwall)[[@Headword:Convallus (or Conwall)]]

             is the name of several early Scotch saints:

1. Said by some to have been an abbot in Scotland, and confessor of king Comanus, and to have died in A.D. 527; but according to others an abbot of Iona, who introduced "gang-days" (Rogation-days) into Scotland. His day of commemoration is October 13 or 15. See Forbes, Kal. of Scottish Saints, pages 164, 214, 241, 315.

2. A confessor, commemorated May 18 or September 28, probably the Convallus who was a favorite pupil of Kentigern at Glasgow, inscribed as the son of an Irish prince, and as dying in A.D. 612. See Forbes, Kal. of Scot. Saints, page 315.

3. A monk, commemorated September 14, who was brought up in the monastery of Crosraguel in Carrick, and therefore not earlier than the 13th century. See Camerarius, De Scot. Fort. page 173.

## Convenient[[@Headword:Convenient]]

             used in the A.V. only in its old Latin, sense of suitable or becoming, as a rendering of יָשָׁר, yashar' (Jeremiah xl, 4, 5, “right,” as often elsewhere), חֹק, chok (Pro 30:8, an allotted “portion,” as sometimes elsewhere), καθῆκον (Rom 1:28, “fit,” as in Act 22:22), ἀνῆκον (Eph 5:4; Phm 1:8, “fit,” as in Col 3:18); but εὕκαιρος (Mar 6:21), εὐκαίρως (Mar 14:11), εὐκαιρέω (1Co 16:12), or simply καιρός (Acts' 24:25), refer to opportuneness of time or season. Similarly in the Apocrypha (καθήκω, Sir 10:23; 1Ma 12:11; 2Ma 4:19; 2Ma 11:36), ἐπιτήδειος, (1Ma 4:46; 1Ma 14:34) ἐπίκαιρος (2Ma 4:32; 2Ma 14:22), simply καιρός (Sir 39:17), or mere construction (2Ma 10:18).

## Convent[[@Headword:Convent]]

             (1.) the name given in monasteries and similar institutions to the assembly (and the whole),of the members entitled to a vote (“conventuals”). The heads of these institutions (abbots, priors, provosts, rectors, guardians) are  bound, in some points of administration, either to hear the counsel or to obtain the consent of the convent. Monastic congregations, SEE CONGREGATIONS, sometimes hold “general convents” (or “general chapters”), consisting of the abbots of all: the houses of the congregation. The constitution of the mendicant orders and of the regular clerks provides for the holding of “provincial convents” (ar provincial chapters), consisting of the heads of the monasteries of a province, and “general convents” (or general chapters), consisting of the chiefs of all the monastic provinces (“provincials”). But the latter, in modern times, have generally fallen into disuse, and written reports have taken their place.

(2.) The word is also used to denote a society of monks or nuns in one establishment, or the building itself in which they dwell. — Wetzer u. Welte, Kirchen-Lex. 2:869. SEE MONASTERY.

## Conventicle[[@Headword:Conventicle]]

             (place of meeting, Lat, conventiculum, diminutive of conventus). The word conventiculum was known to the primitive Church to designate a house of prayer, conventicula ubi summus oratur Deus (Arnob. 4; see also Lactant. v. 11; Orosius, 7:12). in after times it denoted a cabal among the monks of a convent, to secure the election of some favorite candidate for abbot or superior. The term conventicle is said to have been first applied in England to the assemblies of Wickliffe's followers; but in the reign of Charles II it was given contemptuously to the meetings for religious worship of Protestant dissenters from the Church of England, which were not at the time sanctioned by law.

## Conventicle Act[[@Headword:Conventicle Act]]

             an act of the British Parliament, passed in 1664. It enacted that only five persons above sixteen years of age, besides the family, were to meet for any worship, domestic or social. The first offense on the part of him who officiated was three months' imprisonment, or five pounds' fine; the second, six months' imprisonment, or ten pounds; the third offense was transportation for life, or a fine of one hundred pounds. Those who permitted conventicles to be held in their barns, houses, or outhouses, were liable to the same forfeitures; and married women taken at such meetings were to be imprisoned for twelve months, unless their husbands paid forty shillings for their redemption. The power of enforcing the act was lodged in the hands of a single justice of the peace, who might proceed, without  the verdict of a jury, on the bare oath of an informer. In consequence of this act, houses were broken open, goods and cattle distrained, persons arrested, and the jails in the different counties filled with those who had been guilty of no other misdemeanor, but that of assembling together to worship God, or listen to the exposition of his holy word. — Buck:, Theol. Dictionary, s.v.; Neal, History of the Puritans, part 4, ch. 7; Orme, Life of Baxter, 1:221, 254.

## Convention, General[[@Headword:Convention, General]]

             is an assembly of clerical and lay deputies belonging to the Protestant Episcopal Church (q.v.) of America.

## Conventuals[[@Headword:Conventuals]]

             (1.) Monks or clerical knights who are members of a convent, and have the right of voting at the meetings (conventus). SEE CONVENT.

(2.) Monks in general, in opposition to hermits.

(3.) In several orders, especially the mendicant, Conventuals is a name for those congregations which follow a mitigated rule, SEE FRANCISCANS, SEE CARMELITES, in opposition to the Observants (q.v.), who demand the observance of the rigorous primitive rule, and who sometimes even pass beyond it. The name is especially applied to the Franciscan conventuals, SEE FRANCISCANS.

(4.) Sometimes, also, a community of candidates for the priesthood, who, in a monastic manner, lived in common under a provost, were designated by this name.

## Conversation[[@Headword:Conversation]]

             (דֶּרֶךְ, de'rek way, Psa 38:14; Psalms 1, 23; Apocrypha and N.T. ἀναστροφή, but τρόπος in 2 Maccabees 20:12; Heb 13:5) is never used in the Scriptures in the sense of verbal communication, but always in its now obsolete meaning of course of life or deportment, including all one's words and acts. In Php 1:27; Php 3:20, a different term is found in the original (πολιτεύομαι, πολίτευμα), which literally signifies residence, or relations to a community as a citizen. SEE CITIZENSHIP.

Orientals are little in the habit of repairing to each other's houses for the purpose of social intercourse, but rather prefer to resort to some spot out of doors, where friends can meet together, and for this purpose the gate of the city is generally chosen. SEE GATE. Such was the custom of old, and, accordingly, we find that to each city among the Jews there was an open  space near the gate, which was fitted up with seats for the accommodation of the people (Gen 19:1; Psa 69:12). Those who were at leisure occupied a position on these seats, and either amused themselves with witnessing those who came in and went out, and with any trifling occurrences that might present themselves to their notice, or attended to the judicial trials, which were commonly investigated at public places of this kind (Gen 34:20; Rth 4:11; Psa 26:4-5; Psa 127:5). Promenading, so agreeable in colder latitudes, is wearisome and unpleasant in the warm climates of the East, and this is probably one reason why the inhabitants of those climates preferred holding intercourse with one another while sitting near the gate of the city, or beneath the shade of the fig-tree and the vine (1Sa 22:6; Mic 4:4).

This mode of passing the time is still customary in the East. “It is no uncommon thing,” says Mr. Jowett, “to see an individual or a group of persons, even when very well dressed, sitting with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair, but the natives here (Syria) prefer the ground; in the heat of summer and autumn, it is pleasant to them to while away their time in this manner under the shade of a tree. Richly-adorned females, as well as men, may often be seen thus amusing themselves.”

The Orientals, when engaged in conversation, are, in general, very mild in their demeanor, and do not feel themselves at liberty directly to contradict the person with whom they are conversing, although they may at the same time be aware that he is telling them falsehoods. The ancient Hebrews, in particular, very rarely used any terms of reproach more severe than those of שָׂטָן, satan', meaning “adversary,” or “opposer;” רֵיקָה, reykah', paccia, “contemptible;” and sometimes נָבָל, nabal', “fool,” an expression which means “a wicked man,” or “an atheist,” not, as with us, a person deficient in understanding (Job 2:10; Psa 14:1; Isa 32:6; Mat 5:22; Mat 16:23). SEE FOOL.

When anything was said which was not acceptable, the dissatisfied person replied, “Let it suffice thee” (Deu 3:26), or “It is enough” (Luk 22:38). In addressing a superior, the Hebrews did not commonly use the pronouns of the first and second person, but instead of “I,” they said “thy servant,”' and instead of “thou,” they employed the words “my lord.” Instances of this mode of expression repeatedly occur in Scripture (as in Gen 32:4; Gen 44:16; Gen 44:19; Gen 46:34; Dan 10:17; Luk 1:38).  The form of assent or affirmation was, “Thou hast said,” or “Thou hast rightly said;” and modern travelers inform us that this is the prevailing mode of a person's expressing his assent or affirmation to this day in some parts of the East, especially when they do not wish to assert anything in express terms (comp. Mat 26:64). SEE AFFIRMATIVE.

## Converse, Amasa, D.D[[@Headword:Converse, Amasa, D.D]]

             a Presbyterian minister, was born at Lyme, N.H., August 21, 1795. He graduated from Dartmouth College in 1822; studied theology at Princeton Theological Seminary for one year; was ordained evangelist by the Presbytery of Hanover, May 5, 1826; was missionary in Virginia during 1826 and 1827; editor of the Visitor and Telegraph, Richmond, thereafter until 1839: of the Christian Observer, Philadelphia, Pennsylvania, until 1861; then went back to Richmond, and was employed there until 1869; and at Louisville, Ketucky, until his death, December 9, 1872. See Genesis Cat. of Princeton Theol. Serm. 1881, page 44.

## Converse, Augustus L[[@Headword:Converse, Augustus L]]

             a Protestant Episcopal clergyman of the diocese of South Carolina, was for a number of years rector of the church in Stateburgh, near which place he died, March 21, 1860, aged sixty-two years. See Prot. Episc. Almanac, 1861, page 98.

## Converse, John Kendrick[[@Headword:Converse, John Kendrick]]

             a Presbyterian and Congregational minister, was born at Lyme, N.H., June 15, 1801. His preliminary education was acquired at Thetford Academy. In 1827 he graduated from Dartmouth College, and during the two years following was a teacher and editor in Richmond, Virginia. Soon after his graduation from Princeton Theological Seminary he was ordained pastor, August 9, 1832, at Burlington, Vermont, where he continued to minister for twelve years; and then, for more than twenty-five years was principal of the Burlington Female Seminary. For a long time he was secretary of the Vermont Colonization Society, and was also general agent of the American Colonization Society. He died at Burlington, October 3, 1880. See Cong. Year-book, 1881, page 20; Necrol. Report of Princeton Theol. Sem. 1881.

## Conversi[[@Headword:Conversi]]

             is a Latin term for lay brothers of a monastery, as having forsaken the world. Convert is a person who is converted. In a monastic sense, converts are lay friars, or brothers admitted for the service of the house, without orders, and not allowed to sing in the choir.

## Conversion[[@Headword:Conversion]]

             a theological term, used to denote the “turning” of a sinner to God. It occurs in Act 15:3 (“declaring the conversion [ἐπιστροφή] of the Gentiles”). The verb ἐπιστρέφω is used in the N. T, actively in the sense of turning or converting others (Luk 1:16, et al.); intransitively, in the sense of “turning back,” “returning;” and tropically, to denote “turning to good,” “to be converted” (Luk 22:32, “when thou art converted, strengthen the brethren”). In general, the word is used to designate the “turning of men from darkness unto light, and from the power of Satan unto God” (Act 26:18.) In a general sense, heathens or infidels are,” converted” when they abandon paganism or unbelief, and embrace the Christian faith; and men in general are properly said to be “converted” when they are brought to a change of life through the influence of divine grace upon the soul.

Specifically, then, conversion may be said to be that change in the thoughts, desires, dispositions, and life of a sinner which is brought about when the Holy Ghost enters the heart as the result of the exercise of a saving faith in the atonement, by which the sinner is justified. The process by which this great change is effected is this: The sinner is convinced of sin by the Holy Spirit; he exercises a penitent faith in Christ as his Savior; God immediately justifies him, the Holy Spirit attests to the penitent the fact of his pardon, and instantly sheds abroad the love of God in the heart, when all things are indeed new” (Farrar, Biblical Dictionary, s.v.).

The word is also used, in a narrower sense, to denote the “voluntary act of the soul consciously embracing Christ in faith;” and in this sense it is to be distinguished from regeneration, which is “a second creation,” wrought only by the Spirit of God. Kling, in Herzog, Real-Encyklopadie (s.v. Bekehrung), gives the following statement of the relations between God and man in the whole work of conversion: “It is not a purely personal act of man (Jer 31:18, Turn thou me and I shall be turned), but includes both the divine act and the human. Conviction, calling, and  justification are of God. The Word of God declares God's will convincingly in the law, and offers salvation through faith in Christ in the Gospel. In Christ law and Gospel are united. None of these divine acts preclude man's activity (Php 2:12, Work out your own salvation, etc.).... The truth lies midway between that extreme, on the one hand, which teaches that the will of man is entirely absorbed by the grace of God, and that false Synergism, on the other, which conceives man's will as capable of action, in the work of conversion, without the in working. of divine grace.”

Wesley (Letter to Bishop Lavington, Works, v. 368) remarks: “Conversion is a term I very rarely use, because it rarely occurs in the N.T.” Lavington had spoken of Wesley's idea of conversion as “to start up perfect men at once.” “Indeed, sir,” replies Wesley, “it is not. A man is usually converted before he is a perfect man. It is probable most of those Ephesians to whom St. Paul directed his epistles were converted, yet they were not come (few, if any) to a perfect man, to the measure of the stature of the fullness of Christ.” SEE REPENTANCE; SEE REGENERATION.

## Conversion Of St. Paul[[@Headword:Conversion Of St. Paul]]

             FEAST OF THE, observed in the Roman Church on the 25th of January. It is generally supposed that this festival had its beginning in the year 1200, when it was established by order of Innocent III. Baronius says it was observed in earlier times, but had grown into disuse after the 9th century. After the 13th century it became generally observed. SEE PAUL.

## Conviction[[@Headword:Conviction]]

             The first stage of repentance, when a penitent is led to see the evil nature of sin, and has been proved, to himself, guilty of it. SEE REPENTANCE.

## Conviction (2)[[@Headword:Conviction (2)]]

             in general, is the assurance of the truth of any proposition. In a religious sense, it is the first degree of repentance, and implies an affecting sense that we are guilty before God; that we can do nothing -of ourselves to gain his forfeited favor; that we deserve and are. exposed to the wrath of God; that sin is very odious and hateful, yea, the greatest of evils.

There is a natural and just conviction which arises from natural conscience, fear of punishment, moral suasion, or alarming providences, but which, is not of a permanent nature. Saving conviction is a work of the Holy Spirit, as the cause; though the conscience, the law, the gospel, or affliction, may be the means (Joh 16:8-9).

Convictions of sin differ very much in their degree and pungency, in different persons. It has been observed that those who suffer the most agonizing sensations are such as never before enjoyed the external call of the gospel, or were favored with the tuition of religious parents, but have neglected or notoriously abused the means of grace. To these, conviction is often sudden, and produces that horror and shame which are not soon overcome; whereas those who have sat under the gospel from their infancy have not often such alarming convictions, because they have already some notion of these things, and have much acquaintance with the gospel, which administers to a believing heart immediate comfort. As it is not, therefore, the constant method of the Spirit to convince in one way, it is improper for any to distress themselves because they are not, or have not been, tormented almost to despair: they should be rather thankful that the Spirit of God has dealt tenderly with them, and opened to them the genuine source of consolation in Christ. It is necessary, however, to observe that, ill order to repentance and conversion to God, there must be real and lasting conviction, which, though it may not be the same in degree, is the same in nature.

Evangelical conviction differs from legal conviction thus legal arises from a consideration of the divine law, God's justice, power, or omniscience; evangelical, from God's goodness and holiness as seen in the cross of Christ, and from a disaffection to sin; legal conviction still conceives there is something remaining good; but evangelical is sensible there is no good at all; legal wishes freedom from pain; evangelical from sin; legal hardens the heart; evangelical softens it; legal is only temporary; evangelical lasting.

## Convocation[[@Headword:Convocation]]

             (מַקְרָא, mira', from קָרָא, kara', to call; comp. Num 10:2; Isa 1:13), applied invariably to meetings of a religious character, in contradistinction to congregation, in which political and legal matters were occasionally settled. SEE GOVERNMENT. Hence it is connected with קֹדֶשׁ, holy, and is applied only to the Sabbath and the great annual festivals of the Jews (Exo 12:16; Lev 23:2 sq.; Num 28:18 sq.; Num 29:1 sq.). In this sense, with one exception (Isa 1:13,  “assembly”), the word is peculiar to the Pentateuch; but in Isa 4:5, it denotes the place of gathering (“assemblies”), and in Neh 8:3, it signifies the public “reading” of the law in the synagogue service. The Sept. treats it as an adjective (κλητός, ἐπίκλητος; called); but there can be no doubt that the A. V. is correct in its rendering (Smith, s.v.). SEE CONGREGATION. Like the Greek πανηγυρις or mass-meeting (Smith's Dict. of Class. Antiq. s.v. Panegyris), it signifies “a meeting or solemn assembly of a whole people for the purpose of worshipping at a common sanctuary.” The phrase “holy convocation” is applied,

I. To the FEASTS:

1. To the Sabbaths, all of which were “holy convocations” (Lev 23:2-3).

2. To the Passover.

(a.) its first day (Exo 12:16; Lev 23:7; Num 28:18);

(b.) its last day (Exo 12:16; Lev 23:8; Num 28:25).

3. To the Pentecost (Lev 23:21).

4. To the Feast of Trumpets on the 1st of Tisri, the New Year's day of the civil year (Lev 23:24; Num 29:1).

5. To the Feast of Weeks or First-fruits (Num 28:26).

6. To the Feast of Tabernacles:

(a.) its first day (Lev 23:35; Num 29:12);

(b.) its last day (Lev 23:36).

7. As introductory to the enumeration of these feasts (Lev 23:4), and as closing it (Lev 23:7).

II. To the one great FAST, the annual Day of Atonement (Lev 23:27; Num 29:7). To the deep solemnities of “the Holy Convocation,” whether of joy or of sorrow (“afflicting the soul,” as in the last passage), one great feature was common, marked by the command, “Ye shall do no servile work therein” (see all the passages); or more fully in Exo 12:16, “No manner of work shall be done in them, save that  which every man must eat, that only may be done of you.” (Such as are curious about the Rabbinical opinions of what might be done, and what might not, on these occasions, may find them in Buxtorf's Synagoga Judaica, especially ch. 19; the joyous celebrations are described in ch. 21, and the expiatory in ch. 25, 26; see also Ugolini Thesaur. 4:988-1052). With this may be compared Strabo's statement (bk. 10), “This is a common practice both of Greeks and barbarians, to perform their sacred services with a festive cessation of labor.” SEE SABBATH.

## Convocation (2)[[@Headword:Convocation (2)]]

             in the University of Oxford, consists of all persons admitted to regency, who have their names on their college books, and have paid all their fees. This assembly gives assent to statutes passed in congregation, confirms leases of lands, makes petitions to Parliament, elects burgesses, and confers honorary degrees, or those given by degree or by diploma.

## Convocation (3)[[@Headword:Convocation (3)]]

             a convention of the English clergy to discuss ecclesiastical affairs in time of Parliament. This body grew out of the ecclesiastical councils held in the earlier times. From the time of Edward I, when the Commons were first assembled in Parliament, it became the practice to summon the Convocation at the same time. About the year 1400 it assumed its present form. There was at this time a Convocation for the province of York, and another for that of Canterbury. At the Reformation the king assumed the title of supreme head of the Church. Both convocations hesitated to acknowledge his claim, but the king, says Strype, made them buckle to at last; and the recognition of his supremacy was made at Canterbury in 1531, and the next year at York. In 1532 the Act of Submission passed: it required the clergy, in the first place, to consent that no ordinance or constitution should be enacted or enforced but with the king's permission; secondly, that the existing constitutions should be revised by his majesty's commissioners; and, thirdly, that all other constitutions, being agreeable to the laws of God and of the land, should be enforced. The bishops demurred, but the king and the commons were against them, and they were compelled to yield; and in 1534 their submission was confirmed by act of Parliament. Since this period the Convocation can only be assembled by the king's writ; when assembled, it cannot make new canons without a royal license, which is a separate act from the permission to assemble; having agreed upon canons with the royal license, they cannot be published or take effect until confirmed by the sovereign; nor, lastly, can they enact any canon which is against the law or customs of the land or the king's prerogative, even should the king himself consent. Prior to this period, the archbishop of each province could assemble his provincial synod at his pleasure; though, at the same time, the sovereign could summon both provinces by a royal writ (Hook).  England is divided into the two provinces of Canterbury and York, and by the term Convocation is meant the synod or provincial council of those provinces. There are, therefore, two convocations, each independent of the other; but instances have frequently occurred in which they have acted together by mutual consent. Commissioners have sometimes been sent from York to sit in the Convocation of Canterbury, with full powers to act on behalf of the northern Convocation. Since the Reformation, for obvious reasons, the legislation of the Church of England was virtually in the hands of the southern Convocation. That of York seldom originated any important measure, or persisted long in resisting the decisions of Canterbury. It became at length the faint echo of its more favored sister's voice.

The Convocation of Canterbury consists of all the bishops of the province, who constitute the upper house; and of the deans, archdeacons, proctors of chapters, and proctors for the parochial clergy, who compose the lower house. In 1867 the upper house of Canterbury consisted of 21 members, and that of York of 7 members; while the lower house of Canterbury had 146 (namely, 24 deans, 56 archdeacons, 24 proctors for cathedral chapters, and 24 proctors for the clergy), and that of York 57 members (6 deans, 15 archdeacons, 7 proctors of the chapters, and 29 proctors for the clergy). As president, the archbishop summons the Convocation to meet at the command of the king. Were he to attempt to assemble a synod by his own authority, he would be subject to a prsemunire, and the proceedings of such synod would be void. Since the Act of Submission the power to summon the Convocation at the commencement of a new Parliament has usually been granted, though from the time of George I (1717) until recently no business was transacted. It is also the duty of the archbishop to prorogue and dissolve the Convocation, under the direction of the crown. Of late the convocations of Canterbury and York have been revived, and the revival of the Irish Convocation has been strenuously urged, especially by the High-Church party. The decisions of Convocation have no legal force in England. “As essentially interwoven with the State, the Church possesses no independent action; its articles, liturgy, organization as to benefices, etc., are all regulated by Parliament; while its discipline falls within the scope of the ecclesiastical courts, a class of tribunals apart from the ministering clergy.

The Church, therefore, in its distinct capacity, is left little to do in the way of jurisdiction. It is further urged, as a reason for restricting the power of Convocation, that, being purely sacerdotal, it might be apt to run into excesses, and put forth claims adverse to the prevailing tone of sentiment on religious matters; that, in  short, as things stand, it is safer for the public to be under the authority of Parliament than to be subject to the ordinances of a body of ecclesiastics” Chambers, Encyclopedia, s.v.). There is an able article against the revival of Convocations in the Edinb. Rev. Jan. 1857. For further information as to the history of Convocation, see Collier, Eccles. Hist. of Great Britain; Wilkins, Concilia Magnae Britanniae (London, 1737, 4 vols. fol.); Wake, State of the Ch. of England, etc. (Lond. 1703, fol., containing a large collection of documents on Convocation); Fellows, Convocation: its Origin, Progress, and Authority, Legislative and Judicial, with a Scheme for amending its Power and Constitution (Lond. 1852; proposes to establish one Convocation instead of the three [2 English, 1 Irish] then in existence); Lathbury, Hist. of Convocation (Lond. 1853, 8vo, 2d ed.); Landon, Manual of Councils, s.v. London; Cardwell, Documentary Annals (Oxf. 1844, 2 vols. 8vo); Marsden, Churches and Sects, p. 308 sq.; Christ. Remembrancer, Oct. 1854, p. 369; Overall, Convocation Book (Oxford, 1844, 8vo); Palmer, On the Church.

## Convulsionists[[@Headword:Convulsionists]]

             a term applied to persons who were the subjects of fits, of which they were said to be cured by visiting the tomb of the abbe Paris, a celebrated zealot among the Jansenists. The name was afterwards given, in France, to those whose fanaticism or imposture caused them to work themselves up into the strongest agitations or convulsions, during which they received wonderful revelations, and abandoned themselves to the most extravagant antics that were ever exhibited. They threw themselves into the most violent contortions of body, rolled about on the ground, imitated birds and beasts; and, when they had completely exhausted themselves, went off in a swoon. Pinault, an advocate, who belonged to the Convulsionists, maintained that God had sent him a peculiar kind of fits to humble his pride. SEE JANSENISM.

## Conwell, Henry[[@Headword:Conwell, Henry]]

             a Roman Catholic prelate, was born in Ireland, made bishop of Philadelphia, Pennsylvania, in 1820, and died in that city, April 21, 1842. See De Courcy and Shea, Hist. of the Catholic Church in the U.S. page 125.

## Conwell, W.T[[@Headword:Conwell, W.T]]

             a minister of the Methodist Episcopal Church South, was born near Hazel Green, Morgan County, Kentucky, February 19, 1849. He removed to Missouri in 1870, was converted in 1874, and the same year joined the Missouri Conference. He died at Savannah, Missouri, May 23, 1881. See Minutes of Annual Conferences of the M.E. Church South, 1881, page 318.

## Conybeare, John[[@Headword:Conybeare, John]]

             D.D., a learned divine and distinguished preacher, was born at Pinhoe, Devonshire, in 1692, and was educated at Exeter College, Oxford, of which he became fellow in 1710. In 1724 he became rector of St. Clement's, Oxford, and in 1727 obtained great celebrity by his visitation sermon on subscription. He was appointed rector of his college in 1730, dean of Christ Church two years after, and finally bishop of Bristol in 1750.  He died at Bath, July 13, 1755. — He published several works, the most important of which are, A Defense of Revealed Religion against the Exceptions of [Tindal's] Christianity as Old as the Creation (Lond. 1732, 8vo): — Sermons (London, 1757, 2 vols. 8vo). — Darling, Cycl. Bibl. s.v.

## Conybeare, John Josias, A.M[[@Headword:Conybeare, John Josias, A.M]]

             an English divine, was born in 1779. He was elected professor of AngloSaxon in Oxford University in 1808, and professor of poetry in 1812. He delivered the Bampton lectures for 1824, on the Interpretation of Scripture; and in 1826 was published his Illustrations of Anglo-Saxon Poetry, edited by W.D. Conybeare. This work has done much to promote the study of Anglo-Saxon literature. Large portions of the Song of the Traveller and Beowulf will be found in the volume. Mr. Conybeare was a contributor to the British Bibliographer. He died in 1824. See (Lond.) Christian Remembrancer, July 1824, page 439; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Biog. Universelle, s.v.

## Conybeare, W. J[[@Headword:Conybeare, W. J]]

             son of the preceding; was a frequent contributor to the Edinburgh Review, especially on ecclesiastical topics. Together with the Rev. J. S. Howson, he published the Life and Epistles of St. Paul (Lond. 1854, 2 vols. 8vo, reprinted in N. Y.; also abridged, 2 vols. 12mo), one of the best works of its class. He died in 1857.

## Conybeare, William Daniel[[@Headword:Conybeare, William Daniel]]

             dean of Llandaff, was born at his father's rectory, St. Botolph's, Bishopsgate, June 7, 1787. He entered Christ Church College, Oxford, in January, 1805, and took his degree of B.A. in 1808 and M.A. in 1811. Mr. Conybeare was one of the earliest promoters of the Geological Society, and the important services he has rendered to geological science may be seen in his numerous papers printed in the society's “Transactions.” In 1839 he was Bampton lecturer, and was made dean of Llandaff in 1845. He died near Portmouth, Augo 12, 1857. Besides his numerous writings on geological topics, he published The Christian Fathers during the Ante- Nicene Period (Oxf. 1839, Bampton Lecture, 8vo); Elementary Course of Theological Lectures (Lond. 1836, sm. 8vo).

## Conyers, Josiah B[[@Headword:Conyers, Josiah B]]

             a Baptist minister and physician, was born in Bath County, Kentucky, March 4, 1812. He graduated as M.D. from Transylvania University, and for seven years practiced his profession at Quincy, Illinois. He united with  the Baptist Church in 1844. Several years afterwards he gave up a lucrative practice, and was ordained a minister at St. Mary's, Ohio, where, and at Delphos and Zanesville, he preached for six vears. Although somewhat advanced in life, he became a student in the theological department of Madison University, N.Y., and studied one year at Princeton. In January 1863, he entered upon the duties of his pastorate in Oneida, Illinois. Subsequently he was pastor of the Church at Berwick. He died August 6, 1870, near Tabo, Lafayette County, Missouri. See Minutes of Ill. Anniversaries, 1870, page 11. (J.C.S.)

## Conynghame, Daniel[[@Headword:Conynghame, Daniel]]

             a Scotch clergyman, took his degree at Glasgow University in 1586; was appointed to the living at Kilmalcolm in 1588; was a member of the Court of High Commission in 1619, continued in 1628, but resided at Lochwinnoch in 1646. See Fasti Eccles. Scoticanae, 2:249.

## Conynghame, Hugh[[@Headword:Conynghame, Hugh]]

             a Scotch clergyman, took his degree at Glasgow University in 1634, became minister of the Presbyterian congregation at Ray, Ireland, but was compelled by persecution to leave that island; was called to the living at Mear-ns in 1649; became a temporary supply at Erskine in 1641, and continued in January 1654. See Fasti Eccles. Scoticanae, 2:227, 245.

## Conzie, Francois de[[@Headword:Conzie, Francois de]]

             a French prelate, brother of the following, was born at Poncin, in Bugey, March 18, 1736. He was first grand-vicar, then bishop of St. Omer, and, in 1774, became archbishop of Tours. As deputy of the clergy to the states- general of 1789, he protested against the reunion of the three orders, resigned in 1791, and went to Aix-la-Chapelle. He afterwards wrote against the civil constitution of the clergy, and. published, in June 1791, a mandate which was condemned, in July of the same year, by the tribunal of Tours, to be torn and burned by the hand of the executioner. He retired to Holland, and died at Amsterdam in 1795. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Conzie, Louis Francois Marc Hilaire de[[@Headword:Conzie, Louis Francois Marc Hilaire de]]

             a French prelate, was born at Poncin, in Bugey, January 13, 1732. He served first as an officer of dragoons, but was soon made bishop of Arras.  He proved himself one of the most violent adversaries of the Revolution. He refused to sit at the states-general, and in a riot came near losing his life in return for his devotion. An indictment being decreed in 1792, he took refuge in England and attached himself to the count of Artois. He exercised great influence in private, and directed the affairs of the royalist party. He became the centre of the intercourse and intrigue which fed the civil war in France. For many years his name was found in nearly all the projects of political insurrections. He is especially memorable as one of the. directors of the plot of the machine infernale, December 24, 1800. He died in London in December 1804. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Coo, Roger[[@Headword:Coo, Roger]]

             an English martyr, was a native of Melford, in Suffolk. He was brought before the bishop, examined, and condemned to be burned, on account of his belief in the true God and his abhorrence of the worship of idols. The sentence was executed at Yoxford, Suffolk, in 1555. See Fox, Acts and Monuments, 7:381.

## Cook[[@Headword:Cook]]

             (male, טִבָּח, tabbach', 1Sa 9:23-24; female, טִבָּחָה, tabbachah', 8:3, both properly a slayer), a person employed in families of rank to perform culinary service. Cooking (בִּשֵּׁל, bashhel), however, among the Hebrews (at least in early times) was generally done by the matron of the family, even though she were a princess (Gen 18:2-6; Jdg 6:19).' Among the Egyptians the cook was a professional character. (See Wilkinson's Ancient AEyptians, 1:174, abridgm.) The process of cooking seems to have been very expeditiously performed (Gen 27:3-4; Gen 27:9-10), and all the flesh of the slain animal, owing to the difficulty of preserving it in a warm climate, was commonly cooked at once, which is  the custom of the East at the present day. (See Rosenmüller, Morgenl. 2:117; Thomson, Land and Book, 2:162.) SEE FOOD. The Assyrian monuments lately discovered by Layard and Botta contain similar delineations of eunuchs cooking over charcoal braziers, and engaged in other culinary operations, often attended by a servant with a fly-flap. SEE BAKE; SEE CRACKNEL.

“As flesh-meat did not form an article of ordinary diet among the Jews, the art of cooking was not carried to any perfection; and, owing to the difficulty of preserving it from putrefaction, few animals (other than sacrifices) were slaughtered except for purposes of hospitality or festivity. The proceedings on such occasions appear to have been as follow: On the arrival of a guest, the animal, either a kid, lamb, or calf, was killed (Gen 18:7; Luk 15:23), its throat being cut so that the blood might be poured out (Lev 7:26); it was then flayed, and was ready either for roasting (צָלָה) or boiling (בָּשִׁל); in the former case the animal was preserved entire (Exo 12:46), and roasted either over a fire (Exo 12:8) of wood (Isa 44:16), or perhaps, as the mention of fire implies another method, in an oven, consisting simply of a hole dug in the earth, well heated, and covered up (Burckhardt, Notes on Bedouins, 1:240). The Paschal lamb was roasted by the first of these methods (Exo 12:8-9; 2Ch 35:13). Boiling, however, was the more usual method of cooking, both in the case of sacrifices, other than the Paschal lamb (Lev 8:31), and for domestic purposes (Exo 16:23), so much so that בָּשִׁל, bashal', to cook, generally included even roasting (Deu 16:7). In this case the animal was cut up, the right shoulder being first taken off (hence the priest's joint, Lev 7:32), and the other joints in succession; the flesh was separated from the bones and minced, and the bones themselves were broken up (Mic 3:3); the whole mass was then thrown into a caldron (Eze 24:4-5) filled with water (Exo 12:9), or, as we may infer from Exo 23:19, occasionally with, milk, as is still usual among the Arabs (Burckhardt, Notes, 1:63), the prohibition ‘not to seethe a kid in his mother's milk' having reference apparently to some heathen practice connected with the offering of the first-fruits (Exodus l. c.; 34:26), which rendered the kid so prepared unclean food (Deu 14:21). No cooking was allowed the Jews on the Sabbath (Exo 35:3). SEE  FIRE.

The materials for making coals were, grass and cow-dung. SEE FUEL. The caldron was boiled over a wood fire (Eze 24:10); the scum which rose to the surface was from time to time removed, otherwise the meat would turn out loathsome (6); salt or spices were thrown in to season it (10); and when sufficiently boiled, the meat and the broth (מָרִק; Sept. ζωμός; Vulg. jus) were served up separately (Jdg 6:19), the broth being used with unleavened bread, and butter (Gen 18:8) as a sauce for dipping morsels of bread into (Burckhardt, Notes, 1:63). Sometimes the meat was so highly spiced that its flavor could hardly be distinguished: such dishes were called מִטְעִמַּים, matammim' (Gen 27:4; Pro 23:3). There is a striking similarity in the culinary operations of the Hebrews and Egyptians (Wilkinson's Anc. Egypt. 2:374 sq.). Vegetables were usually boiled, and served up as pottage (Gen 25:29; 2Ki 4:38). Fish was also cooked (Luk 24:42), probably broiled. The cooking was in early tines performed by the mistress of the household (Gen 18:6); professional cooks were afterwards employed (1Sa 8:13; 1Sa 9:23). The utensils required were: כַּירִיַם, kirajyim (Sept. χυτρόποδες; Vulg. chytropodes), a cooking range, having places for two or more pots, probably of earthenware (Lev 11:35);

כַּיּוֹר, kiyor' (λέβης, lebes), a caldron (1Sa 2:14); מִזְלֵג, mazleg' (κρεάγρα; fuscinula), a large fork or flesh-hook; סַיר, sir (λέβης; olla), a wide, open metal vessel, resembling a fish-kettle, adapted to be used as a wash-pot (Psa 60:8) or to eat from (Exo 16:3); פָּרוּר, parur'; דוּדdud; קִלִּחִת, kallach'ath, pots probably of earthenware and high, but how differing from each other does not appear; and, lastly, צִלִּחִת, tsallach'ath, or צְלוֹחַית, tselochith', dishes (2Ki 2:20; 2Ki 21:13; Pro 19:24; A. V. ‘bosom').” The רֶצֶŠ, re'tseph (femn.

רַצְפָּה), was, according to Gesenius, a hot stone, used for baking on; or, as Winer thinks (in Simonis Lex. p. 926), for cooking milk or broth, by throwing it into the vessel; but Fürst regards it as simply meaning live embers. SEE VICTUALS.

## Cook(e), Joseph[[@Headword:Cook(e), Joseph]]

             an English Wesleyan preacher, became prominent as an advocate of certain theological tenets, which resulted in his exclusion from that body. He had travelled without objection from 1795. While on the Rochdale Circuit, 1803-5, he began to state the doctrines of justification and the witness of the Spirit differently from the received view. According to Myles, he hardly implied experimental religion, but a firm belief in what the Scriptures declare on these subjects. Promising not to promulgate his opinions, he was removed to the Sunderland Circuit. His friends in Rochdale, not so discreet as their late pastor, published his two sermons on the above subjects without his knowledge. This, of course, led to his arraignment before the conference, and, although treating him with respect and tenderness on account of the esteem in which he was held, they excluded him from their number in 1806, Cooke refusing to renounce his opinions. He then went to Rochdale, where he became the minister of a part of his former Wesleyan society. He published a defense of his doctrines, which was answered by Dr. Coke (q.v.) and Edward Hare (q.v.). Hare's treatise on justification has become a classic. Cooke died in 1811. "The breach which he made is not yet healed in the town of Rochdale" (Myles, 1813). See Myles, Chronol. Hist. of the Methodists, s.v. 1806; Smith, Hist. of Wesleyan Methodism, 2:430, 432.

## Cook, Albert A[[@Headword:Cook, Albert A]]

             a Methodist Episcopal minister, was born at Warehouse Point, Connecticut, September 24, 1817. He early gave proof of a noble character by caring for the family on the death of his father; joined the Church at the age of eighteen, and, after several years of study and teaching, united with the New England Conference in 1842, and began his pastoral life at Feeding Hills, Massachusetts. He continued his ministry at Shelburne Falls, Chester Village (now Huntington), North Brdokfield, Princeton, Oxford, and in 1851 at Milford (all in Massachusetts), where he died, February 4, 1880. Mr. Cook spent his latter years as a dentist; was a member of the General Court of Massachusetts in 1850, 1855, and 1864; and served once in the Senate and twice in the House. He was a Christian gentleman, of fine presence and great urbanity; a natural, excellent preacher and expositor; was benevolent, and everywhere highly esteemed. See Minutes of Annual Conferences, 1880, page 66.

## Cook, Alexander (1)[[@Headword:Cook, Alexander (1)]]

             a Presbyterian minister, was born at St. Monance, near Glasgow, Scotland, February 4, 1760. He received a moderate English education at Glasgow,  and learned the trade of a silversmith. He was at Berwick-on-Tweed in 1778, and emigrated to America in 1783; in 1797 was living in Pennsylvania; in 1802 was licensed, and went as a missionary to the Indians, but remained only a short time. In 1803 he was received into the Presbytery of Erie, and accepted calls from the congregations of Slippery Rock and New Castle, where he continued until 1809. In 1810 he was dismissed from the Presbytery of Erie, and connected himself with that of Hartford. About this time he took a commission to labor in South Carolina and Georgia as a missionary. He was also stated supply at Poland, Ohio, from 1812 to 1814. In 1815 he was received into the Presbytery of Ohio, and installed pastor of the Church of Bethany, which relation was dissolved in 1820. In 1821 he was received by the Presbytery of Allegheny, and in the same year installed as pastor of the churches of Ebenezer and Bear Creek. In 1827 he was received into the Presbytery of Steubenville, and for a year supplied the churches of Annapolis and Bloomfield, Ohio. In 1828 he left his home to organize a Church in a Scotch settlement in Ohio. While on this trip he died, November 30, 1828. See Hist. of the Presbytery of Erie.

## Cook, Alexander (2)[[@Headword:Cook, Alexander (2)]]

             a Methodist Episcopal minister, was born in Keskasbig, County Donegal, Ireland, May 5, 1842. He joined the Wesleyans early in life; received a good common English education, and studied two years in the Wesleyan Institute; taught school four years; emigrated to America in 1865, and in 1866 entered the Central Ohio Conference, wherein he served the Church until his death, early in 1870. See Minutes of Annual Conferences, 1870, page 196.

## Cook, Archibald[[@Headword:Cook, Archibald]]

             a Scotch clergyman, was licensed to preach in 1822; appointed to the North Church, Inverness, in 1837, after he had spent some years as missionary at Berriedale; joined the Free Secession in 1843, and became minister of the Free Church, Daviot, in 1844. He died May 6, 1865, aged seventyfour years. See Fasti Eccles. Scoticance, 3:259.

## Cook, Charles[[@Headword:Cook, Charles]]

             D.D., one of the founders of French Methodism, was born in London, May 31, 1787. Skeptical in youth, he was converted at twenty-one, chiefly under the instruction of the Rev. Jacob Stanley. After spending a few years as tutor in a seminary, he entered the ministry of the Wesleyan Methodist  Church in 1817. In 1818 he was sent to France, and commenced his ministry at Caen, in Normandy. He soon acquired a good French style, both in writing and speaking, and became eminently popular and useful as an evangelist. The Sunday-school Society and Bible Society were originated chiefly through the impulse given by him. In numerous evangelical journeys, especially in the south of France, he preached in the Reformed churches with great acceptance, and revivals of religion followed his labors. His administrative talent was very great. Merle d'Aubigne, in a letter to M. Gallienne, president of the French Conference, says that Cook “was to France, Switzerland, and Sardinia what Wesley was in his day to England.” He died Feb. 21, 1858. — J. P. Cook, Vie de Charles Cook (Paris, 1862); Stevens, History of Methodism.

## Cook, Chauncey[[@Headword:Cook, Chauncey]]

             a Congregational minister, was born at Wallingford, Connecticut, March 9, 1778. He graduated from Middlebury College in 1808, studied theology  with Dr. Asa Burton, was ordained in 1809, and labored as an evangelist in Vermont and New York. In 1811 he became pastor of the Church in Adams, N.Y., and his successive charges were as follows: Lima, Pittsford, Chili, Greece, Ira, Aurora (Presbyterian Church), all in New York state; Hennepin, Aurora, and Bristol, in Illinois. He died at Ottawa, Illinois, March 21, 1860. Mr. Cook's ministry was blessed with many revivals. "He was a progressive man to the last." See Cong. Quarterly, 1860, page 344.

## Cook, Cornelius[[@Headword:Cook, Cornelius]]

             a Methodist Episcopal minister, was a native of Great Britain, where he was converted, and then called to preach in America. He labored three years in the ministry (in East Jersey, 1787; Dutchess, 1788; Schenectady, 1789), and died in August, 1789. See Minutes of Annual Conference, 1790, page 36.

## Cook, Edward[[@Headword:Cook, Edward]]

             an English Wesleyan missionary, was born at Long Whatton, Leicestershire, November 4, 1806. He was converted in 1828, ordained in London for the missionary work in 1831, and on January 14, 1832, sailed with Rev. Messrs. Edwards and Satchel in the Caledoniac, for the Cape of Good Hope. His field was the Great Namaqua land. His work was interesting, successful, pursued with great love and enthusiasm, often amid dangers. His health finally giving way under his toils, he commenced a journey to Cape Town, but before he reached the station of his wished-for rest he died, on the banks of the Great Orange River, March 7, 1843. His remains were carried back over fifty miles to Nisbet Bath, and interred in the land of his labor. Besides establishing a church of more than four hundred members, and schools of more than one thousand children at Nisbet Bath, he made frequent journeys to the Damaras and more distant tribes. See Minutes of the British Conference, 1843; John Cook, The Life of Edward Cook (Liverpool, 1849, 12mo); Christian Watchman Magazine (Cape Town), March 1843.

## Cook, Edwin R.T[[@Headword:Cook, Edwin R.T]]

             an Episcopal clergyman, was born in 1825. At the time of his death, July 25, 1865, he was rector of Wainwright Memorial Church, in New York city. Mr. Cook was an able, devoted, and eminently successful pastor. See Appleton's Annual Cyclop. 1865, page 644.

## Cook, Elijah[[@Headword:Cook, Elijah]]

             a Free-will Baptist minister, was born in the state of New York in 1793. He removed to the West in 1835, and was a preacher in Michigan. His ordination took place in 1845, and for nearly thirty years after he was engaged in his Master's work. He died at Cook's Prairie, Michigan, January 31, 1872. See Freewill Baptist Register, 1873, page 83. (J.C.S.)

## Cook, Emile F[[@Headword:Cook, Emile F]]

             a French Methodist preacher, son of Reverend Charles Cook, was born at Niort, June 15, 1829. The happy influence of his godly parents was shown by his conversion at the age of nine years. His mind was drawn to the ministry, and he pursued his classical studies in France and Switzerland; and, to qualify himself for preaching, entered the Wesleyan Theological College at Richmond, England, where, for three years, he manifested the aptitude for pastoral work which ever afterwards characterized his life and labors. He entered the itinerant ministry in France in 1854, when that country was made an independent conference, and labored successfully at Nismes, Nyons, Lausanne, and other important circuits. He was stationed in Paris during the siege, and heroically opened his house as a hospital, and had it filled with the sick and wounded, whom he gathered in person from the battlefield, and his devoted labors were greatly appreciated by both the conference and the citizens. The conference elected him president in 1872, and kept him in the office two years, as a mark of the confidence and affection of his brethren. At the close of his presidential duties he came to America to attend the meeting of the Evangelical Alliance, and afterwards spent some time in pleading in Methodist churches for aid to his native land. He started for home in the steamer Ville-du-Havre, but was shipwrecked soon after leaving America. He was picked up, as by a miracle, with barely life left; resumed his journey in the steamer Loch Earn, and was again wrecked. Was again rescued, but with little hope of rallying, yet he strove hard to lead the dying to the Saviour. He at length reached England, got home greatly exhausted, and was sent to the south of France; but nature was worn out, yet his mind was calm and serene, and his strong faith remained unshaken. He died January 9, 1874.

## Cook, Frederic Charles[[@Headword:Cook, Frederic Charles]]

             a clergyman of the Church of England, was born at Millbrook, Dec. 1, 1804. He was educated at St. John's College, graduating in 1828. He then became one of her majesty's inspectors of schools; prebendary of St. Paul's Cathedral, 1856-65; preacher at Lincoln's Inn, 1860-80; prebendary of Lincoln Cathedral, 1861-64; chaplain in ordinary to the queen, 1857; canon of Exeter, 1864; chaplain to the bishop of London, 1869; precentor of Exeter, 1872. He died June 22, 1889. He was the author of Acts of the Apostles, with Commentary (1849): — Sermons at Lincoln's Inn (1863): — Church Doctrine and Spiritual Life (1879): — The Revised Version of the First Three Gospels Considered in its Bearings upon the Record of Our Lord's Words and of Incidents in His Life (1882): — Deliver us from Evil (1883): — The Origin of Religion and Language (1884): — Letters Addressed to Reverend H. Wace and J. Earle (1885). He also edited the Bible (Speaker's) Commentary (1871-82, 10 volumes), contributing the introductions to Exodus, Psalms, and Acts, and the comments on Job, Habakkuk, Mark, Luke, and First Peter; also the comments on Exodus, Psalms, and Matthew.

## Cook, George, D.D[[@Headword:Cook, George, D.D]]

             a Scottish theologian, was born at St. Andrews between 1780 and 1795. He was pastor of Laurencekirk, and died in 1845. He wrote a History of the Reformation in Scotland (Edinb. 1811, 1819, 3 volumes): — a History of the Church of Scotland (Lond. 1815, 3 volumes): — Reality of Christ's Resurrection (1808), and some minor pieces.

## Cook, Henry David[[@Headword:Cook, Henry David]]

             a Scotch clergyman, son of the professor of moral philosophy in St. Andrews, was born February 24, 1791. He took his degree at the University of St. Andrews; was licensed to preach in 1813, and presented to the living at Kilmany in 1815. He died September 19, 1857. He was well acquainted with the history of the Church, and with all its schisms and controversies. See Fasti Eccles. Scoticanae, 2:499.

## Cook, Henry Preston[[@Headword:Cook, Henry Preston]]

             a Methodist Episcopal minister, was born in Hancock County, Georgia, December 8, 1800. He received a careful religious training, experienced conversion in 1817, and in 1820 united with the Mississippi Conference, wherein he labored with zeal and fidelity until his death, in 1826. See Minutes of Annual Conferences, 1826, page 506; Methodist Magazine, 9:359.

## Cook, I. Russell[[@Headword:Cook, I. Russell]]

             a Free-will Baptist minister, was born at Acton, Maine, in 1821. He removed to Manchester, N.H., where he was converted in 1847, and ordained in 1852. His pastorates were in various places in Maine and New Hampshire, including Gilmanton, where he was pastor for four years, and Buxton, Maine, for five years. He died in Rochester, N.H., July 1, 1862. See Free-will Baptist Register, 1863, page 92. (J.C.S.)

## Cook, Isaac M[[@Headword:Cook, Isaac M]]

             a Presbyterian minister, was born in Pennsylvania. He graduated from Jefferson College in 1841, attended Princeton Theological Seminary for about one year (1842), was ordained by the Presbytery of Beaver, December 17, 1845, and was pastor at Bridgewater, Pa., until his death, in January, 1854. See Genesis Cat. of Princeton Theol. Sem. 1881, page 136.

## Cook, Israel B[[@Headword:Cook, Israel B]]

             a Methodist Episcopal minister, was born in 1789. His name first appears in 1813, in connection with Lycoming Circuit of the Genesee Conference. In 1822 he became superannuated, but subsequently was readmitted into the East Baltimore Conference. He died March 7, 1868. See Minutes of Annual Conferences, 1868, page 29

## Cook, John (1)[[@Headword:Cook, John (1)]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1648; was presented to the living at Eccles in 1663; deprived in 1689 for not praying for the king and queen, and other acts of disloyalty. He died in 1691, aged about sixty-three years. See Fasti Eccles. Scoticanae, 1:412.

## Cook, John (2)[[@Headword:Cook, John (2)]]

             a Scotch clergyman, was licensed to preach in 1732; called to the living at Abercrombie in 1734, and ordained. He died June 24, 1751. His son John became professor of moral philosophy at St. Andrews. See Fasti Eccles. Scoticanae, 2, page 403.

## Cook, John (3)[[@Headword:Cook, John (3)]]

             a Scotch clergyman, was born November 24, 1771. He took his degree at the University of St. Andrews in 1788; was licensed to preach in 1792; appointed minister at Kilmany in 1793, and ordained; appointed professor of Hebrew at St. Mary's College, St. Andrews, and resigned in 1802. He died November 28, 1824. See Fasti Eccles. Scoticanae, 2:499.

## Cook, John (4)[[@Headword:Cook, John (4)]]

             an early Wesleyan missionary, was sent to the island of Dominica, W.I., in 1794. On his arrival at Tortola he was seized with putrid fever, and in five  days died, "in the prime of his life and the triumph of faith," in 1795 (according to Hill). See Atmore, Meth. Memorial, s.v.

## Cook, John (5), D.D[[@Headword:Cook, John (5), D.D]]

             a Scotch clergyman, son of the divinity professor at St. Andrews, graduated at that university in 1823. He was factor to St. Mary's College in 1824, licensed to preach in 1828, presented to the living at Laurencekirk in 1829, and ordained; transferred to St. Leonard's, St. Andrews, in 1845; appointed convener of committee on education in 1849, of that for schoolmasters in 1850, and also of three other committees; was moderator of the General Assembly in 1859, assessor to the university court, elected professor of divinity and ecclesiastical history in 1860. and one of the deans of the chapel in 1863. He died April 17, 1869, aged sixty-one years. Dr. Cook published works on Church Patronage, Church Defence, Relief of the Poor, School Statistics, a Catechism, and a few single Sermons. A handsome painted window, placed by his parishioners in the college church, St. Andrews, is one token of the high esteem in which he was held. He had scholarly ability, refined taste, exact and active business habits, affability, and courtesy. See Fasti Eccles. Scoticanae, 3:879.

## Cook, John C[[@Headword:Cook, John C]]

             a Methodist Episcopal minister, was born about 1837. He was educated at Dickinson College, where he was converted at the age of nineteen, and in 1860 entered the East Baltimore Conference, wherein he labored with earnest devotion until his death, April 22, 1862. Mr. Cook was a man of great promise, meek and lowly in heart, earnest, faithful. See Minutes of Annual Conferences, 1863, page 10.

## Cook, John Lovejoy[[@Headword:Cook, John Lovejoy]]

             a Methodist Episcopal minister, was born in Edinburg, Saratoga County, N.Y., January 7, 1819, of devout Christian parents. He spent his youth amid the quiet and peace of farm life, where he laid the foundation of his blameless, industrious, Christian character. He was employed hi his young manhood by his brother as a manufacturer in Massachusetts and Rhode Island, at which time he was converted, became a class-leader, and received license to preach, and in 1846 was admitted into the Troy Conference. His last eight years were given to the pastorate of the  Congregational Church at North Pownall, Vermont, where he died May 15, 1878. See Minutes of Annual Conferences, 1879, page 43.

## Cook, Joseph[[@Headword:Cook, Joseph]]

             a Baptist minister, was born in Bath, England. He was licensed to preach in 1776. He had previously served as associate pastor at Margate, on the Isle of Thanet, at Dover, Deal, and Folkestone. He then came to America, and was first pastor of a church in Eutaw Springs, S.C., but was obliged to leave during the Revolutionary War. When he returned he found his Church almost extinct, but through his efforts it grew in numbers, spirituality, and influence. He died September 26, 1790. See Sprague, Annals of the Amer. Pulpit, 6:186.

## Cook, Joseph B[[@Headword:Cook, Joseph B]]

             a Baptist minister, was born in South Carolina about 1776. He was converted at the age of fifteen, and graduated from Brown University in 1797; pursued his theological studies with Reverend Dr. Furman; was ordained as an evangelist, and successively became pastor of the Eutaw, the Beaufort, and the Mount Pisgah churches. He died at his residence in Sumter District, S.C., August 24, 1833. See Watchman and Reflector, September 13, 1833. (J.C.S.)

## Cook, Nehemiah Baldwin[[@Headword:Cook, Nehemiah Baldwin]]

             a Congregational minister, was born at Hampton, N.Y., September 20, 1798. He graduated from Andover Theological Seminary in 1821; in 1823 was appointed a home missionary in Wayne County, Pennsylvania, served one year, and was ordained August 31, 1825; from that time till 1833 he was acting pastor of the Presbyterian churches in Babylon and Fresh Pond, L.I., and during the three succeeding years at Riverhead and Southhold. He was installed pastor in Stonington, Connecticut, March 7, 1838, from which he was dismissed in May 1859. From June 1864, to October 1867, he was acting pastor in Ledyard, and subsequently resided there without charge until his death, November 17, 1879. He published two Funeral Sermons. See Cong. Year-book, 1880, page 16.

## Cook, Pardon[[@Headword:Cook, Pardon]]

             a Methodist Episcopal minister, was admitted into the Pittsburgh Conference in 1827, preached for thirty-four years, was a superannuate for  nineteen years, and died at Marietta, Ohio, in May 1880, in his eighty-third year. He was pure-minded, cheerful, sweet-spirited, and beloved. See Minutes of Annual Conferences, 1880, page 243.

## Cook, Phineas[[@Headword:Cook, Phineas]]

             a Methodist Episcopal minister, was born at Greenfield, Massachusetts, March 10, 1784. He experienced religion in 1800; and in 1803 entered the New York Conference, in which he was an effective preacher for forty years. He spent his latter years as a superannuate, and died May 26, 1861. Mr. Cook was of a warm and lively temperament, open-hearted and frank. See Minutes of Annual Conferences, 1862, page 80.

## Cook, Pinlay[[@Headword:Cook, Pinlay]]

             a Scotch clergyman, was born at Arran in 1778. He became a catechist at Glasgow; was licensed to preach in 1816; ordained and sent as missionary  to Halkirk, Watten, and Reay, and afterwards to Inverness; presented to the living at Cross in 1829; transferred to East Church, Inverness, in 1833, and thence to Reay in 1835; joined the Free Secession in 1843; and died June 12, 1858. He was remarkable for integrity and uprightness, faithful in reproving sin and error. His son, Alexander, was a minister in the Free Church. See Fasti Eccles. Scoticance, 3:147, 259, 368.

## Cook, Richard[[@Headword:Cook, Richard]]

             a Methodist Episcopal minister, was born about 1818. He was converted when quite young; joined the Oneida Conference in 1844; continued effective until 1860, when he took a supernumerary relation, on account of ill-health; served as presiding elder in 1861 and 1862; and spent his last fifteen years in New Hartford. He died in September 1876. Mr. Cook was a fearless advocate of all reforms, and an exemplary Christian. See Minutes of Annual Conferences, 1876, page 137.

## Cook, Robert[[@Headword:Cook, Robert]]

             a Scotch clergyman, took his degree at Marischal College, Aberdeen, in 1813; was presented to the living at Clatt in 1820, and ordained; transferred to Ceres in 1844, and died at Monimail, December 20, 1851, aged fifty-eight years. His publications are, Sermon on the Abundant Harvest, with Metrical Paraphrases (1831): — The Catechist's Poetical Manual (1834): — The Young Communicant's Manual (1849): — Account of the Parish. See Fasti Eccles. Scoticanae, 3:554.

## Cook, Russell S[[@Headword:Cook, Russell S]]

             an American Congregational clergyman, was born in New Marlborough, Mass., March 6, 1811. After being for a short time in a lawyer's office, he studied theology at the Theological Seminary at Auburn. In 1836 he was ordained pastor of the Congregational church in Lanesboro, Mass. In 1839 he was elected secretary of the American Tract Society, in which office he remained until 1856, when failing health obliged him to retire. He was a regular contributor to the American Messenger, the monthly organ of the society; and to his labor the development of the colportage system was greatly due. After a visit to Europe in 1856, he in 1857 became the secretary of the Sabbath Committee in New York, and in 1863 he added to his work on this committee several weeks of exhausting labor in organizing and energizing the Christian Commission in New York. He died at Pleasant Valley, near Poughkeepsie, N. Y., Sept. 4, 1864. — See Annual American Cyclop. for 1864, p. 354.

## Cook, Samuel[[@Headword:Cook, Samuel]]

             a Baptist minister, was born at Eastham, Massachusetts, in 1791. When he was young his parents removed to Maine. In 1815 he was baptized, and united with the Baptist Church in Clinton. He completed a literary and theological course in 1821 at Waterville College. Soon after, he was ordained pastor of the Church in Effingham, N.H. The subsequent pastorates of Mr. Cook were at Brentwood, Hampton Falls, Hopkinton, Meredith and Dunbarton, all in New Hampshire. He acted, for some years,  as the agent of the New Hampshire Baptist Convention, and, for eight years, was the chaplain of the state prison at Concord. He died February 15, 1872. See Obit. Record of Colby University, Supplement No. 1, page 5. (J.C.S.)

## Cook, Thomas F[[@Headword:Cook, Thomas F]]

             a minister of the Methodist Episcopal Church South, son of Reverend Valentine Cook, was a native of Kentucky. He professed religion in boyhood, labored a number of years acceptably as local preacher, and in 1848 entered the Mississippi Conference. In 1865 he was transferred to the Rio Grande Conference. He died of yellow fever, July 24, 1867. Mr. Cook was a meek, spiritual Christian, a faithful, laborious pastor, and a successful preacher. See Minutes of Annual Conferences of the M.E. Church South, 1867, page 190.

## Cook, Valentine[[@Headword:Cook, Valentine]]

             a Methodist Episcopal minister. He was born in Pennsylvania (date wanting), of pious and cultivated parents; removed early to Western Virginia; was converted in youth; entered Cokesbury College while a boy, where he was one of the four boys placed on the charity foundation, and, after a partial course in 1787, entered the itinerant ministry in 1788. In 1794-7 he was presiding elder on Philadelphia and Pittsburg districts; and in 1798; missionary to Kentucky. In 1799 he took charge of Bethel Seminary, the second Methodist literary institution in America; afterwards  was some time principal of Harrodsburg Academy, and finally removed to a farm near Russelville, Logan Co., Ky., where he resided until his death. In his youth he was very studious and serious, and became in subsequent life a good classical scholar. He had great reputation as an eloquent and effective minister. Many were converted by his preaching, and his influence was widely extended. — Stevenson, Life of Cook (Nashville, 1856, 12mo); Methodist Quart. Rev. April, 1859, p. 183; Geo. Peck, D.D., Early Methodism (N.Y. 1860, 12mo, p. 71, 72, 86); Sprague, Annals, 7:151; Summers, Biograph. Sketches, p. 183.

## Cook, W.B[[@Headword:Cook, W.B]]

             a Universalist minister, was. born at Marcellus, Onondaga County, N.Y., December 8, 1810. He entered the ministry in 1843, was ordained in 1846, and labored at the following places: Mottville, Alexander, Lockport, Gaines, Churchmville, Newburgh, and Aurorar all in New York; went to Michigan in 1866, and there continued until his decease at Muskegon, June 5, 1871. Mr. Cook was a humble, faithful, diligent preacher. See Universalist Register, 1872, page 144.

## Cook, Walter[[@Headword:Cook, Walter]]

             a Scotch clergyman, took his degree at the University of Edinburgh in 1709; was licensed, to preach in 1722; appointed to the living at Cummertrees in 1728, and ordained. He died April 21, 1759, aged seventy- six years. See Fasti Eccles. Scoticance, 1:615.

## Cook, William W[[@Headword:Cook, William W]]

             a minister of the Methodist Episcopal Church South, was born at Princeton, Kentucky, May 2, 1818.. He was converted in youth, licensed to preach in 1846, and joined the Louisville Conference in 1854. From 1861 to 1864 he was superannuated. Entering the effective ministry again he labored faithfully until compelled by poor health to take a superannuated relation once more, in which he remained until his death, October 22, 1879. Though his early education was limited, Mr. Cook possessed good  natural endowments,. and by diligent study became a clear theologian and. successful preacher. He was a kind, true man, and an efficient pastor. See Minutes of Annual Conferences of the M.E. Church South, 1880, page 164.

## Cooke (or Coke), George, D.D[[@Headword:Cooke (or Coke), George, D.D]]

             an English prelate of the 17th century, brother to sir John Cooke, secretary of state, was born at Trusley, Derbyshire, of an ancient and honorable family. He was educated at Pembroke Hall, Cambridge, beneficed at Bigrave, Hertfordshire, made bishop successively of Bristol (1633) and Hereford (1636), and died in 1650. Bishop Cooke was a meek, grave, and quiet man, much beloved of such as were subjected to him, and was in the same condemnation with the rest of his brethren for subscribing the protest in parliament in preservation of their privileges. The times broke the body  of his estate so that he had to be relieved by his rich relatives. See Fuller, Worthies of England (ed. Nuttall), 1:371.

## Cooke Parsons, D.D.[[@Headword:Cooke Parsons, D.D.]]

             an American Congregational minister, was born in Hadley, Mass., in 1800. He was educated at Williams College, where he graduated in 1821. In 1826 he was ordained as pastor of the Congregational church in Ware, Mass. After continuing in this pastorate for ten or eleven years, he became pastor of the First Congregational church in Lynn, Mass., with which he remained until his death, a period of twenty-eight years. While pastor at Lynn he established the “New England Puritan,” which, after some time, was united with the “Recorder,” under the name of the “Puritan Recorder,” which name was later changed to that of the “Boston Recorder,” of which Mr. Cooke became, and remained until his death, the senior editor. In 1829 he published a sermon on The Exclusiveness of Unitarianism, and afterwards several other controversial writings. He died at Lynn, Feb. 12,1864. — See Annual American Cyclop. for 1864, p. 355.

## Cooke, Albert, A.B[[@Headword:Cooke, Albert, A.B]]

             an English Congregational minister, was born at Uttoxeter, Staffordshire, about 1842. He was educated at Alleyne's Grammar-school and at Lancashire Independent College. On leaving college, in June 1866, he became pastor of the Church at Newport, Shropshire. In June 1869, he accepted the pastorate at Acock's Green, Birmingham. In 1874 he resigned this charge to take a school at Frome, in the, hope that a more southern climate might repair his, shattered health. He died July 30, 1879. See (Lond.), Cong. Year-book, 1880, page 315.

## Cooke, Amos Starr[[@Headword:Cooke, Amos Starr]]

             a Congregational missionary, was born at Danbury, Connecticut, in 1810, and graduated from Yale College in 1834. He went to the Sandwich. Islands in the employ of the American Board of Foreign Missions, arriving there in April 1837. Soon after his arrival he took charge of the education of the higher classes of that country, and remained at the head of the royal school for twelve years. He died at Honolulu, March 20, 1871.

## Cooke, Charles, D.D[[@Headword:Cooke, Charles, D.D]]

             a Methodist Episcopal minister, was born of Protestant Episcopal parentage in. St. Mary's County, Maryland, September 3, 1799. He experienced. religion in 1815, while attending school at the academy in Georgetown, D.C.; soon displayed marked talent: as leader of a young people's prayer-meeting; was licensed to preach, and in 1820 entered the Baltimore Conference. In 1824 he became a member of the Pittsburgh Conference; in 1840 was made editor of the Pittsburgh Christian Advocate, and subsequently transferred. to the Philadelphia Conference. He became superannuated in. 1872, and died August 24, 1875. Dr. Cookewas quiet and unobtrusive, firm and true, an exemplary Christian gentleman. See Minutes of Annual Conferences, 1876, page 51; Simpson, Cyclop. of Methodism, s.v.

## Cooke, Corbett[[@Headword:Cooke, Corbett]]

             an English Wesleyan minister was born at Felmingham, Norfolk, December 2, 1787. He commenced his ministry in 1809; was chairman of a district for twenty-seven years; retired to Guernsey after a ministry of half a century, where, blind but happy, he performed various pastoral duties until his death, May 16, 1866. Mr. Cooke was an argumentative and practical preacher, and his manner was simple and dignified, earnest and persuasive. He. wrote Strictures on a Pamphlet, entitled An Attempt to Show that Election is Beneficial to Many and Injurious to None: — The History of Apostolical Succession (new ed. Lond. 1840, 12mo): — The Opinions of Reverend John Wesley in Reference to the Relation of Methodism to the Established Church (Exeter, 1844, 12mo): — A Plain Statement of Facts (ibid. 1835, 12mo): — Church Membership; Serm. on Act 2:47 (Lond. 1862, 12mo). See A Memorial Volume of the Reverend Corbett Cooke (Lond. 1868, 8vo); Minutes of the British Conference, 1866, page 31; Stevenson, Wesleyan Hymn-book and its Associations (Lond. 1870), page 367; Osborne, Meth. Bibliography, page 87; Meth. Magazine (Lond. 1866), page 941.

## Cooke, Edward, LL.B[[@Headword:Cooke, Edward, LL.B]]

             an English divine, was rector of Haversham, Bucks. He was an able scholar, and particularly well-versed in whatever related to history, antiquities, and jurisprudence. Besides the History of Whaddon Chase, the publication of which was interrupted only by his death, he had made ample collections towards a history of Buckinghamshire, which would probably, had his life been spared, have been completed in a few years. He died February 27, 1824. See (Lond.) Annual Register, 1824, page 214.

## Cooke, Henry, D.D., LL.D[[@Headword:Cooke, Henry, D.D., LL.D]]

             an Irish Presbyterian divine, was born at Grillagh, County Londonderry, in 1788. He studied at Glasgow University, and settled in 1808 at Dunean, County Antrim, and in 1811 at Donegon, in the same county. In 1817 he attended the medical classes in Trinity College, Dublin, and in 1818 removed as pastor to Killyleagh, County Down, where he engaged in a controversy with a Unitarian minister. In 1824 he was chosen moderator of the synod of Ulster, and three years later carried on a discussion on Arianism with Henry Montgomery. In 1829 he became pastor at Belfast, a position which he retained until his death, December 13, 1868. During this period he was engaged in politico-ecclesiastic discussions, was three times moderator of the General Assembly, and at the close was professor of sacred, rhetoric, in the New Presbyterian College of Belfast. Some of his polemical writings have been published. His Life was written by J.L. Porter (London, 1871; Belfast, 1875).

## Cooke, James[[@Headword:Cooke, James]]

             an English Wesleyan minister, was born at Gloucester in 1800. He was early converted, entered the ministry in 1822, and died January 22, 1854. Kind and sympathetic, constant as a friend, his views of Christianity were lofty and comprehensive, his perceptions quick, and his judgments discriminating. See Minutes of the British Conference, 1854.

## Cooke, James W[[@Headword:Cooke, James W]]

             a Protestant Episcopal clergyman, was born at Providence, R.I., March 5, 1810. He graduated from Brown University, was minister at Lonsdale, R.I., and then assistant to the late Dr. Milnor of New York city, after which he became rector of St. Michael's, Bristol, R.I. He made a voyage to Aspinwall to examine that place and Panama with a view to missionary operations, but was compelled to return on account of broken health. He died in New York, April 12, 1853, being at the time secretary and general agent of the foreign department of the Protestant Episcopal Missionary Board. Mr. Cooke was an ardent and efficient man. See Amer. Quar. Church Rev. 1853, page 302.

## Cooke, John (1)[[@Headword:Cooke, John (1)]]

             an English clergyman of the latter part of the 18th century, rector of Wentnor, Shropshire, published a Sermon (1773): — and The Preacher's Assistant (Oxford, 1783, 2 volumes). This work contained an account of various preachers and sermons since the Restoration, and is considered valuable as a list of sermons from which the preacher might select for his library. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cooke, John (2)[[@Headword:Cooke, John (2)]]

             an English Congregational minister, was born at Atherstone, Warwickshire, March 25, 1799. He early became a Christian, entered Blackburn Academy in 1821, and was ordained in 1825 to the pastorate at Uttoxeter, where he labored forty years, and where, after a few years' retirement from the sacred office, he died, February 11, 1871. Mr. Cooke was a master of one subject, human nature. See (Lond.) Cong. Yearbook, 1872, page 309.

## Cooke, Nathaniel Bowen[[@Headword:Cooke, Nathaniel Bowen]]

             a Baptist minister, was born at Cambridgeport, Massachusetts, February 26, 1816. He graduated from Brown University in 1840, and passed the next three years as teacher of a select school in Bristol, R.I. He then spent a brief time in the Theological Institution in Newton Centre, Massachusetts, and in 1844 began the study of medicine, attending a course of lectures at the medical school of Harvard University. On receiving his degree he began the practice of his profession, but subsequently returned to school teaching in Webster, Massachusetts, and in Bristol, R.I. In 1862 he was ordained at Greenville, in the town of Leicester, Massachusetts, and in 1869 settled in Lonsdale, R.I., where he died, April 14, 1871. See Obituary Record of Yale College, 1870-80; Necrol. of Brown University, 1871.

## Cooke, Patrick (1)[[@Headword:Cooke, Patrick (1)]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1627; was licensed to preach in 1630; admitted to the living at Stenton in 1631, and died December 31, 1635, aged about thirty-nine years. See Fasti Eccles. Scoticanae, 1:383.

## Cooke, Patrick (2)[[@Headword:Cooke, Patrick (2)]]

             a Scotch clergyman, son of the foregoing, was born July 21, 1626; called to the living at Prestonpans in 1653, and ordained in 1654; selected in 1670 as one of the "bishop's evangelists" for enlightening the Presbyterians of the West, and died in August 1672. See Fasti Eccles. Scoticanae, 1:351.

## Cooke, Samuel (1)[[@Headword:Cooke, Samuel (1)]]

             a minister of the Congregational Church, was born at Hadley, Massachusetts, in 1708. He graduated from Harvard College in 1735; was ordained pastor of the Church in West Cambridge, September 12, 1739, and died June 4, 1783. See Sprague, Annals of the Amer. Pulpit, 2:73.

## Cooke, Samuel (2), D.D[[@Headword:Cooke, Samuel (2), D.D]]

             a missionary of the Church of England, was educated at the University of Cambridge, and, having been admitted to holy orders, was sent to America, probably as early as 1749, under the auspices of the Society for the Propagation of the Gospel in Foreign Parts, his destination being  Monmouth County, N.J. In 1765 he ministered to three churches, located at Shrewsbury, Freehold, and Middletown, but subsequently abandoned Freehold. In 1774 he went to England, but it does not appear that he returned after this to the United States, although he was still in the employ of the missionary society. In 1785 he was at Frederickton, N.B., where he remained until the close of his life. In 1790 he was commissary to the bishop of Nova Scotia. After a period of vacation, on account of ill-health, he resumed his ministerial duties in June 1791. While crossing the St. John's river, on his return home with his son, the canoe was upset and both were drowned, May 23, 1795. See Sprague, Annals of the Amer. Pulpit, 5:224.

## Cooke, Theodore[[@Headword:Cooke, Theodore]]

             a Congregational minister, was born at Northampton Massachusetts, October 27, 1815. In 1842 he graduated from Williams College, and in 1845 from Yale Divinity School. After preaching in various places for a time, he was ordained June 10, 1847, and until 1852 was pastor in Stowe, Mass. In 1854 he went to Menasha, Wis., as a home missionary, and remained until 1857, when he returned to New England, taking charge of the Church in Woonsocket, R.I., and preached there nine years. His health failing, in 1867, he returned to Stowe to reside upon his farm, and died August 27, 1871. For a short time he was editor of the Worcester Gazette. See Cong. Quarterly, 1872, page 437.

## Cooke, William[[@Headword:Cooke, William]]

             a Congregational minister, was born at Hadley, Massachusetts. He graduated from Harvard College in 1716; was ordained at Sudbury, March 20, 1723, and died November 12, 1760, aged sixty-four years. See Sprague, Annals of the Amer. Pulpit, 1:386.

## Cookman George Grimston[[@Headword:Cookman George Grimston]]

             one of the most distinguished Methodist preachers, was born Oct. 21,1800, at Kingston-upon-Hull, England. His father, a man of wealth and position, was a Wesleyan local preacher, and gave his children a thorough religious training and a carefull academical education. In early youth Cookman gave promise of his powers in oratory by speeches at Sunday-school anniversaries, etc., which excited extraordinary interest. When about twenty-one years old he visited America on business for his father, and while at Schenectady, N. Y., he began his labors as a local preacher. In 1821 he returned to Hull, and entered into business with his father, exercising his talents meanwhile. zealously in the Wesleyan local ministry. He continued in his father's firm during four years, but with a restless spirit; and finally, deciding to enter the ministry in America, he took  passage for Philadelphia in 1825. After laboring a few months in that city as a local preacher, he was received into the Philadelphia Conference in 1826. He continued in the itinerant ranks, without intermission, the remainder of his life, laboring with indomitable energy, and constantly increasing ability and success, in various parts of Pennsylvania, New Jersey, Maryland, and the District of Columbia.

Mr. Cookman was slight, but sinewy in person, and capable of great endurance. His arms were long, which gave a striking peculiarity to his gestures. In the act of public speaking, every nerve and muscle of his lithe frame seemed instinct with the excitement of his subject. In 1838-39 he was chaplain to the American Congress, and the Hall of Representatives at Washington never echoed more eloquent tones than during his chaplaincy to Congress. Several of his distinguished hearers, both in Congress and the executive department of the government, were awakened to a personal interest in religion by his powerful appeals. Imagination was Mr. Cookman's dominant mental faculty. It can hardly be doubted that, had he devoted himself to the production of some work in this rare and difficult department of literature, he might have become a worthy disciple of the glorious old dreamer of Bedford Jail. On the 11th of March, 1841, he embarked in the ill-fated steamer President for a visit to England, and was never heard of more. Few of his sermons and speeches have been published. A small volume of Speeches (N. Y. 1841, 18mo) contains those referred to above and some others. Some account of him is given by Dr. H. B. Ridgawarr, in his Life of the Rev. Alfred Cookmnan, the son (N.Y. 1873). — National Magazine, Aug. 1855; Methodist Quart. Review, July, 1852; Sprague, Annals, 7:711.

## Cookman, Alfred, A.M[[@Headword:Cookman, Alfred, A.M]]

             a Methodist Episcopal minister, son of the renowned George G. Cookman, was born at Columbia, Pennsylvania, January 4, 1828. He was early consecrated to the ministry by his pious mother; experienced religion while attending the grammar school of Dickinson College; was a diligent and earnest student; received license to preach in 1846, and in 1848 entered the Philadelphia Conference, in which he filled prominent appointments, as also he did successively in the Pittsburgh, Wilmington, New York, and Newark  conferences. He died November 13, 1871. Mr. Cookman inherited a measure of his father's ardent temperament, magnetic power, and earnest religious feeling. He everywhere won many to Christ. See Minutes of Annual Conferences, 1872, page 35; Simpson, Cyclop. of Methodism, s.v.

## Cookson, John[[@Headword:Cookson, John]]

             an English Baptist minister, was born in Leeds in 1800. He was converted at the age of thirteen, and early in life became a local preacher. He came to the United States, and prosecuted his theological studies under the Reverend Dr. Sharp of Boston, his maternal uncle. In 1824 he was ordained in Malden, Mass., and subsequently was pastor in South Reading, now Wakefield, and in some other places of the vicinity. In 1862, being somewhat broken in health, he returned to England, and after a time was so far recovered as to be able to take charge of the Church in St. Benedict's Square, London, where he remained till his death in April 1873. See (Lond.) Baptist Hand-book, 1874, page 265. (J.C.S.)

## Cool, Peter[[@Headword:Cool, Peter]]

             a Flemish engraver flourished about 1690. He executed a number of plates, among which is one after Martin de Vos, representing Christ Bearing the Cross, with St. Veronica and other figures.

## Cooley, Eli Field[[@Headword:Cooley, Eli Field]]

             a Presbyterian minister, was born at Sunderland, Massachusetts, October 13, 1781. He received careful training from his parents, and was educated in the Academy at Hartford, Connecticut, whither his parents had removed. In 1606 he graduated from the College of New Jersey; in October 1809, was licensed by the New Brunswick Presbytery; in 1811 was installed at Cherry Valley, N.Y., where he labored until 1819, and then accepted a call from the Presbyterian Church at Middletown Point, N.J.; in 1823 accepted a call to the First Presbyterian Church in Trenton, where he labored till 1857. He died April 22, 1860. See Wilson,Presb. Hist. Almanac, 1861, page 82.

## Cooley, Henry Edwards[[@Headword:Cooley, Henry Edwards]]

             a Congregational minister, was born at Norwich, Connecticut, April 5, 1838. He received his preparatory education at Phillips Academy, Andover, graduated from Yale College in 1863, and from Yale Divinity  School in 1866; was ordained at the First Church, Plymouth, August 7 of that year, and remained there until March 31, 1869; was acting pastor at the First Church, Winsted, the next year, and the year following at South Weymouth, Mass. He was pastor at Littleton from May 9,1872, until October 29, 1874, and at Leominster from November 10, 1874, until his death, February 17, 1877. (W.P.S.)

## Cooley, Timothy Mather, D.D[[@Headword:Cooley, Timothy Mather, D.D]]

             a Congregational minister, was born at East Granville, Massachusetts, March 13, 1772. He graduated at Yale College, delivering his oration in Hebrew, and became pastor, at the age of twenty-three, of the Church in his native village, where he continued until 1854, with only an absence of four months on home missionary work. Soon after his settlement he opened a classical school in his own house, and continued it during most of his life. For fifty-seven years he was an active and influential member of the board of trustees of Westfield Academy, and for forty-seven years held the same relation to Williams College. He died at East Granville, December 14, 1859. Dr. Cooley was one of the lights of the New England pulpit. Several of his sermons and addresses have been printed. The number of his publications, including his journal articles, is not far from sixty. He assisted in preparing a collection of the memoirs of all the members of the class of 1792, and in 1850 he presented the volume in MS. to the library of Yale College. See Obituary Record of Yale College, 1860; Cong. Quarterly, 1860, page 272.

## Cooley, William J[[@Headword:Cooley, William J]]

             a minister of the Methodist Episcopal Church South, was born October 18, 1818. He was converted in 1840 or 1841; received license to preach, and was admitted into the Tennessee Conference in 1844, in which he labored as his health permitted until 1856, when he became superannuated. He died December 11, 1859. Mr. Cooley was intellectual, and labored with a fair degree of acceptability and success. See Minutes of Annual Conferences of the M.E. Church South, 1860, page 212.

## Coolhaas, Gaspard[[@Headword:Coolhaas, Gaspard]]

             a Protestant German theologian, was born at Cologne in 1536. After serving several churches he was appointed to Leyden in 1575; presided at the inauguration of the university of that place, and there taught theology  until the arrival of William Fougereau, titulary professor. Coolhaas had several discussions with his colleagues; he maintained against Peter Cornelissen that the intervention of the civil magistrate was necessary in the election of elders and deacons. Brandt says that this was the beginning of the dissensions concerning the authority of the civil government in ecclesiastical matters. Coolhaas did not approve the dogma of absolute predestination. In 1578 the synod of Middleburg condemned his writings, but he appealed to the states-general of Holland, who confirmed the synodal sentence, and prohibited him from exercising his ministerial functions. The burgomaster of Leyden sustained Coolhaas in his heterodoxy, and, in spite of a new excommunication of the synod of Harlem, continued to pay him his allowance. After about two years he withdrew. He died in that city in 1615, leaving a large number of works, polemical or apologetic of his opinions, which are now of small account. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Coolhaas, Willem[[@Headword:Coolhaas, Willem]]

             a Dutch theologian of the family of Gaspard, was born at Deventer, November 11, 1709. He completed his studies at Utredit, where he received the degree of doctor, after having sustained a thesis upon the sentiment of the mottos πἰστις, πιστός, and πιστεύειν. He was appointed minister to Langerak; then, in 1753, professor of languages and Oriental antiquities at Amsterdam, but in 1755 was called to the pastoral functions of the same city. Here he died, in 1772, leaving, Analogia Temporum et Modorum Hebrcece Linguce: — Observationes Philologico- Exegeticae in Quinque Mosis Libros: — De Interrogationibus in Sacro Codice Hebraeo, and two volumes of Sermons in Dutch. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Coombe, Pennel[[@Headword:Coombe, Pennel]]

             a noted Methodist Episcopal minister, was born at Smyrna, Delaware, August 5, 1811. He was converted in 1829; received a good English education; filled. a vacancy as preacher at Elkington, Maryland, in 1834, and the next year was admitted into the Philadelphia Conference, in which  he occupied important positions, as preacher, presiding elder, and agent for various Church enterprises, and especially in the temperance cause, until his death, near Philadelphia, January 31, 1884. See Minutes of Annual Conferences, 1884, page 81.

## Coombe, Thomas, D.D[[@Headword:Coombe, Thomas, D.D]]

             a minister of the Church of England, was born in Philadelphia about 1746, and graduated from the college there in 1766. He was chosen, November 30, 1772, assistant minister of Christ Church and St. Peter's, in that city. On account of having exhibited a disposition inimical to the American cause, he was imprisoned in September 1777. Although an appeal was made in his behalf, the executive council of Philadelphia determined to send him from the country. In July 1778, he went to England and did not again return to America. For some time he was chaplain to lord Carlisle, in  Ireland, by whom he was presented with a parish. He was a prebendary of Canterbury, and one of the forty-eight chaplains to the king. He wrote some poems. See Sprague, Annals of the Amer. Pulpit, 5:280.

## Coombes, William James[[@Headword:Coombes, William James]]

             an English Congregational minister, was born in 1844. He was apprenticed to a printer at Hertford, in his boyhood; experienced religion at the age of eighteen, and soon distinguished himself for piety, intelligence, and Christian usefulness. In 1866 he entered Cheshunt College, and in 1869 began his ministry at St. Ives, Cornwall. Here he labored beyond his strength, and in 1871, being obliged to quit his charge, sailed to Australia, was much invigorated by the voyage, and soon after his arrival accepted the pastorate at Hawthorn, where he died, August 2, 1873. See (Lond.) Cong. Year-book, 1874, page 319.

## Coombs, Abner[[@Headword:Coombs, Abner]]

             a Free-will Baptist minister, was born at Brunswick, Maine, December 1, 1794. He was converted at the age of twenty-two, licensed by the Sebec Quarterly Meeting January 9, 1830, and ordained September 22 of the same year. The following churches were organized by him: Foxcroft, Sangerfeld, Kilmarnock, Corinth, Dover, and Hopkinton, all in his native state. He also visited the province of New Brunswick. In September 1842, he went to Wisconsin, and, for seven years, was pastor of the Honey Creek Church. He performed pastoral work in several other churches in that state, residing in Rochester, Racine County, where he died, March 15, 1880. See Morning Star, May 5, 1880. (J.C.S.)

## Coombs, Benjamin[[@Headword:Coombs, Benjamin]]

             an English Baptist minister, was converted in 1800, at the age of fourteen. He studied at Stepney College for four years, and then became, for a time, a supply at East Dereham, Norfolk. Subsequently he preached for another Church in the same county, and afterwards for a Church in Herefordshire. His longest settlement was in Bridport, in Dorsetshire, where he died, February 4,1850. Mr. Coombs was a contributor to the pages of his denominational periodicals, in his attainments as a scholar being of no mean order." See (Lond.) Baptist Magazine, pages 302, 303; (J.C.S.).

## Coon (or McCoon), Abram[[@Headword:Coon (or McCoon), Abram]]

             a Seventh-day Baptist minister, was born at Hopkinton, R.I., in 1763. In 1786 he professed faith in Christ, and was ordained as a minister August 26, 1798. He died in Hopkinton, September 28, 1813. He was an eloquent speaker, sound in doctrine, wise in council, kind and faithful, and as such won and held a high place in public esteem.

His brother ASA, and his nephew WILLIAM, were also ministers among the Seventh-day Baptists.

Also, his son DANIEL was a Sabbatarian minister, born in Hopkinton, January 9, 1792. He was licensed to preach March 22, 1818, ordained April 4, 1819, became pastor in Brookfield, N.Y., and performed some missionary work. In 1836 he returned to Hopkinton, and took charge of the Church of which his father had been pastor. He died May 21, 1858. He was a man of fine presence, and of a genial, sympathetic nature. He spoke with ease, fluency, and vehemence, and was fervent and impassioned in prayer. See R.I. Biographical Cyclop. page 164, 240. (J.C.S.)

## Coons, Andrew Nelson[[@Headword:Coons, Andrew Nelson]]

             a Methodist Episcopal minister, was born March 20, 1825, of Lutheran parents. In early manhood he was converted, joined the Church, and served efficiently as a local preacher; in 1862 entered the Erie Conference; in 1865 became superannuated, removed to Illinois, worked a short time as an evangelist, and finally went to Oak Ridge, Missouri, where he died, May 31, 1866. Mr. Coons was a man of rare talent and culture, and possessed deep piety. See Minutes of Annual Conferences, 1866 page 123.

## Cooper (or Couper), Thomas (1), D.D[[@Headword:Cooper (or Couper), Thomas (1), D.D]]

             a learned: English prelate, was born at Oxford about 1517. He was educated in the school adjoining Magdalen College, of which he became a fellow in 1540. In 1546 he applied himself to the study of physic, and practiced sometime in Oxford, being secretly inclined to the Protestant: religion; but resumed his study of divinity, in March 1567, and soon after became dean of Christ-church. In 1569 he was made dean of Gloucester, and in 1570 bishop of Lincoln. In July 1572, he preached a sermon at St. Paul's Cross, in vindication of the Church of England. and its liturgy, which did him much credit. In 1584 he was translated to the bishopric of Winchester, where he died April 29, 1594. His writings were numerous,. among them are, Cooper's Chronicle (1559): — Thesaurus Linguae Romance et Britannicae, and Dictionarium Historicum et Poeticum (1565, fol.). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cooper, Abraham[[@Headword:Cooper, Abraham]]

             an English Wesleyan missionary, was sent to the island of Tobago, W.I., in August 1835. After two years and three months labor, he returned to England, a victim of consumption, and died at the house of his brother-in- law, in Oldland Common, near Bristol, June 8, 1838, aged twenty-nine years. "His valuable life was too short." See Minutes of the British Conference, 1838.

## Cooper, Alexander (1)[[@Headword:Cooper, Alexander (1)]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1645; was admitted to the living at Sorbie before 1665; continued in 1671; transferred to Selkirk about 1677, and continued in 1682. See Fasti Eccles. Scoticance, 1:540, 745.

## Cooper, Alexander (2)[[@Headword:Cooper, Alexander (2)]]

             a Scotch clergyman, was licensed to preach in 1690; appointed to the living at North Uist in 1692, and ordained; submitted to the Presbyterian Church government in June 1699; and was drowned in August, 1706. See Fasti Eccles. Scoticance, 3:135.

## Cooper, Alexander (3)[[@Headword:Cooper, Alexander (3)]]

             a Scotch clergyman, took his degree at Edinburgh University in 1692; refused a call to Durrisdeer in 1697; accepted a call to Traquail in 1698, and was ordained in 1699; in 1711 he had an assistant, and died August 11, 1754. He published An Essay upon the Chronology of the World (Edinb. 1722). See Fasti Eccles. Scoticanae, 1:257.

## Cooper, Benjamin[[@Headword:Cooper, Benjamin]]

             a Methodist Episcopal minister, was born in Perry County, Ohio, June 3, 1802. He received a careful religious training; was a bright example of early piety; acquired a good English education; loved the society of the aged and upright from his youth; was very retiring and modest; and in 1827 was admitted into the Ohio Conference, wherein he labored faithfully until his superannuation in 1836. He died May 13, 1846. Mr. Cooper possessed a sound mind, respectable preaching talents, and a sweet spirit. See Minutes of Annual Conferences, 1846, page 74.

## Cooper, David (1), M.D[[@Headword:Cooper, David (1), M.D]]

             a Scotch clergyman, was licensed to preach at Rotterdam; appointed to the living at Auchinleck in 1732, and ordained; and died July 9, 1751. He published two single Sermons. See Fasti Eccles. Scoticanae, 2:97.

## Cooper, David (2)[[@Headword:Cooper, David (2)]]

             a Baptist minister, was a pioneer of his denomination in south-west Mississippi. He was both physician and preacher in the region where he  went in 1802. His labors extended throughout that section of the state, and also into eastern Louisiana. Being an educated man, he exerted his influence in establishing and maintaining institutions of learning. He assisted in the formation of the Mississippi Baptist Association, of which, for several years, he was the moderator. His "circular letters," published in the minutes of the association, are timely and valuable documents. He died in 1830. See Cathcart, Baptist Encyclop. page 274. (J.C.S.)

## Cooper, Ebenezer[[@Headword:Cooper, Ebenezer]]

             a Presbyterian minister, was born in South Carolina in 1795. After receiving a careful academical education, he entered the South Carolina College; studied theology in the seminary of the Reformed Presbyterian Church at Philadelphia; was licensed to preach by the Philadelphia Presbytery in 1827, and was pastor, for several years, of Hephzibah Church, in West Tennessee. He died at Cedarville, Ohio, November 13, 1858. See Wilson, Presb. Hist. Almanac, 1860, page 170.

## Cooper, Edward[[@Headword:Cooper, Edward]]

             an English clergyman, became rector of Yoxhall in 1809, and died in 1833. He published, Practical and Familiar Sermons (7 volumes, 12mo): The Crisis; Prophecy and Signs of the Times (1825). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cooper, Elijah[[@Headword:Cooper, Elijah]]

             an English Methodist minister, was born at Norton-in-Hales, August 6, 1828. He lost his parents in youth; was removed to Tunstall, where he attended the Primitive Methodist Sunday-school; became a teacher; was early converted, being always serious; and was accepted as a local preacher, winning many souls to Christ. He began to itinerate in 1854, and for twenty-three years preached faithfully and lovingly in the Tunstall district, his earnest appeals being very successful. In 1878 he settled at Shrewsbury as a supernumerary, working till his death, May 17, 1882.

## Cooper, Elizabeth[[@Headword:Cooper, Elizabeth]]

             an English martyr, was a native of Norwich, and dwelt in Lynn. She was at one time made to recant her religion, but being much troubled she entered a popish church while they were having service, and openly revoked her  recantation. She was taken immediately and burned, dying happy amid the flames, in 1557. See Fox, Acts and Monuments, 8:380.

## Cooper, Eugene Becklard[[@Headword:Cooper, Eugene Becklard]]

             a Universalist minister, was born at Russell, N.Y., May 6, 1852. He received an early Methodist training, and became an exhorter; but soon after embraced Universalism; graduated from the theological school at Canton in 1876, and took charge of the Universalist society in Mexico, Oswego County. One year later he removed to Dexter, where he performed but one Sunday's service, when he was taken sick and suddenly died, September 24, 1877. Mr. Cooper was industrious, modest, true to his convictions, amiable, and faithful; an able and acceptable preacher. See Universalist Register, 1878, page 94.

## Cooper, Ezekiel[[@Headword:Cooper, Ezekiel]]

             an early and celebrated Methodist preacher, born in Caroline County, Md., Feb. 22, 1763. He joined the Conference in 1785; labored from Boston to Baltimore as a traveling preacher for many years, and was editor and general agent of the Book Concern from 1799 to 1804. His abilities for this office were soon shown to be of the highest order. He gave to the “Book Concern” an impulse and organization which has rendered it the largest publishing establishment in the New World. After managing its interests with admirable success for six years, during which its capital stock had risen from almost nothing to forty-five thousand dollars, he resumed his itinerant labors, and continued them in Brooklyn, New York city,  Wilmington, Del., Baltimore. etc., for eight years, when he located. He remained in the latter relation during eight years, when he re-entered the traveling ministry, but was soon afterwards placed on the supernumerary list in the Philadelphia Conference. He continued, however, for many years to perform extensive service, visiting the churches, and part of the time superintending a district. During the latter years of his life he resided in Philadelphia, where he died Feb. 21,1847. He was distinguished fu)r pulpit eloquence, logical ability, and especially for his multifarious knowledge, which obtained for him among his brethren the title of “the Wallking Encyclopaedia.” He published a “Funeral Sermon” on Rev. John Dickens, and “the Substance of a Funeral Discourse on Rev. Francis Asbury,” etc., Philad. 1819. The latter was a 32mo volume of 230 pages (Stevens, Hist. of Meth. Epis. Church, vol. 3; Sprague, Annals, 7:108; Minutes of Conferences, 4:104).

## Cooper, Ezekiel P[[@Headword:Cooper, Ezekiel P]]

             a Methodist Episcopal minister, was born in Kent County, Delaware, May 18, 1830. He received a careful moral training; was thoughtful and upright from childhood; was converted at the age of thirteen; received license to preach in 1854, and in 1855 entered the Philadelphia Conference. His health declining, he became a superannuate in 1861, and died June 28, 1862. Mr. Cooper's early disadvantages for acquiring an education were overcome by his natural thirst for knowledge. His prominent mental trait was his power of investigating, analyzing, and reasoning. His sermons were short, concise, clear, instructive, systematic, and uttered with much fervor. See Minutes of Annual Conferences, 1863, page 47.

## Cooper, George, A.C[[@Headword:Cooper, George, A.C]]

             a Protestant Episcopal clergyman of the diocese of North Carolina, after his ordination became a teacher, in 1877, in St. Augustine Normal School, Raleigh, N.C., and continued to hold that position until his death in October 1879. See Prof. Episc. Almanac, 1880, page 170.

## Cooper, J[[@Headword:Cooper, J]]

             an English Baptist minister, was born at Bath, October 24, 1793. He united with the Church at the age of seventeen, and soon after began to preach in the villages around his native city. He was ordained, April 8, 1819, pastor  of a church at Amersham, and remained there until June 1823, when he resigned; but immediately another church was formed in Amersham, and he became its pastor. His labors were greatly blessed during the seventeen years of his pastorate. In 1840 he removed to Leighton-Buzzard, his ministry here lasting seven years. He. next went to Soham, then to Aberdare, and finally returned to Amersham, where he died, November 23, 1871. See (Lond.) Baptist Hand-book, 1873, page 253. (J.C.S.)

## Cooper, J.T., D.D[[@Headword:Cooper, J.T., D.D]]

             a Methodist Episcopal minister, was born at Dover, Delaware, March 16, 1806. He was converted when about twenty-three years old, entered the Philadelphia Conference in 1834, and in it occupied important stations until the failure of his health, in 1851, after which he labored occasionally, chiefly in the Wilmington Conference, until his death, April 12, 1884. See Minutes of Annual Conferences, 1885, page 84.

## Cooper, James (1)[[@Headword:Cooper, James (1)]]

             a Scotch clergyman, was licensed to preach in 1663; admitted to the living at Wigton before 1664; transferred to Mochrum in 1667. and thence to Humble in 1681; deprived in 1695 for non-jurancy; instituted to the curacy of Holy Island the same year, and died in 1701. See Fasti Eccles. Scoticanae, 1:337, 730, 740.

## Cooper, James (2)[[@Headword:Cooper, James (2)]]

             an English Congregational minister, was born at Walsall, January 1, 1782, of pious parents. He removed with them to Birmingham, became a Christian in early life, and after suitable trial was employed in preaching in the surrounding villages. In 1803 he was sent to Rotherham College, and on completing his course settled at Wirksworth, Derbyshire, where he labored but one year, then removed to West Bromwich, where he was ordained, and preached twenty years. After this his course was very checkered; having preached at various places, he finally retired to Norwich, where he died, May 27, 1863. Mr. Cooper wrote a book on Death Personification. See (Lond.) Cong. Year-book, 1864, page 202.

## Cooper, James Ransom[[@Headword:Cooper, James Ransom]]

             an English Congregational minister, was born at Gosport, January 3, 1792. He received a religious training, joined the Church at the age of seventeen, and soon after removed to London. He obtained his ministerial education at Gosport Academy, and was ordained at Emsworth, Hants, in 1819; removed thence in 1839, and became pastor successively at Pontypool, Wincanton, Old Gravel Lane, London, and finally at Seaford, Sussex. He died August 17, 1867. See (Lond.) Cong. Year-book, 1868, page 264.

## Cooper, John (1), D.D[[@Headword:Cooper, John (1), D.D]]

             a Scotch clergyman, was licensed to preach in 1742; ordained in 1752 as missionary at Fort William; presented to the living at Glass in 1756, and died Dec. 20, 1795, aged seventy-eight years. See Fasti Eccles. Scoticanae, 3:199.

## Cooper, John (2)[[@Headword:Cooper, John (2)]]

             a Methodist Episcopal minister, fifteen years in the itinerancy, was modest, blameless, subject to much dejection and sorrow, often in want, and died in great peace in 1789. See Minutes of Annual Conferences, 1789, page 33.

## Cooper, John (3)[[@Headword:Cooper, John (3)]]

             an English Baptist minister, was born at Evesham, Worcestershire, in 1821. When he was about fourteen years of age he joined the Wesleyans, and subsequently became a local preacher, but when about twenty-two joined the Baptists. For two years he remained at home, devoting himself to  theological studies, and preaching in the villages. In 1844 he entered Horton College, and in 1849 settled at Ross, in Herefordshire, where he remained about two years, and then removed to Newark-on-Trent, commencing his pastorate in that place in December 1851. He died February 28, 1853. See (Lond.) Baptist Handbook, 1854, page 46. (J.C.S.)

## Cooper, John (4)[[@Headword:Cooper, John (4)]]

             a Scotch clergyman, studied at Edinburgh University; was licensed to preach in 1824; became assistant minister at Clackmainan, and afterwards at Arbroath; was appointed minister at Pittenweem in 1833; admitted in 1834, and died March 26, 1854, aged fifty-two years. See Fasti Eccles. Scoticanae, 2:457.

## Cooper, John (5)[[@Headword:Cooper, John (5)]]

             a Methodist Episcopal minister, was born in England. He emigrated to Woodstock, Conn., in early manhood, for the purpose of engaging in a special branch of woollen manufacture; was there converted in 1842; began earnest Christian work at once; was licensed to preach in 1843, and admitted into the Providence Conference, wherein he labored with zeal and fidelity to the close of his life, October 18, 1878. Mr. Cooper possessed a clear and vigorous intellect, and a glowing Christian experience. See Minutes of Annual Conferences, 1879, page 79.

## Cooper, John (6)[[@Headword:Cooper, John (6)]]

             an English Baptist minister, was called to preach at the age of twenty-four by the Church at Rattlesden, Suffolk, and at once employed in the chapels and villages around. The following year he was unanimously chosen to the pastorate of the Church at Wattisham, where he labored faithfully for more than forty-nine years, retiring in September 1879. For the last fifteen years of his life he was secretary of the Suffolk and Norfolk Association. He was also cosecretary with Samuel Collins (q.v.) of the Home Mission, and an able editor of the Gospel Herald. He died in February 22, 1880, in the seventy-sixth year of his age. See (Lond.) Baptist Hand-book, 1882, page 300.

## Cooper, John H[[@Headword:Cooper, John H]]

             a minister of the Methodist Episcopal Church South, was a member of the Memphis Conference seven or eight years, and died in 1862 or 1863. He  was gentle in spirit, an able preacher, and a faithful pastor. See Minutes of Annual Conferences of the M.E. Church South, 1863, page 434.

## Cooper, Joseph (1)[[@Headword:Cooper, Joseph (1)]]

             an English nonconformist divine, was born in 1635, and died in 1699. He published, Eight Sermons on 1 Peter 5:15 (1663): — Domus Mosaicae Clavis (1673). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cooper, Joseph (2)[[@Headword:Cooper, Joseph (2)]]

             an English Baptist minister, was born at Rotherhithe, Surrey, in 1800, and was converted when somewhat mature in years. His first ministerial services were at Orpington and Oxford. In 1835 he was instrumental in forming a church in Garden Row, London Road, which called him to be its pastor, and he remained there till his death, February 17, 1862. See (Lond.) Baptist Hand-book, 1863, page 113. (J.C.S.)

## Cooper, Joseph Calvin[[@Headword:Cooper, Joseph Calvin]]

             a Congregational minister, was born at Plymouth, Massachusetts, May 10, 1820. In early life he rejected the Bible. At the age of seventeen he became a sailor, and led a seafaring life about eight years. After he had settled at Denmark, Iowa, he was converted. In 1848 he was engaged as a colporteur of the American Tract Society, and became specially successful in combatting infidelity for two years in southern Iowa. After this he studied theology at home, and commenced preaching in the church at Denmark, while the pastor was absent on vacation. In October 1852, he was licensed by the Denmark Association, and was ordained May 1,1853. His roving sailor habits followed him through life, and he went from place to place, especially in southern Iowa, and was always acceptable as a preacher. He labored, in 1856, in Fairfield, and an addition of twenty-five was made to he Church; was settled for some years in Hillsboro', and also preached for a time at Salem, but the most of his ministerial career was spent as an evangelist. He died at Cincinnati, Iowa, August 23, 1872. See Cong. Quarterly, 1874, page 315.

## Cooper, Myles, D.D[[@Headword:Cooper, Myles, D.D]]

             an English clergyman, was born in 1735, and educated at the University of Oxford, taking the degree of A.M. in 1760. He arrived in New York in the fall of 1762, and was at once appointed professor of moral philosophy in King's College, in that city.

"The following year, upon the resignation of Dr. Johnson, the president of the college, he was elected to fill his place. His administration, supported as he was by able assistants, was very successful. When the war of the Revolution commenced, the affairs of the college became embarrassed. Dr. Cooper was a loyalist, and he found his position so unpleasant that, in 1775, he resigned, returned to England, and became one of the ministers of an Episcopal Church in Edinburgh, in which city he died, May 1, 1785. He was the author of several literary works. See Allen, Amer. Biog. s.v.; Saibine, Loyalists of the Amer. Revolution, 1:335. (J.C.S.)

## Cooper, Peter (1), LL.D[[@Headword:Cooper, Peter (1), LL.D]]

             a notable American citizen and philanthropist, was born in the city of New York, February 12, 1791. His early education was confined to one year's schooling. He learned the trade of a hatter with his father, continued at this employment until he was seventeen years of age and then found a position in a grocery store at twenty-five dollars a year. When he was of age he went to Hempstead, L.I., and worked in a woollen factory, then returned to New York and opened a grocery store. After this he changed his business five times, and finally commenced the manufacture of glue and isinglass, and exerted himself in the development of iron, and railroad and telegraph interests. Ultimately he employed in his various business engagements upwards of two hundred and fifty hands, not one of whom ever went unpaid. In all the panics and business failures in New York his finances were firm, and his wealth increased with his years, which may be attributed to his engaging in no hazardous speculations. When a young  man, he conceived the idea of establishing an industrial school of science and art for indigent young men who were obliged to depend upon their own resources, and he established the Cooper Union in New York city, open for instruction in all branches of science and art. He resolved, wisely, to be the executor of his own estate, and see the fruits of his liberality. Yearly three thousand students receive gratuitous education in its halls. He contributed to the building and endowment of the institute nearly one million dollars. He died April 4.1883, wealthy and honored. See N.Y. Observer, April 12, 1883; Drake, Dict. of Amer. Biog. s.v.; Men of the Time, s.v.; Autobiography (N.Y. 1877). (W.P.S.)

## Cooper, Peter (2)[[@Headword:Cooper, Peter (2)]]

             an English Wesleyan minister, was born at St. Neots, Huntingdonshire, in 1804. He was converted when nineteen years of age, entered the ministry in 1830, retired from active work in 1864, and died at Blackheath, April 20, 1878. His insight into character and his broad common-sense gave him power in dealing with the problems of life. He was a plain, practical preacher; his style was quaint, sometimes epigrammatic; his piety was cheerful and lowly. See Minutes of the British Conference, 1878, page 38.

## Cooper, Preston[[@Headword:Cooper, Preston]]

             a minister of the Methodist Episcopal Church South, was born in Warren County, Tennessee, December 29, 1806. He was converted in 1827, and in 1828 united with the Mississippi Conference. His health failing, obliged him to become a superannuate in 1857, and he died in July 1858. Mr. Cooper was a man of extraordinary mental ability, and a laborious student; a courageous preacher, and an energetic pastor. See Minutes of Annual Conferences of the M.E. Church South, 1858, page 36.

## Cooper, Richard (1)[[@Headword:Cooper, Richard (1)]]

             an English Wesleyan minister, was born at Woodend, Staffordshire, in 1782. He was converted at the age of twenty, entered the ministry in 1814, travelled eighteen circuits, became a supernumerary in 1846 at Windsor, and died November 30, 1848. He was a faithful and godly minister. See Minutes of the British Conference, 1849.

## Cooper, Richard (2)[[@Headword:Cooper, Richard (2)]]

             an English Methodist preacher, son of the foregoing, was received by the British Wesleyan Conference in 1857, sailed for West Africa, labored with success for a short time, and died at St, Mary's, on the Gambia, August 13, 1859, in his twenty-sixth year. See Minutes of the British Conference, 1860.

## Cooper, Robert (1)[[@Headword:Cooper, Robert (1)]]

             a Scotch clergyman, son of the minister at Mochrum, took his degree at Edinburgh University in 1744; was licensed to preach in 1749; appointed minister at Girthon, and ordained; and died November 7, 1776, aged fifty- one years. He was a useful pastor, a worthy man, and a good Christian, having extensive knowledge in several branches of philosophy. See Fasti Eccles. Scoticance, 1:714.

## Cooper, Robert (2), D.D[[@Headword:Cooper, Robert (2), D.D]]

             a Presbyterian minister, was born in the north of Ireland about 1732. He removed to America with his mother in 1741; graduated at New Jersey College in 1763; studied theology privately, and was licensed by the Presbytery of Carlisle, February 22, 1765. In the same year he received a call from the Presbyterian Church at Middle Spring, Cumberland County, Pensylvania, where he labored with great zeal and effect for thirty-one years. He died April 5, 1805. See Sprague, Annals of the Amer. Pulpit, 3:270.

## Cooper, Robert (3)[[@Headword:Cooper, Robert (3)]]

             a missionary of the Church of England, was a native of Wales. He was sent to South Carolina in 1758, and became rector of Prince William parish. The following year he was chosen assistant minister of St. Philip's Church, Charleston. St. Michael's Church was opened in February 1761, and from that year until June, 1776, he was its rector. His parishioners declared the pulpit vacant because he espoused the royal cause. Afterwards he went to England and received a pension of one hundred pounds yearly in consideration of his sacrifices for the king. Soon after he was appointed joint curate and joint lecturer at St. Andrew's, Holborn, and evening lecturer at St. Michael's, Cornhill, of which he afterwards became rector.  He died in England about 1812, more than eighty years of age. See Sprague, Annals of the Amer. Pulpit, 5:171.

## Cooper, Samuel[[@Headword:Cooper, Samuel]]

             D.D., a Congregational minister, was born in Boston, March 28, 1725. He graduated at Harvard in 1743, and was chosen collegiate pastor with Dr. Colman in the Brattle-street Church, Dec. 31,1744. He was ordained pastor May 21, 1746, and died Dec. 23,1783. He was made D.D. by the University of Edinburgh in 1767. Dr. Cooper published a few occasional sermons, and wrote contributions for the Boston Gazette and Independent Ledger. He was elected president of Harvard in 1774, but did not accept. — Sprague, Annals, 1:440.

## Cooper, Samuel (1), D.D[[@Headword:Cooper, Samuel (1), D.D]]

             an English divine of the latter part of the last century, rector of Morley and Yelverton, Norfolk, published Sermons (1776-90). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cooper, Samuel (2), D.D[[@Headword:Cooper, Samuel (2), D.D]]

             an English divine, was minister of Great Yarmouth, and died in 1800. He published, Definitions and Axioms Relative to Charity, Charitable Institutions, and the Poor Laws (1764): — Sermons (1782-90): — Letters to Dr. Priestley (1800). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cooper, Samuel (3)[[@Headword:Cooper, Samuel (3)]]

             an English Baptist minister, was born in 1766, baptized December 16, 1787, and united with the First Church in Birmingham. He was ordained January 18, 1807, and first became pastor at Romsey, Hampshire, having for a few years served the Church in Wallingford as an assistant. Subsequently he settled at Cholsey, where he died, March 7, 1839. See (Lond.) Baptist Hand-book, 1839, page 24. (J.C.S.)

## Cooper, Samuel C[[@Headword:Cooper, Samuel C]]

             a Methodist Episcopal minister, was born in Baltimore 1799, converted in Ohio 1818, acted efficiently as exhorter and local preacher for some years, and entered the itinerancy in 1827. He died at Greencastle, Ind., July, 1856. He filled the positions of pastor, presiding elder, and agent for the Asbury University with excellent success. He was twice delegate to the General Conference, and his attendance at the Conference of 1856 was his last service to the Church. — Minutes of Conferences, 6:134.

## Cooper, Samuel Milroy[[@Headword:Cooper, Samuel Milroy]]

             a Presbyterian minister, was born in the Kishacoquillas Valley, Pennsylvania, in 1814. He graduated at Jefferson College, Cannonsburg, in 1836; studied one year (1837) at Princeton Theological Seminary; was licensed to preach by the Huntingdon Presbytery, April 16, 1840, and ordained October 15 following, as, pastor at Lick Run Mills, Centre County, Pennsylvania, and continued to preach there until the spring of 1852. He was also at this time in charge of a female seminary at Jacksonville, and continued in this position for about a year and a half after his pastoral relation closed with the Lick Run Church, when he received a call to Clearfield, and there spent two years. After a trip to Florida for his health, he became stated supply at Little Valley, Pennsylvania, but soon returned to the female seminary, the buildings of which belonged to him. His health shortly failed altogether, and he died at East Kishacoquillas,  August 16, 1860. See Hist. of Presbyterianism in Huntingdon, 1874; Genesis Cat. of Princeton Theol. Sem. 1881, page 114.

## Cooper, Solomon[[@Headword:Cooper, Solomon]]

             a Methodist-Episcopal minister, was born at Easton, Talbot County, Maryland, in 1824. He was converted when quite young; removed to Towanda, Pennsyylvania, in 1844; there joined the Wesleyan Methodists; served faithfully as an exhorter and local preacher several years; and in 1869 was admitted into the Delaware Conference of the Methodist Episcopal Church, and labored in it with great acceptability until his death, December 26, 1877. See Minutes of Annual Conferences, 1878, page 6.

## Cooper, Sylvester W[[@Headword:Cooper, Sylvester W]]

             a Methodist Episcopal minister, was born at Troy, N.Y., October 31, 1839. He received a careful religious training; was converted in 1857, and in 1861 entered the Troy Conference, wherein he served the Church with marked zeal and devotedness until his decease, November 23, 1864. Though young, Mr. Cooper was an excellent preacher, a devoted Christian, and a successful pastor. See Minutes of Annual Conferences, 1865, page 76.

## Cooper, Thomas[[@Headword:Cooper, Thomas]]

             a Methodist Episcopal minister, was born at Maidstone, Eng., in 1819; emigrated to America while young; was converted at Mount Vernon, Ohio, while a boy; studied with success at the Norwalk seminary under Dr.  Thomson, and entered the itinerancy in 1842. As an agent of the Ohio Wesleyan University, a seamen's missionary, and in the regular pastoral work, he was very able and useful, until his sudden death by cholera, July, 1849. Thomson, Biographical Sketches, p. 191.

## Cooper, Thomas (2)[[@Headword:Cooper, Thomas (2)]]

             an English Wesleyan minister, was born at Staincross, near Wakefield, in 1760. At an early period in his life, his parents, who were members of the Established Church, were converted under Methodist preaching. In 1779, Thomas, after prolonged and severe struggles, was himself converted, and on the invitation of Wesley attended the Kingswood School for fifteen months. He travelled twenty-three circuits, and in 1821 settled in Liverpool, where he died after long and complicated affliction, October 1, 1832. "He was a man of sound sense, and of more than ordinary ministerial talent; so that his labors. were not only acceptable, but popular and useful." He was a good historian and grammarian, somewhat taci-turn, and occasionally sarcastic. See Wesl. Meth. Mag. 1835, page 181; Minutes of the British Conferences, 1833; Wesleyan Takings, 1:331.

## Cooper, Thomas W[[@Headword:Cooper, Thomas W]]

             a minister of the Methodist Episcopal Church South, was born January 28, 1818. Heembraced religion in his sixteenth year; was a pupil in the Manual Labor School near Covington, Georgia, in 1837-38; was then licensed to preach, and received into the Georgia Conference. He afterwards became a member of the Florida Conference, and in it did faithful work until his decease, February 24, 1860. Mr. Cooper was a very eloquent declaimer, a successful revivalist, and zealous in all his work. See Minutes of Annual Conferences of the M.E. Church South, 1860, page 269.

## Cooper, W.B[[@Headword:Cooper, W.B]]

             a Baptist minister, was born in Abbeville District, S.C., in 1807. He received a good early education under the direction of his father; a man of rare culture and intellect, and graduated from Columbian College in 1837. He was ordained in Augusta, Georgia, in 1838, and in 1839 or 1840 went to Florida, taking up his residence at Madison Court-House. For a period of about thirty-eight years he labored chiefly in Middle Florida, sometimes itinerating in Georgia. He accomplished much for his denomination, which frequently called him to preside at conventional and associational meetings. He died in 1878. See Cathcart, Baptist Encyclop. page 277. (J.C.S.)

## Cooper, William[[@Headword:Cooper, William]]

             a Congregational minister was a native of Boston, born in 1694, and graduated at Harvard 1712. He commenced preaching in 1715, and was ordained collegiate pastor of the Brattle-street Church, May 23, 1716. He was elected president of Harvard in 1737, but declined the honor. He died Dec. 12, 1743. Mr. Cooper published A Tract defending Inoculation for the Small-pox (1721); The Doctrine of Predestination unto Life vindicated in four Sermons (1740); and several occasional discourses. — Sprague, Annals, 1:288.

## Cooper, William (1)[[@Headword:Cooper, William (1)]]

             a Scotch clergyman, was tutor to Alexander, lord Garliss; called to the living at Mochrum in 1701, and died June 1, 1747. See Fastis Eccles. Scoticanae, 1:740.

## Cooper, William (2), D.D[[@Headword:Cooper, William (2), D.D]]

             was admitted archdeacon of York, January 21, 1777, and prebendary of Southwell the 25th of the same month. He published Discourses (1795, 2 volumes). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cooper, William (3)[[@Headword:Cooper, William (3)]]

             an English Congregational minister, was born in Warwickshire, August 28, 1776. He delivered his first sermon February 1, 1795, and a few months  later became the most popular preacher of his day. Multitudes pressed to hear him at Spa Fields and Tottenham-Court-Road chapels, as well as in the Tabernacle. He discoursed to the Jews in Zion Chapel, London, August 28, 1796, on his twentieth birthday. The throng was so great that thousands could not gain entrance, and while he was speaking inside four other ministers preached outside. He undertook a tour through various parts of Ulster, Ireland, in the summer of 1799, addressing thousands, and also made a second tour the following summer. He was then called to the pastorate of the Plunket Street Congregational Church, Dublin, and entered upon his labors in April, 1802, where he continued till March, 1828, when he was forced to retire from public effort. He died January 22, 1848. See (Lond.) Cong. Year-book, 1848, page 217.

## Cooper, William (4)[[@Headword:Cooper, William (4)]]

             a Methodist Episcopal minister, was born in Beaver County, Pennsylvania, March 25, 1814. He experienced religion in 1836; was licensed to preach in 1837, and in 1840 entered the Pittsburgh Conference, wherein he labored faithfully until the close of 1867. The last year of his life was spent in the service of the Western Seamen's Friend Society, as an agent. He died in 1868 or 1869. Mr. Cooper was of a sober, retiring disposition, a faithful minister, an excellent pastor, and an exemplary Christian. See Minutes of Annual Conferences, 1869, page 45.

## Cooper, William H., D.D[[@Headword:Cooper, William H., D.D]]

             a Presbyterian minister, was born at Pittstown, N.Y., June 27, 1808. He studied for a time under Reverend C. Bogardus, and finished his preparatory course at the New Brunswick Classical School. He graduated from Rutgers College, N.J., in 1830, and entered the theological seminary there, where he remained two years. He was ordained by the Presbytery of Onondaga, and installed pastor of the Church of Wampsville, N.Y., November 23, 1833. After ministering to this church twenty-four years, he was called to the pastorate of the United Presbyterian churches of Belleport and South Haven, Suffolk County, N.Y., where he was installed September 23, 1856. He died at Parsippany, N.J., February 24, 1880. Dr. Cooper was eminently a preacher and a pastor; a faithful member of the presbytery and synod, and several times represented his presbytery in the general assembly. See N.Y. Observer, March 11, 1880. (W.P.S.)

## Cooper, William Hawes[[@Headword:Cooper, William Hawes]]

             an English Congregational minister, was born in the city of Bath in 1798. He studied at Trinity College, Dublin, and entered Hoxton Academy to prepare for the ministry in 1816. In 1819 he commenced his labors in a temporary place in Dublin, and soon succeeded in building up a new Congregational Church in. that city. He was for some years the resident tutor of the theological seminary of the Irish Evangelical Society, and the secretary of the Congregational Union in Ireland. He endured many and sore trials; was in labors most abundant; refused offers of augmented income to allure him from his chosen duties. He was a warm and generous friend, an affectionate parent, an able tutor and preacher, but troubled occasionally with an infirmity of temper. He died at Manor Street, Dublin, March 1, 1847.

## Coore, Richard, D.D[[@Headword:Coore, Richard, D.D]]

             an English divine, who died in 1687, published Practical Exposition of the More Difficult Texts that are Contained in the Holy Bible (1683), in the preface of which he says, "The dreams in Daniel, and the visions of all the prophets, and the two mystical books of the Canticles and the Revelation are all clearly opened." See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Coos[[@Headword:Coos]]

             [or rather Cos, as it is usually written] (Κῶς, contracted for Κόως, Anglicized “Coos” only in Act 21:1), a small island (about 80 stadia in circumference, Strabo 10:488), one of the Sporades, in the AEgean Sea, near the coast of Caria in Asia Minor, and almost between the promontories on which the cities Cnidus and Halicarnassus were situated (Pliny v. 36). Its more ancient names were Cea, Staphylus, Nymphcea, and Meropis, of which the last was the most common (Thucyd. 8:41). Homer mentions it as a populous settlement (Il. 2:184; 14:255), no doubt of Dorian origin. Its fertility is attested by its celebrity for wine (Pliny 15:18; 17:30), its costly ointments (Athen. 15:688), and its fabrics of a transparent texture (Horace, Od. 4:13, 7; Tibull. 2:4, 6). It was the birthplace of Hippocrates. “It is specified, in the edict which resulted from the communications of Simon Maccabeus with Rome, as one of the places which contained Jewish residents (1Ma 15:23). Josephus, quoting Strabo, mentions that the Jews had a great amount of treasure stored there during the Mithridatic war (Ant. 14:7, 2). From the same source we learn that Julius Caesar issued an edict in favor of the Jews of Cos (ib. 10, 15). Herod the Great conferred many favors on the island (Joseph. War, 1:21, 11); and an inscription in Bockh (No. 2502) associates it with Herod the Tetrarch. The apostle Paul, on the return from his third missionary journey, passed the night here, after sailing from Miletus. The next day he went on  to Rhodes (Act 21:1). The proximity of Cos to these two important places, and to Cnidus, and its position at the entrance to the Archipelago from the east, made it an island of considerable consequence. It was celebrated also for a temple of AEsculapius, to which a school of physicians was attached, and which was virtually, from its votive models, a museum of anatomy and pathology. The emperor Claudius bestowed upon Cos the privileges of a free state (Tac. Ann. 12:61). The chief town (of the same name) was on the N.E., near a promontory called Scandarium, and perhaps it is to the town that reference is made in the Acts (l. c.)” (Smith). It is now called Stazco or Stanchio (a corruption of ἐς τὰν Κῶ), and presents to the view fine plantations of lemon-trees, intermixed with stately maples. Its population is about eight thousand, who mostly profess the Greek religion (Turner's Tour in the Levant, 3, 41). “There is a monograph on Cos by Kiuster (De Co Insula, Halle, 1833), and a very useful paper on the subject by Col. Leake (in the Trans. of the Royal Soc. of Literature, vol. 1, second series). An account of the island will be found in Clarke's Travels (vol. 2, pt. 1, p. 196-213, and vol. 2, pt. 2, p. 321-333); but the best description is in Ross (Reisen nach Kos, Halicarnassus, u. w. Halle, 1852, with which his Reisen auf den Griech. Insein should be compared, vol. 2. [1843], p. 86-l2; vol. 3. [1845], p. 126-139)” (Smith). See also the Penny Cyclopaedia and Smith's Dict. of Class. Geogr. s.v. Cos.

## Coots, Charles[[@Headword:Coots, Charles]]

             a Scotch clergyman, held a bursary of theology at Glasgow University in 1698; was licensed to preach in 1702; called to the living at Govan in 1711;  ordained in 1712; was chaplain in the royal army at Sterling in 1715, and died December 31, 1745. See Fasti Eccles. Scoticanae, 2:69.

## Cop (Lat. Copius), Balthazar[[@Headword:Cop (Lat. Copius), Balthazar]]

             a German poet and philosopher, lived in the latter half of the 16th century. He taught at the gymnasium of Lemgo, embraced the doctrines of the reformed religion, went to the Palatinate, and became superintendent at Neustadt. He wrote, De Christi Presentia in sua Ecclesia, (1565): — Erklarung der Epistel an die Galater (1587): — Elegiwe: — Epigrammata. See Hoefer, Nouv. Biog. Generale, s.v.

## Cope[[@Headword:Cope]]

             (Lat. capa, Fr. chape), a sort of cloak, forming part of the sacerdotal vestments in the Roman Church. It was formerly worn by the clergy of the Church of England during divine service, but has fallen into disuse, except on such occasions as a coronation. It reaches from the neck nearly to the feet, and is open in front, except at the top, where it is fastened by a band or clasp. The canons of the Church of England describe it as a part of clerical dress. See Du Cange, s.v. Capa.

## Cope (2)[[@Headword:Cope (2)]]

             (from cop, a covering, or caput, the head, over which it was thrown, or capere, from taking in the whole body). We give additional particulars concerning this clerical garment from Walcott, Sac. Archaeol. s.v.

"There were several kinds of this cloak-like vestment:

"1. The Processional or Ceremonial Cope, called the Pluviale, worn out of doors, whence its name — a protection from rain in processions. It appears to have been modelled by pope Stephen, in 256, on the Roman lacerna, a large, square-hooded cloak, fastened with a brooch upon the breast, and worn by soldiers and civilians in the last age of the Republic, and it resembled the Greek mandyas or chlamys, a habit of smaller dimensions than the pallium. The lacerna was usually sad- colored, purple or red. The open part of the cope denoted that eternal life was offered to the minister of holy deportment; and the entire habit was an imitation of the purple robe of mockery, or sakkos, which our Lord was compelled to wear. It was also often called the byrrhus. The cope was originally a great cloak, worn in processions principally, which in time was gradually enriched with embroidery and gems, so that in the 13th century it had become one of the most magnificent vestments in use, and was known as 'precious.' It frequently had superb orphreys and a hood splendidly worked with figures of saints and other patterns. In pre-Norman times there were, in England, tassels and movable hoods of thin beaten gold and silver, such as William's stole at Ely. Some examples had fringes of bells, like one at Canterbury, which  had a little chime of one hundred and forty, in 1108, and others sent by William I to Clugny, or presented by Lanfranc, Ernulph, and Conrad to their minster. One is still preserved at Aixla-Chapelle, having silver bells round the hem, said to have been given by pope Leo III at the coronation of Charlemagne. There are three copes of the 14th century at Durham, one of which is of crimson silk, with the beheadal of Goliath; two at Langharne; one of green velvet, of the 14th century, at Ely; two at Carlisle of the 15th and 16th centuries; one of crimson velvet, with crowns and stars of Bethlehem, at Chipping-Campden; some of the date of James II, at Westminster; several of the 14th century at Spires; one of the 15th century, found at Waterford Cathedral, at Oscott; some of the 17th century at Riseholrne, worn by the bishops of Lincoln at coronations; and others at Wardour Castle, Weston Underwood, and Stonyhurst: some traditionally being said to have been brought from Westminster. The silken copes were distributed in choir by the precentor to the various members, upon great festivals; at other times they were carefully folded and put away in triangular cope-chests. Every canon, at his installation, presented one of these precious or processional copes to the fabric; and every abbot or bishop gave a cope of profession, on his appointment, to Canterbury Cathedral. In England, at the Reformation, the precious copes were, unhappily, too often desecrated to garnish beds as coverlets. Bishop Cosin wore a cope of white satin. Portions of copes are still, in several English churches, used as altar or pulpit cloths.

"2. The Canonical or Choral Cope was a large, full, flowing cloak of black woollen stuff, worn by canons and vicars in cathedrals. It is mentioned at Chichester, in the 12th century, as without corsets and open. It opened downwards from the breast, and was sewed up as far as the throat, round which was a hood. In the 15th century, the almuce was sewn on to the cope like a hood, except when it was carried across the shoulders, or thrown over the left arm.

"3. The Close or Sleeveless Cope, an ample hood lined with fur, did not open in front, whence its name. The hood was of ermine, like that of the proctors at Oxford. It is seen depicted on the famous wall-painting of Chichester Cathedral-bishop Sherborne being habited in it. In the 13th century all clerks were required to wear close copes in synods, and in the presence of prelates and parochial clergy in their parish; they were to be laid aside on journeys. Black canons, Benedictines, and nuns  were to use black, and not colored copes, and faced only with black or white fur of lambs, cats, or foxes. They were forbidden caps by H. Walter's canons in 1200. In 1195 priests were forbidden to wear sleeved copes. In 1222 monks and canons were proscribed burnet or irregular cloth, or girdles of silk, or gold embroidery in their habit, and the nuns were to use no veil of silk. At the close of the 12th century dignitaries were allowed the use of sleeved copes; but in 1222 it was found necessary to forbid the gay colors of red and green adopted for copes. The monk retained the sombre hue of black. At Cambridge doctors of divinity still wear, on formal occasions, a cope of scarlet cloth with ermine bands in front. By the Laudian statutes of Oxford on formal occasions, they are required to wear either the close or open cope; and bachelors of arts, when reading in the Bodleian library, were enjoined to be attired in 'their habit or cope, cowl, and cap.'

"The Cappa Magna, worn in processions and during certain functions in Italy at this day, corresponds to the English close cope. It is a large violet-colored habit, with a train and an ermine cape when worn by bishops, but only furred when canons use it."

## Cope, Alan[[@Headword:Cope, Alan]]

             an English Roman Catholic, who died about 1580, published Historiae Evangelicae Veritas (Lond. 1572): — and, under his own name, the Latin work of Nic. Harpesfield, entitled Dialogi sex Contra Summi Pontificatus Monasticae Vitae, etc. (Antw. 1566). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cope, David[[@Headword:Cope, David]]

             a minister of the Society of Orthodox Friends, was born at East Bradford, Chester County, Pennsylvania, January 24, 1787. His first appearance as a minister occurred in his own monthly meeting, when he was about twenty- four years old, but he was not fully approved as such until 1814, four years thereafter. His ministerial labors were mostly within the limits of Philadelphia, but in 1852 he visited the subordinate meetings of Ohio. He died September 24, 1864. See Memorials, etc., for Pennsylvania, 1879, page 479.

## Cope, Edward[[@Headword:Cope, Edward]]

             a Presbyterian minister, was born at Lisbon, N.Y., May 25, 1806. He joined the Church in 1827, studied two years (1833 and 1834) at Centre College, one year in the Western Theological Seminary; graduated from the Auburn Theological Seminary in 1836; was ordained as a missionary to India, and, after a service of ten years, returned on account of ill-health; preached at Norwich, N.Y., and the vicinity, from 1854, and died at Gilbertsville, May 10, 1884. See Presbyterianism in Central N.Y. page 503; Genesis Cat. of Auburn Theol. Sem. 1883, pages 46, 289. (W.P.S.)

## Cope, James (1)[[@Headword:Cope, James (1)]]

             an English Congregational minister, was born January 8, 1800. He joined the Church at King Street Chapel, Birmingham, when in his twenty-second year, entered Cheshunt College in 1824, and preached first at Middleton, near Manchester, September 2, 1827, where for some years he labored, and at Sleaford, Warrington, Farrington, and Alfriston successively, until his settlement over the Independent Church, Newmarket, in 1840. At the end of about six years he removed to Chatteris, then to Godmanchester, which he left in April, and accepted an invitation to Ashford in September, 1851. He died there, October 12, 1852. See (Lond.) Cong. Year-book, 1853, page 208.

## Cope, James (2)[[@Headword:Cope, James (2)]]

             an English Congregational minister, was born in London, September 16, 1781. He was brought up by a pious mother, converted in early life, and educated at Hoxton Academy; was ordained at Weytown, near Bridport, in 1815; retired from the pastorate in 1823; accepted a call to St. Austell in 1828, and resigned in 1848. He died while on a visit to Plymouth, May 28, 1863. Mr. Cope generally supported himself by keeping a boarding-school. See (Lond.) Cong. Year-book, 1864, page 204.

## Cope, Richard, LL.D., F.A.S[[@Headword:Cope, Richard, LL.D., F.A.S]]

             a distinguished English Congregational minister, was born in Londonnear the spot where the Craven Chapel now stands, August 23, 1776. Becoming a junior clerk in St. Albans Street, he was made chaplain of the lady of the house. He was next engaged with Kenneth Mackenzie, of Loch Torridge, Rosshire, January 21, 1793, and while there employed his vacant hours in  studying theology, On December 9, 1795, he became the clerk of Edward Leigh,. Esq., of Tooke's Court, but his desire for the ministry reviving, he entered Old College, Hoxton, March 5, 1798, and there continued until his removal to Lancaster, June 28, 1800. At the last-named place he conducted a boarding and day school with extraordinary success, preached in sixteen villages, enlarged the chapel four times, and saw numbers added to the Church. He removed to Dublin as professor or tutor in New College, Manor Street, August 1, 1820, but resigned after two years. He then travelled through the north of Ireland on behalf of the Irish Evangelical and: London Missionary societies. On September 30, 1822, he became pastor of Salem Chapel, Wakefield, where he was very successful, and removed, April 8, 1836, to Penryn, where the house soon became crowded. In 1840 he erected a chapel at Poliphant, near Launceston, and another at Mylor Bridge, near Penryn, where he preached every Sunday afternoon. His labors for fifty-six years were abundant. During that time he preached three times on Sundays and several times through the week. He died October 26, 1856. See (Lond.) Cong. Year-book, 1857, page 172.

## Cope, Samuel[[@Headword:Cope, Samuel]]

             a minister of the Society of Orthodox Friends, was born at East Bradford, Chester County, Pennsylvania, February 28, 1789. His mother, Jane Cope, was a minister for more than fifty years, and died March 28, 1834, aged seventy-three years. When thirty-nine years old Samuel became an elder, and in 1835 was duly acknowledged as a minister. He visited several yearly meetings in the United States. He died November 11, 1871. See Memorials for Pennsylvania, 1879, page 495; The Friend, 7:208.

## Cope-chest[[@Headword:Cope-chest]]

             is a deep and broad wooden chest, semicircular in shape, for containing copes unfoldedan ordinary piece of furniture in the sacristies of our largest and most important churches in past years. Examples are to be seen, among other places, at Wells Cathedral, at Salisbury Cathedral, at York Minster, at Lockinge, Berkshire, and at Brampton, Northamptonshire. SEE CHESTS.

## Copeland, Adoniram Judson[[@Headword:Copeland, Adoniram Judson]]

             a Congregational minister, was born at Brewer, Maine, in March 1814. He graduated from Bowdoin College in 1840, and from the Bangor  Theological Seminary in 1843. After preaching for a time in Maine he removed to Illinois, and accepted a call to the pastorate of the Church at Como, in that state. He died in 1855. See Hist. of Bowdoin College, page 541. (J.C.S.)

## Copeland, David, D.D[[@Headword:Copeland, David, D.D]]

             a Methodist-Episcopal minister and educator, was born in Braintree, Vermont, December 21, 1832. He graduated from the Wesleyan University in 1855, joined the Genesee Conference in 1858, and was the same year appointed principal of the Springville (N.Y.) Academy. In 1865 he was transferred to the Cincinnati Conference, and became president of the Hillsborough (Ohio) Female College. In 1872 he was elected principal of the Wyoming Seminary, and in 1873 was transferred to the Wyoming Conference. He died in Royalton, Vermont, December 6, 1882. See Minutes of Annual Conferences, 1883, page 88.

## Copeland, Edmund[[@Headword:Copeland, Edmund]]

             a Methodist Episcopal minister, was born in Braintree, Vermont, July 3, 1811. He was converted in 1825, licensed in 1829, and joined the New Hampshire Conference in 1833. In 1834 he was ordained deacon, and in 1836 elder. He was a successful preacher and pastor, and filled several of the best appointments in the conference. In 1852 that body sent him as a delegate to the General Conference. When on Middlesex and Montpelier Circuit he was prostrated by excessive labors, from which he never recovered. He died at Barre, April 16, 1881. Mr. Copeland was modest, retiring, prudent, thoughtful, and devoted. See Minutes of Annual Conferences, 1881, page 94.

## Copeland, George W. Doane[[@Headword:Copeland, George W. Doane]]

             a minister of the Protestant Episcopal Church, was born in Boston, Massachusetts, February 22, 1833. In 1860 he graduated from the German Theological Seminary, and was ordained deacon in that year, and priest in 1863. His ministerial life was spent in connection with St. Luke's Church, New York city, though his labors were frequently interrupted by bodily suffering. He died in Boston, May 21, 1864. His character was distinguished by marked piety. See American Quarterly Church Review, April 1865, page 139.

## Copeland, Henry[[@Headword:Copeland, Henry]]

             a minister of the Methodist Episcopal Church South, was admitted into the Memphis Conference in 1846, located in 1850, removed to Vicksburg, and in 1856 entered the Mississippi Conference, wherein he labored until he became superannuated, in 1868. Not long afterwards he removed to British Honduras, and from that time to the close of his life labored constantly and successfully as a missionary there. He died July 24, 1879, aged about sixty years. He was a substantial Christian, faithful minister, and a devoted father and friend. See Minutes of Annual Conferences of the M.E. Church South, 1879, page 49.

## Copeland, James[[@Headword:Copeland, James]]

             a Methodist Episcopal minister, was born in Reynolds County, Missouri, August 21, 1836. He experienced religion, joined the Church South, was licensed to preach, and admitted into the St. Louis Conference in 1853. Being anti-slavery in sentiment, he removed to Illinois at the beginning of the Rebellion, and was admitted into the Southern Illinois Conference. Failing health obliged him to become a superannuate in 1871, which relation he sustained until his death, October 12, 1872. Mr. Copeland was a man of strong convictions, and a plain, practical, earnest, faithful minister. See Minutes of Annual Conferences, 1873, page 137.

## Copeland, John (1)[[@Headword:Copeland, John (1)]]

             an English minister of the Society of Friends, was born at Holderness, Yorkshire, and is referred to as having been "well educated." In 1657 he went to America with Christopher Holder and other Friends, his "companions in tribulation." Returning to his native land, he passed through the vicissitudes which fell to the lot of the Quakers of his age. In 1687 he came again to America. After enduring much persecution, he died, January 9, 1718, at a good old age. See Bowden, Hist. of Friends in America, 1:137. (J.C.S.)

## Copeland, John (2)[[@Headword:Copeland, John (2)]]

             a Methodist Episcopal minister, was born in Vermont in 1801. He was converted in 1821, began preaching in 1822, and joined the Genesee Conference in 1823. His first appointment was Eden Circuit, south of Buffalo, and embraced thirty appointments to be filled every four weeks.  He became one of the leading men of his conference, eminently useful to the Church. As a presiding elder he was abundant in labors and wise in administration. He was superannuated during the last years of his life, and died at Lima, N.Y., October 7, 1880. See Minutes of Annual Conferences, 1881, page 327.

## Copeland, William[[@Headword:Copeland, William]]

             an Irish Wesleyan minister, was converted at the age of seventeen. He commenced his labors in 1806, and retired, on account of ill-health, in 1819, settling at Waterford, where he died, September 22, 1822, aged forty-one. He was a man of superior attainments and excellence. See Minutes of the British Conference, 1823.

## Copeland, William Ransom[[@Headword:Copeland, William Ransom]]

             a Methodist Episcopal minister, was born in Jackson County, Ohio, February 14, 1835. He united with the Church in 1853, was licensed to exhort in 1856, to preach in 1857, and in the same year entered the Ohio Conference. He died May 4, 1870. Mr. Copeland was a good preacher, a laborious, faithful, and successful pastor. See Minutes of Annual Conferences, 1871, page 249.

## Copenhagen, Council Of[[@Headword:Copenhagen, Council Of]]

             (Concilium Hafniense). The place in which this council was held is not altogether certain; it was assembled by Peter Lukins, archbishop of Lund, in 1425. His suffragans, and some other bishops, abbots, etc., were present. A synodal letter was drawn up for the re-establishment of discipline, and the reformation of morals among both clergy and laity. These rules forbid luxury, drunkenness, frequenting wine-shops, carrying arms, having concubines, etc. All troublers of State or Church were excommunicated; nuns were forbidden to leave their convent without permission, and bishops to ordain any one belonging to another diocese without the consent of the bishop of that diocese. See Labbe, Concil. 12:380. Landon, Man. of Councils, s.v.

## Copia[[@Headword:Copia]]

             in Roman mythology, was the goddess of wealth, an allegorical figure, personifying plenty. SEE ABUNDANTIA; SEE AMALTHEA.

## Copiatte[[@Headword:Copiatte]]

             (κοπιαταί, from κοπιάω, to toil), undertakers, grave-diggers; in ancient times a subordinate class of servants of the Church and clergy, entrusted with the care of funerals and the burial of the dead. They are also called vespillones, bispellones, νεκροθάπται; also ordo fossariorum, fossores, grave-diggers; lecticarii, bearers of the bier; and collegiati, decani,  collegiates and deans. The order is supposed to have been first instituted by Constantine, and in some codes they are designated clerici. — Bingham, Orig. Eccl. III, 8:1.

## Coping[[@Headword:Coping]]

             (also called capping), a course of stones, either flat or sloping, to throw off the water, especially used in the end walls of Gothic edifices.

## Coping (2)[[@Headword:Coping (2)]]

             (טֶפִח, to'phach, a hand-breadth; Sept. τὰγεῖδα), occurs in 1Ki 7:9, as an architectural term for the corbils (mutuli) or projecting stones in a wall on which the ends of the timbers are laid. SEE CORBEL.

## Copinists[[@Headword:Copinists]]

             were a sect of Universalists (q.v.) who denied the resurrection of the body.

## Copland[[@Headword:Copland]]

             is the family name of several Scotch clergymen:

1. GEORGE, was licensed to preach in 1722; called to the living at Birsay and Harray in 1730, and ordained. He died August 9, 1735. See Fasti Eccles. Scoticanae, 3:393, 394.

2. PATRICK (1), was licensed to preach in 1671, and appointed to the living at Cushnie in 1672. He died in 1710. See Fasti Eccles. Scoticanae, 3:562.

3. PATRICK (2), was licensed to preach in 1704; called to the living at Tough in 1706, and ordained. He died September 22, 1745, leaving a son, Dr. Samuel, minister of Fintray. See Fasti Eccles. Scoticance, 3:566.

4. ROBERT, was ordained in 1814 as missionary at Euzie, and presented to the living at Durris in 1823. He died July 3, 1860, aged eighty years. See Fasti Eccles. Scoticanae, 3:499.

5. SAMUEL, D.D., took his first degree at King's College, Aberdeen, in 1733; was licensed to preach in 1739; called to the living at Fintray in 1745, and ordained. He died February 19, 1795, aged eighty years. He published, An Essay on the Christian Character (1785). See Fasti Eccles. Scoticanae, 3:503.

6. THOMAS, took his degree at the University of St. Andrews in 1603; was appointed in 1615 to the living at Redkirk (Renpatrick), and transferred to Temple in 1620. He died in August, 1631, aged about forty- nine years. See Fasti Eccles. Scoticanae, 1:307, 619.

7. WILLIAM, was born at Tough in 1709; took his degree at King's College, Aberdeen, in 1731; was licensed to preach in 1740, ordained as a minister at large in 1753, and presented to the living at Forres in 1763. He died May 8, 1772. See Fasti Eccles. Scoticance, 3:573.

## Copleston Edward, D.D.[[@Headword:Copleston Edward, D.D.]]

             bishop of Llandaff and dean of St. Paul's, was born at Offwell, in Devonshire, of which parish his father was at once the patron and incumbent, Feb. 2, 1776. In 1791 he was elected to a scholarship at Corpus Christi, Oxford; in 1793 he obtained the chancellor's prize for a Latin poem; and in 1795 he was elected a fellow of Oriel College. In 1797 he was appointed college-tutor, though he had not then taken his degree of M.A. In 1802 he was elected professor of poetry to the University. He published in 1813 the substance of the lectures which he had delivered, under the title of Praelectiones Academicae, a work which gained him a high reputation for elegant Latin composition. In 1814 he was elected provost of Oriel College, and soon afterwards the degree of D.D. was conferred upon him by. diploma. His ablest work is An Inquiry into the Doctrine of Necessity and Predestination, with Notes and an Appendix on  the 17th Article of the Church of England (London, 1821, 8vo). Between the years 1811 and 1822 he contributed many articles to the Quarterly Review. In 1826 he was appointed dean of Chester, and in 1827 he succeeded Dr. Sumner in the bishopric of Llandaff and deanery of St. Paul's. He died Oct. 14, 1849. Dr. Whately published, after Copleston's death, his Remains, with Reminiscences of his Life (8vo). See also W. J. Copleston, Memoirs of E. Copleston, with Selections from his Diary and Correspondence, etc. (London, 1851, 8vo). — English Cyclopaedia, s.v.; North British Review, Feb. 1852; English Review, 16:243.

## Copley, William[[@Headword:Copley, William]]

             an English Baptist minister, was born at Bradford, Yorkshire, in 1796. He was converted under the ministry of Reverend Dr. Steadman, at an early  age; pursued the usual course of study at the academy in his native place, and was for a short time pastor in Haslingden, Lancashire. In 1821 he removed to Watford, Herts, where he remained till 1825, and then went to Oxford to become co-pastor with Reverend James Hereton, the relation continuing till 1839, when he went to Eythorne, Kent. He remained here until 1846, at which time he became pastor at Blakeney, Gloucestershire, where he died, April 19, 1857. See (Lond.) Baptist Hand-book, 1858, page 48. (J.C.S.)

## Coponius[[@Headword:Coponius]]

             (Graecized Κωπώνιος), the first Roman procurator of Judaea, established by Augustus after the banishment of Archelaus (Josephus, War, 2:8, 1), A.D. 6. He was of the equestrian order (Josephus, Ant. 18:1, 1), and was succeeded by M. Ambivus (ib. 2, 2), A.D. 9. He was probably the same person as Caius Coponius, a praetor, who, having espoused the cause of Pompey, narrowly escaped execution by the triumvirs (Appian, Bell. Civ. 3. 40), but was afterwards held in great respect (Veil. Pat. 2:83), and seems to have held an office in the imperial mint. Smith's Dict. of Class. Biog . s.v.

## Copp, John B[[@Headword:Copp, John B]]

             a Free-will Baptist minister, was born at Lebanon, Maine, March 1811; his father, also, being a minister. He united with the Church at an early age. About 1833 he removed to Detroit, in the same state, where he was licensed to preach; and in 1835 was ordained. While teaching in the winter of 1836, in Corinna, a powerful revival commenced in his school and spread in different directions. In 1838 he went to St. Albans, where he resided nine years, preaching mostly in that place and in the adjoining towns. In July 1847, he went to Ashtabula County, Ohio. A part of his time was devoted to preaching in Geneva, Austinburg, Trumbull, and other places. In 1853 he removed to Flushing, Mich., where he died, November 10, 1855. See Free-will Baptist Register, 1857, page 86. (J.C.S.)

## Coppa. Stefano[[@Headword:Coppa. Stefano]]

             an Italian engraver, practiced the art at Rome about 1775. He engraved a number of plates, among which is a print of The Ascension. Coppenstein, JOHANN ANDREAS, a German Jesuit, who became a famous preacher at Coblentz in 1614, pastor of St. Peter's, at Heidelberg, in 1629, and died there, March 3,1638, is the author of Excalvinizatio Catechismi Calvino- Heidelbergensis: — Castigatio Apologiae Calvino-catecheticae et Apologistae Amstelrodamensis: — Controversiarum Luthero-Calvinista Quadriceps: — Luthero-Calvinisemi Antichristus, Genealogia et Anti- papista Mendax: — Calvinisticae fidei Speculum: — Luthero Calvinismi Infidelitas de Christo et Antichristo. Most of his writings were published under the title, J.A. Coppensteinii Controversiae inter Catholicos et Haereticos (1643). See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Copper[[@Headword:Copper]]

             (נְחשֶׁת, necho'sheth [whence also properly as an adjective, נָחוּשׁ, nachush', brazen, fem. נְחוּשָׁה, nechushah']; Greek χαλκός) occurs in the common translation of the Bible only in Ezr 8:27 (“two vessels of copper, precious as gold,” i.e. probably of a purer kind or more finely wrought than ordinary), being elsewhere incorrectly rendered “brass,” and occasionally even “steel” (2Sa 22:35; Jer 15:12), i.e. hardened so as to take a temper like iron). “The expression ‘ bow of steel' (Job 20:24; Psa 18:34) should therefore be rendered ‘bow of copper,' since the term for steel is פִּלְדָּה, or בִּרְזֶל מַצָּפוֹן(northern iron). The ancients could hardly have applied copper to these purposes without possessing some judicious system of alloys, or perhaps some forgotten secret for rendering the metal harder and more elastic than we can make it. It has been maintained that the cutting-tools of the Egyptians, with which they worked the granite and porphyry of their monuments, were made of bronze, in which copper was a chief ingredient. The arguments on this point are found in Wilkinson (Anc. Eg. 3. 249, etc.), but they are not conclusive. There seems to be no reason why the art of making iron and excellent steel, which has for ages been practiced in India, may not have been equally known to the Egyptians. The quickness with which iron decomposes will fully account for the non-discovery of any remains of steel or iron implements. For analyses of the bronze tools and articles found in Egypt and Assyria, see Napier (Ancient Workers in Metal, p. 88). This metal is usually found as pyrites (sulphuret of copper and ironr), malachite (carb. of copper), or in the state of oxide, and occasionally in a native state, principally in the New World. It was almost exclusively used by the ancients for common purposes, for which its elastic and ductile nature rendered it practically available (see Smith's Dict. of Class. Antiq. s.v.  Acs). It is a question whether in the earliest times iron was known. In India, however, its manufacture has been practiced from a very ancient date by a process exceedingly simple, and possibly a similar one was employed by the ancient Egyptians (Napier, ut sup. p. 137).

There is no certain mention of iron in the Scriptures; and, from the allusion to it as known to Tubal-Cain (Gen 4:22), some have ventured to doubt whether in that place בִּרְזֶלmeans iron (Wilkinson, Anc. Eg. 3, 242). The vessels of ‘fine copper,' mentioned in Ezr 8:27 (comp. 1Es 8:57, ‘vases of Corinthian brass'), were perhaps similar to those of ‘bright brass' in 1Ki 7:45; Dan 10:6. They may have been of orichalcum, like the Persian or Indian vases found among the treasures of Darius (Aristot. De Mirab. Auscult.). There were two kinds of this metal, one natural (Serv. ad AEn. 12:87), which Pliny (H. Nat. 34. 2, 2) says had long been extinct in his time, but which Chardin alludes to as found in Sumatra under the name calmbac; the other artificial (identified by some with' electrium, ἤλεκτρον, whence the mistaken spelling ‘auzichalcum), which Bochart (Hieroz. 6, ch. 16, p. 871 sq.) considers to be the Hebrew חִשְׁמָל, chashmal', a word compounded (he says) of נְחָשׁ(copper), and Chald. מְלָלָא(? gold, Eze 1:4; Eze 1:27; Eze 8:2). On this substance, see Pausan. 5- 12; Plin. 33:4, § 23. Gesenius considers the χαλκολίβανον, of Rev 1:15, to be χαλκὸς λιπαρός῟חִשְׁמָל; he differs from Boehart,' and argues that it means merely smooth or polished; brass.” SEE AMBER. “Many of the ancient copper alloys had to stand working by the hammer; and their working was such, either for toughness or hardness, that we cannot at the present-day make anything like it” (Napier, ut sup., p. 54). The Mexicans and Peruvians, when first visited by the Spaniards, were in possession of tempered implements of copper, and had the means of smelting, refining, and forging this metal. They were also able to harden it by alloying. “The metal used for this latter purpose was tin; and the various Peruvian articles subjected to analysis are found to contain from three to six per cent. of that metal” (Silliman's Journal, 2:51). SEE METAL.

Tubal-Cain is recorded as the first artificer in brass and iron (Gen 4:22). In the time of Solomon, Hiram of Tyre was celebrated as a worker in brass (1Ki 7:14; comp. 2Ch 2:14). To judge from Hesiod (Op. et Dies, 134) and Lucret. (v. 1285), the art of working in copper was even prior to that in iron, probably from its being found in larger masses, and from its requiring less labor in the process of  manufacture. Palestine abounded in copper (Deu 8:9), the mines being apparently worked by the Israelites (Isa 51:1); and David left behind him an immense quantity of it to be employed in building the Temple (1Ch 22:3-14). Of copper were made all sorts of vessels in the tabernacle and temple (Lev 6:28; Num 16:39; 2Ch 4:16; Ezr 8:27), weapons, and more especially helmets, armor, shields, spears (1Sa 17:5-6; 1Sa 17:38; 2Sa 21:16), and bows (2Sa 22:35), also chains (Jdg 16:21), and even mirrors (Exo 38:8; Job 37:18). The larger vessels were moulded in foundries, such as lavers, the great one being called “the copper sea” (2Ki 25:13; 1Ch 18:8); also the pillars for architectural ornaments (1 Kings 7). It would, however, appear (1Ki 7:14). that the art of copperfounding was, even in the time of Solomon, but little known among the Jews, and was peculiar to foreigners, particularly the Phoenicians, who seem to have imported the material and even wrought articles from a distant quarter (Eze 27:13), probably' from the Moschi, etc., who worked the copper mines in the neighborhood of Mount Caucasus. Michaelis (Mos. Recht, 4:217, 314) observes that Moses seems to have given to copper vessels the preference over earthen (Lev 6:28), and on that ground endeavors to remove the common prejudice against their use for culinary purposes. From copper, also, money was coined (Eze 16:36; Mat 10:9). SEE BRASS.

## Coppersmith[[@Headword:Coppersmith]]

             (χαλκεύς, q. d. brazier, from χαλκός, copper), a worker in metals of any kind, a smith (Hesych. s.v.); a sense in which the word is used in other Greek writings (Hom. Od. 9:391). Alexander, an opponent of Paul, is designated as being of this trade (2Ti 4:14). SEE MECHANIC.

## Coppi, Jacopo[[@Headword:Coppi, Jacopo]]

             an Italian painter, was born at Peretola, near Florence, in 1523. There is a fine picture by him, of The Crucifixion, in the Church of San Salvatore, at Bologna. He died in 1591.

## Coppin (Copyn, or Copping), JOHN[[@Headword:Coppin (Copyn, or Copping), JOHN]]

             a layman (some say a minister) of Bury St. Edmunds, Eng., was imprisoned in 1570 for holding public religious services, and hanged, June 5, 1583, as a disseminator of heretical books. See Dexter, Congregationalism, page 210.

## Coppin, Jean[[@Headword:Coppin, Jean]]

             a French voyager, was born about 1615, and became a cavalry captain in the war between France and Austria. He embarked in 1638 for Egypt, where he spent two years. On the second voyage he visited Tunis and Syria, and was appointed consul at Damietta in 1644. After a sojourn of three years in the East, he returned to Europe with the project of a crusade, in which he vainly attempted to interest the pope. He then addressed the public in a book, entitled Bouclier de l'Europe (Puy, 1686; Lyons, 1720). He died about 1690. See Hoefer, Nouv. Biog. Generate, s.v.; Biog. Universelle, s.v.

## Coppola, Giovanni Carlo[[@Headword:Coppola, Giovanni Carlo]]

             an Italian prelate and poet of the first half of the 17th century, was a native of Gallipoli, and became bishop of Muro in 1643. He lived five years on intimate terms with Campanella, and wrote some poems, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Coptic Church[[@Headword:Coptic Church]]

             SEE COPTS.

## Coptic Language[[@Headword:Coptic Language]]

a mixture of ancient Egyptian with Greek and Arabic words, spoken in Egypt after the introduction of Christianity. It is not now a spoken language, having been everywhere supplanted by the Arabic. It has not  been spoken in Lower Egypt since the tenth century, but lingered for some centuries longer in Upper Egypt. It is, however, still used by the Copts in their religious services, but the lessons, after being read in Coptic, are explained in Arabic. The Coptic literature consists in great part of lives of saints and homilies, with a few Gnostic works (Chambers, s.v.). It is especially interesting as giving us a clew to the meaning of the hieroglyphics (q.v.) after they have been phonetically deciphered. It is divided into three dialects, the Memphitic, or Lower Egyptian, which is the most polished, and is sometimes exclusively called Coptic; the Sahidic, or Upper Egyptian; and the Bashmuric, which was spoken in the Delta, and of which only a few remains exist (Penny Cyclopaedia, s.v.). SEE EGYPT. A full list of works on the subject is given by Jolowicz, Bibliotheca AEgyptiaca, p. 101 sq., 229; also the Supplem. p. 29 sq. SEE COPTS.

The gender of nouns is indicated by the forms of the article, namely, pi, p, f, for the masc.; t, th, ti, for the fem.; n; nen, for the common plur. The simple article is, sing. u, plur. hau. The plur. of nouns is expressed partly by the termination, as -i, -u, -y, -x; partly by an internal change. The cases are supplied by the enclitic additions: nom. -enje, gen. -ente, dat. and accus. -e. The adjectives are indeclinable, but are compared by means of huo =more, emasho =very. The numerals are:

1, uai;

2, snau;

3, shomb;

4, ftou;

5, tiu

6, sou;

7, shashf;

8, shmen;

9, psib;

10, meb, etc.

The ordinals are formed from these by the addition of -mak. The personal pronouns are anok=I, enthok (masc.) and entho (fem.)=thou, enthof =he, enthos= she, anon=we, enthoten=ye, enthou=they. Abbreviated forms of these are used, some as possessives, etc., others as suffixes to nouns, verbs, and particles. But instead of them the words ro (i.e. “mouth”), tot (i.e. “hand”), etc., are commonly employed, with their various inflections. The tenses are formed partly by additional syllables, and partly by means of  auxiliaries. There are grammars of the language by Kircher (Rome, 1636), Blumberg (Leipzig, 1716), Tuli (Rome, 1778), Scholz (Oxford, 1778), Valperga (Parma, 1783), Tattam (Lond. 1830, 2d ed. 1863), Rosellini (Rome, 1837), Peyron (T-urin, 1841), Schwartze (Berl. 1850), Uhlemann (Lpz. 1853); and dictionaries by La Croze (Oxford, 1775), Tattam (ib. 1835), Peyron (Turin, 1835), and Parthey (Berl. 1840). See Neve, Monuments de la langue Copte (in the Revue Catholique, Louvain, 1853). For a reading-book the learner may use the so-called Pistis Sophia, published by Petermann (Latin version by Schwartze, Berlin, 1851). — Pierer, Universal-Lexikon, 9:712.

## Coptic Liturgy[[@Headword:Coptic Liturgy]]

             SEE LITURGY.

## Coptic Monks[[@Headword:Coptic Monks]]

             are the monks of Egypt living in the seven regular convents of that country, two of which are situated in the eastern desert near the Red Sea, four in the Natron Valley, and one at Jebel Koskun, in Upper Egypt. There are also several secondary monasteries, in which the priests are seculars, and into which women are admitted. The Coptic monks practice great austerities, living in. deserts, sleeping in their clothes on the ground, and every evening prostrating themselves one hundred and fifty times with their face and breast on the earth. They spring from the lowest class of the people, and live on alms. A period of severe probation is required of all persons applying for admission into the monastic order. Besides making a vow of celibacy, they must perform, in some sequestered convent in the desert, such menial services as fetching wood and water, sweeping the rooms, or  waiting upon the monks. See Histoire du Clerge (Amst. 1716), 1:93 sq. SEE COPTS.

## Coptic Version[[@Headword:Coptic Version]]

             SEE EGYPTIAN VERSIONS.

## Copts[[@Headword:Copts]]

             a denomination of Monophysite Christians in Egypt. Some writers derive the name from Coptos, once a great city in Upper Egypt (Wilkins; Pococke), but it is generally taken as an abbreviation of the word Αἴγυπτος. The native Christians of Egypt chose this name when the Monophysite doctrines became prevalent among them, and they, on this account, fell out with the court of Constantinople. The Monophysites chose their own patriarch, while the imperial court sustained an orthodox patriarch at Alexandria. The Monophysites called themselves Egyptian or Coptic Christians, and gave to their opponents the nickname Melchites, i.e. Imperial Christians (from Melek, king; see Neander, Ch. Hist. vol. 3).

I. History. — The Copts are not an unmixed race. Their ancestors in the earlier times of Christianity intermarried with Greeks, Nubians, and Abyssinians. After the condemnation of Monophysitism by the Council of Chalcedon (A.D. 451), the Copts were oppressed so grievously that, from hatred of the Greeks, they facilitated the conquest of Egypt by the Mohammedans. We know from the Arabic historian Macrizi (see below) that at that time there were in Egypt only about 300,000 Jacobites, but several millions of Copts. Persecution and intermarriages with the Moslems greatly reduced their numbers in the course of time, and laid waste many of  their churches and convents. It was not until the reign of Mehemet All, in the beginning of the 19th century, that they ceased to be a despised race. Some of them have since been raised to the rank of beys. The sad condition of the Coptic Church induced the Church Missionary Society of England in 1825 to send two German missionaries to Cairo for the purpose of awakening among them a new spiritual life. They established several schools and a small theological seminary for the training of priests, where, among others, also the present abuna of the Abyssinian Church was educated.

The patriarch for some time seemed to favor the missionaries, and to aid their efforts for the education of the clergy and the circulation of the Bible, numerous copies of which have been repeatedly supplied by the Bible Society (500 in 1859, at the request of Dr. Tattam). The mission was subsequently transferred to the care of the United Presbyterian Church of the United States, and has since then greatly increased in extent and importance. Several native congregations have been constituted, and have been organized into the Missionary Presbytery of Egypt, in connection with the General Assembly of the Church in the United States. At the General Assembly for 1867 the following statistics of the Presbytery of Egypt were reported: ministers, 9; congregations, 3; families, 46; communicants, 126. Besides a number of valuable mission-schools, there is a theological school for training theological students in Osioot. For several years the mission has received a contribution of £1000 annually from the maharajah Dhuleep Singh, besides occasional liberal donations, the maharajah having met his wife in one of the mission-schools at Cairo. The maharajah also presented the missionaries at Cairo with a printing-press, which, up to 1867, has issued a selection of the book of Psalms and 3000 copies of Brown's Short Catechism. The Coptic patriarch instituted a fierce persecution against all the Copts associating with the missionaries, causing their children to be beaten and withdrawn from the schools, and burning all the Bibles and other religious books he could lay hands on. The Mussulman authorities at first countenanced these proceedings, but finally stopped them, in consequence of the representations of the American consul general.

II. Doctrines. — It has already been remarked that the Copts are Monophysites (q.v.). They hold seven sacraments. They postpone the baptism of male children forty days, and that of girls eighty days, and administer it only in church. In case of emergency, they substitute baptism for anointing. They agree with the Greek Church in using trine immersion, and also in the doctrine and administration of the Lord's Supper.  Confession among them is rare, and is generally followed by unction. Unction in general is used among them very extensively in the case of sickness, and is administered not only to the sick, but also to the by- standers and to the dead. They invoke the saints, pray for the dead, and venerate images and relics, but they reject all sculptured representations except the cross. Their fasts are long, frequent, and rigorous. They observe four Lents-one before Easter, which commences nine days earlier than in the Latin Church; a second after the week of Pentecost, which lasts thirteen days; a third after the feast of Assumption, lasting fifteen days; and a fourth before Christmas, which lasts forty-three days for the clergy and twenty-three for the people.

III. Worship. — They have three liturgies, called after St. Basil, Gregory of Nazianzus, and Cyril of Alexandria, SEE LITURGY, which are translated into Coptic from the original Greek. They continue to use the Coptic language, though but few persons, even among the priests, understand it. The liturgical books have been translated into Arabic. The reading of homilies from the fathers is generally substituted for preaching. Instead of seats, the congregations are provided with crutches, on which they rest themselves during the service. One part of the worship is celebrated with the clangor of cymbals, in imitation of David's rejoicing before the Lord. The conduct of the priests at divine service is described by all travelers as careless, if not indecorous. In private, it is said, they abide more strictly than other Orientals by the prescribed daily services, which, in reference probably to David's resolution (Psa 119:164), are seven in number. The full form enjoins the recital of one seventh part of the book of Psalms at each service; but there is a shorter form for the lower classes, containing in each of the seven daily prayers the “Pater” seven, and the “Kyrie Eleison” forty-one times — a string of so many beads being used for the purpose. This service may be gone through while a person is walking, or riding, or pursuing any ordinary employment.

IV. Present Condition and Ecclesiastical Statistics. — In some parts of Upper Egypt there are still villages exclusively inhabited by Copts, and in every village of moderate size is a moallim (a title given to all Copts except those of the poor class or peasants), who keeps the register of the taxes. Most of the Copts in Cairo are employed as secretaries and accountants or tradesmen. They are the chief employees in the government offices; and as merchants, goldsmiths, silversmiths, jewelers, architects, builders, and  carpenters, they are generally considered more skillful than the Moslems. In the villages they are employed in agriculture, like the rest of the peasantry. Petty causes among them are judged of by their clergy and the patriarch, but appeal may be made to the cadi. They bear a hatred to other Christian denominations, and are not permitted by their Church to intermarry with them. The clergy, on the whole, are poor and ignorant. At the head of the clergy stands the patriarch of Alexandria, who resides, however, in Cairo. His jurisdiction extends also over Nubia and Abyssinia, for which latter country he has the right of consecrating the abuna (q.v.). He himself is always chosen from among the monks of the convents of St. Macarius, in the desert of Scete. It is customary for the patriarch elect to decline the dignity, and only to yield to apparent force. Besides the patriarch, there are four metropolitans (Cairo, Lower Egypt, Codus, Mounoufia) and eleven bishops. They are appointed by the patriarch, and generally chosen among laymen who are widowers. Their income consists of tithes, which they collect for themselves and for the patriarch. The priests are generally simple mechanics, and, although they are at liberty to marry, they live mostly in celibacy. The number of churches and convents is said to amount to about 150. A few years ago Tattam and Curzon discovered in some of these convents a number of the most valuable manuscripts. The population is estimated from 150,000 to 250,000, of whom about 10,000 reside in Cairo. The number of Copts who have acknowledged the authority of the pope (United Copts since 1732) is about 10,000. In 1855 the pope appointed one of their priests vicar apostolic and bishop in partibus. — Makrizii Historia Coptorum Christianorum in AEgypto, Arab. et in linguam Lat. translata, ab H. J. Wetzer (Solisbaci. 1828); Schaff, History of the Christian Church, § 145; Stanley, Eastern Church, Lect. 1; Churchman's Calendar for 1867, p. 163; Evangelical Repository, July, 1867.

## Coq (Lat. Coquceus), Leonard[[@Headword:Coq (Lat. Coquceus), Leonard]]

             a French Augustinian monk, was a native of Orleans. He acted as professor of theology and ancient languages at Paris, Florence, and Rome; was confessor to the grand-duchess Christina of Florence; and died November 27, 1615, leaving, among other writings, Augustini de Civitate Dei cum Commentariis: — Examen Praefationis Monitoriae Jacobi I Magnae Britannicae: — Anti-Mornaeus, etc. See Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Coquelin, Francois[[@Headword:Coquelin, Francois]]

             a French monk of the order of St. Bernard, was born at Salins, and lived in the 17th century. He wrote, Compendium Vitae et Miraculorum Sancti Claudii (Rome, 1652). See Hoefer, Naouv. Biog. Generale, s.v.

## Coquelin, Jerome[[@Headword:Coquelin, Jerome]]

             a French historian, was born at Besancon, July 21, 1690. He entered the Benedictine order, and was the last abbot of Faverney. He died September 1, 1771, leaving in MS. some works relating to the history of Franche Comrte. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Coquelin, Nicolas[[@Headword:Coquelin, Nicolas]]

             SEE COCQUELIN.

## Coquerel, Athanase Josue, D.D[[@Headword:Coquerel, Athanase Josue, D.D]]

             son of the following, was born at Amsterdam, June 16, 1820. He studied at Geneva, and was ordained in 1843 by his father, at Nismes. On account of his advanced liberal theological views, he had to resign his office, in 1862, and became the head and leader of liberal Protestantism in France. He died at Fismes, July 25, 1875. He was one of the founders of the Societe de l'Histoire du Protestantisme Frangais, in the year 1852. He also published a volume of unedited letters of Voltaire, on Tolerance, in 1863, and wrote, Jean Calas et sa Famille (Fismes, 1857; 2d ed. 1870). He left an unfinished work, L'Histoire de l'Eglise Reformee de Paris. See Lichtenberger, Encyclop. des Sciences Religienses, s.v. (B.P.)

## Coquerel, Athanase Laurent Charles[[@Headword:Coquerel, Athanase Laurent Charles]]

             a French Protestant divine, and president of the Presbyterian Council of Paris, was born in that city, August 27, 1795. He pursued his theological studies at Geneva and Montauban, and in 1816 was ordained pastor. During the following twelve years he resided in Holland, and preached with acceptance before Calvinistic congregations at Amsterdam, Leyden, and Utrecht. In 1830 he was called to Paris, and there spent the rest of his life. The first year he was there he established a periodical, entitled Le Protestant, which was continued till December 1833, when he was chosen a member of the consistory. In January 1834, the first number of the Libre Examen appeared, under the joint editorship of Coquerel and Artaud, and was carried on until July 1836. He rapidly acquired the reputation of a great pulpit orator, and the liberal views which he announced with fearless freedom brought him more and more into antagonism with the rigid Calvinists. He was chosen a member of the Legion of Honor, at Paris, in 1835. After the revolution of February, 1848, Coquerel was elected a member of the National Assembly; and after the coup d'etat of December 2, 1851, he confined himself to the duties of his pastorate, which he had not ceased to discharge. He died at Paris, January 10, 1868. A large number of his Sermons were. published, in eight volumes, between 1819 and 1852. Other works by him are, L'Orthodoxie Moderne, a reply to Strauss's Life of Jesus (Paris, 1841; transl. into Dutch and English): Le Christianisme Experimental, a christology (ibid. 1858; transl. into German by H. Althaus, Hanover, 1859, 2 vols.): — Histoire Sainte (1839): — Projet de Discipline pour les Eglises Reformees de France (ibid. 1861): — Biographie Sacree (1825-26), etc. See Lichtenberger, Encyclop. des Sciences Religienses, s.v.; Zuchold, Bibl. Theol. 1:243; Encyclop. Brit. 9th ed. s.v.

## Coquerel, Charles Augustin[[@Headword:Coquerel, Charles Augustin]]

             brother of the preceding, was born in Paris, April 17, 1797. He studied theology at Montauban, but after his return to Paris he also studied medicine and other sciences. He was one of the founders of the Archives du Christianisme and of the Annales Protestantes in 1819, and in 1825 of the Revue Protestante. He also published Histoire des Eglises du Desert (Paris, 1841; Germ. transl. by Schilling, Stuttgart, 1846). He died February 1, 1851. See Lichtenberger, Encyclop. des Sciences Religienses, s.v.; Zuchold, Bibl. Theol. 1:243. (B.P.)

## Cor[[@Headword:Cor]]

             (כֹּר, kor, properly a round vessel; Gr. κόρος), a measure both for liquids and solids, containing ten ephahs or baths (Eze 45:14), and equal to the homer (q.v.). In 1Ki 4:22; 1Ki 5:11; 2Ch 2:10; 2Ch 27:5; Luk 16:7, it is rendered indefinitely “measure” (q.v.); but in 1Es 8:20, it is correctly Anglicized. SEE METROLOGY.

## Coracin[[@Headword:Coracin]]

             (κορακῖνος, a Latinized form for κορακινός, from κόρἀξ, a raven), a kind of fish (so called probably from its black color), found, according to Josephus (War, 3. 10, 8), in the spring of Capernaum (q.v.) and in the Nile (Theophylact, Hist. 7:17; Oribasins, Medic. Collect. 2:58); accustomed to leap like the salmon (Pliny, 32:5, 10), and called likewise the saperda (Athenseus, 7:16) and other names (Stevens, Thes. Gr. s.v.; Reland, Palest. p. 274).

## Coracion[[@Headword:Coracion]]

             was chief of the Millenarians of Arsinoe, in Egypt, about the middle of the 3d century. He was converted from his chiliastic views by Dionysius, the patriarch of Alexandria (Euseb. Hist. Ecc 7:24).

## Coral[[@Headword:Coral]]

             is usually understood to be denoted by the word רָאמוֹת(ramoth', literally heights, i.e. high-priced or valuable things, or from its upright growth; Sept. μετέωρα, but in Ezekiel ῾Ράμοθ), in Job 28:18; Eze 27:16; and this interpretation is not unsuitable (comp. Niebuhr, Beschr. p. 41), although the etymology is not well made out (Pareau, De immortalitatis notitiis Iob [Daventr. 1808], p. 321 sq.), and the dialects afford little support. According to the Rabbins, it means red corals. The ancient translators were evidently much perplexed to determine whether the word פְּנַינַים(peninim', literally branches; rendered “rubies,” Job 28:18; Pro 3:15; Pro 8:11; Pro 20:15; Pro 31:10; Lam 4:7) meant corals or pearls. This will always be doubtful; but the text in Lam 4:7, by describing the article as red, suggests a preference of the former. It is scarcely credible, indeed, that such a product should have circulated under two different names (if ramoth also means coral); but surely there is no difficulty in conceiving that one word may have denoted coral generally, while another may have distinguished that red coral which was the most esteemed, and the most in use for ornament (see Gesenius, Thes. Heb. p. 1113, 1249).

Coral is a hard, cretaceous marine production, arising from the deposit of calcareous matter by a minute polypous animal, in order to form the cell or polypidom into whose hollows the tenant can wholly or partially retire. The corals thus produced are of various shapes, most usually branched like a tree. The masses are often enormous in the tropical seas, where they top  the reefs and cap the submarine mountains, frequently rising to or near the surface, so as to form what are called coral islands and coral reefs (see Kitto, Pict. Bible, on Job 28:18). These abound in the Red Sea (Wellsted, Trav. 2:181; Ruppel, Abyssin. 1:140), from which, most probably, was derived the coral with which the Hebrews were acquainted; but coral is also found in the Mediterranean. The coral brought by the merchants of Syria to Tyre must have come from the Indian seas, by the Euphrates and Damascus (comp. Plin. 32:2). Coral was in higher esteem formerly as a precious substance than now, probably because the means of obtaining it in a fine state were not so efficacious as those now practiced. It is of different colors — white, black, red. The red was anciently, as at present, the most valued, and was worked into various ornaments (Plin. 32:11; comp. Hartmann, Hebr. 1:275 sq.).

For the scientific classification of corals, see the Penny Cyclopoedia, s.v. Polyparia. The red variety is the stony skeleton of a compound zoophyte, allied to the sea-apemones of our coasts. It forms a much-branching shrub, the beautiful scarlet stone constituting the solid axis, which is covered during life by a fleshy bark, out of which protrude here and there upon thesurface minute polypes with eight tentacles. It is found attached to the rocks at considerable depths, as from 20 to 120 fathoms. The demand for it has given rise to a fishery of some importance, about 180 boats being employed in it on the coast of Algeria, of which 156 fish in the neighborhood of Bona and Calla, obtaining 36,000 kilogrammes (about 720 cwt.) of coral; and this, selling at the rate of 60 francs per kilogramme, produces a return of $450,000. The mode by which it is obtained is the same which has always prevailed, and is rude and wasteful. A great cross of wood loaded with stones, and carrying at the end of each arm a sort of net formed of cords partly untwisted, is lowered from a boat, and dragged over the bottom. The branches of the corals are entangled in this apparatus, and, as the boat moves on, are torn off; at intervals it is pulled up, and the produce secured. Of course a great deal must be broken off which is not secured, but yet it is a profitable employment. A boat manned by nine or ten hands has been known to bring in 80 or 100 kilogrammes in a day, yielding $100 or $125; but such success is rare. The fishery is prosecuted from the 1st of April to the end of September, during which there may be on the average about 100 days in which the fishermen can work (Milne Edwards, Hist. des Corallines). SEE GEM.

## Coral, Pierre[[@Headword:Coral, Pierre]]

             a French chronicler of the 13th century, abbot of St. Martin of Toulouse, wrote a chronicle of this monastery. Coral left this abbey in 1276, in order to enter another, and his chronicle does not extend beyond this term. See Hoefer, Nouv. Biog. Generale, s.v.

## Coras (Lat. Corasius), Jacques De[[@Headword:Coras (Lat. Corasius), Jacques De]]

             a French Protestant theologian and poet, was born at Toulouse in 1630. He was a pastor in Guienne, and fulfilled several other religious functions. He died in 1677, leaving several poems on Old-Test, characters, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Corban[[@Headword:Corban]]

             (κωρβᾶν, for קָרְבָּן, korban', an offering), a Hebrew word (occurring frequently in the original of the O.T., but only in Leviticus and Numb., except in Eze 20:28; xl, 43) employed in the Hellenistic Greek, just as the corresponding Greek word δῶρον was employed in the Rabbinical Hebrew (Buxtorf, Lex. Rab. col. 579) to designate an oblation of any kind to God, whether bloody or bloodless, but particularly in fulfillment of a vow (Jahn, Bibl. Arch. v, § 392, 394). It occurs only once in the New Testament (Mar 7:11), where it is explained (as also by Josephus, Ant. 4:4, 4; contra Ap. 1:22) by the word “gift.” Money, lands, and houses, which had been made the subject of this vow, became the property of the tabernacle or the Temple, except that the land might be redeemed before the year of Jubilee (Lev 27:1-24). Among other false doctrines taught by the Pharisees, who were the keepers of the sacred treasury (κορβανᾶς, from corban, Mat 27:6), was this, that as soon as a person had pronounced to his father or mother this form of consecration or offering, “Be it (or, It is) corban [i.e. devoted] whatever of mine shall profit thee” (קָרְבָּן שְׁאָנַי נִהֲנָה לְ)ָ, he thereby consecrated all he had spoken of to God, and must not thenceforth do anything for his indigent parents if they solicited support from him. Therefore our Lord reproaches them with having destroyed by their tradition not only that commandment of the Law which enjoins children to honor their father and mother, but also another divine precept, which, under the severest penalty, forbade that kind of dishonor which consists in contumelious words (Mar 7:9; Mar 10:13). They, however, proceeded even further than this unnatural gloss; for though the son did not give, or even mean to give, his property to the Temple, yet, if he afterwards should repent of his rashness, and wish to supply his parents with anything, what he had formerly said precluded the possibility of doing so, for, according to the Pharisaic doctrine, the sacred treasury had a claim upon him in preference to his parents, although he was perfectly at liberty to keep it to himself (see Lightfoot, Hor. Heb., and Grotius, Annot., on Mat 15:5). The law laid down rules for vows, 1. affirmative; 2. negative. By the former, persons, animals, and property might be devoted to God, but, with certain limitations, they were redeemable by money payments. By the latter, persons interdicted themselves, or were interdicted by their parents, from the use of certain things lawful in themselves, as wine, either for a limited or an unlimited period (Leviticus 27; Numbers 30; Jdg 13:7; Jeremiah 35; comp.  Josephus, Ant. 4:4, 4; War, 2:15, 1; see Act 18:18; Act 21:23-24). SEE VOW.

Upon these rules the traditionists enlarged, and laid down that a man might interdict himself by vow, not only from using for himself, but from giving to another, or receiving from him some particular object, whether of food or any other kind whatsoever. The thing thus interdicted was considered as corban, and the form of interdiction was virtually to this effect; “I forbid myself to touch or be concerned in any way with the thing forbidden, as if it were devoted by law,” i.e. “let it be corban.” (The exact formula, קוֹנֵם שְׁאָנַי נִהֲנָה לְ,ָ “[that] has been given [to God], which [in respect to] me is beneficial to thee,” of which the Evangelist's δῶρον, ὃ ἐὰν ἰξ ἐμοῦ ῶφεληθῇς seems a strict rendering, is cited by Schöttgen, Hor. Heb. 1:138: from the Mishna, Nedarim, fol. 24, 1.) So far did they carry the principle that they even held as binding the incomplete exclamations of anger, and called them יָדוֹת, handles. A person might thus exempt himself from assisting or receiving assistance from some particular person or persons, as parents in distress; and, in short, from any inconvenient obligation under plea of corban, though by a legal fiction he was allowed to suspend the restriction in certain cases (Surenhusius, Mischna, de Votis, 1:4; 2:2). It was with practices of this sort that our Lord found fault (Mat 15:5; Mar 7:11), as annulling the spirit of the law. SEE OFFERING.

Theophrastus, quoted by Josephus (Ap. 1:22), notices the system, miscalling it a Phoenician custom, but in naming the word corban identifies it with Judaism. Josephus (War, 2:9, 4) calls the treasury in which offerings for the Temple or its services were deposited, κορβανᾶς, corbanas; and Matthew (Mat 17:6) uses the same word to signify the treasury, saying that the chief priests did not think it lawful to put the money of Judas into it (εἰς τὸν κορβανᾶν) (Bingham, Orig. Eccl. v. 4, 2). Origen's account of the corban-system is that children sometimes refused assistance to parents on the ground that they had already contributed to the poor fund, from which they alleged their parents might be relieved. In the early Church, oblations were presented monthly, and they were always voluntarily placed in the treasury. Baronius thinks this treasury was called corban, because Cyprian uses the word when he speaks of the offerings of the people, rebuking a rich matron for coming to celebrate the Eucharist without any regard to the corban. SEE ALMS.

## Corbanus[[@Headword:Corbanus]]

             SEE CERBAN.

## Corbe[[@Headword:Corbe]]

             (Χορβέ, Vulg. Choraba), one of the captive Jews whose “sons” (to the number of 705) are stated to have returned from Babylon (1Es 5:12); apparently the ZACCAI SEE ZACCAI (q.v.) of the Hebrew lists (Ezr 2:9; Neh 7:14).

## Corbeil (Lat. Corbelius), Pierre De[[@Headword:Corbeil (Lat. Corbelius), Pierre De]]

             a French theologian of the 13th century, was at first canon and doctor at Paris, then bishop of Cambray, and finally archbishop of Sens in 1200. While he taught theology at Paris he had for pupil Innocent III, who, on rising to the papacy, favored his former master, and confided to him important missions. Rigord, Alberic, Vincent of Beauvais, Trithemius, and Henry de Gand all eulogize Corbeil. He died June 3, 1222. Only fragments of his synodal ordinances remain. At the National Library of Paris there is a MS. entitled Petri de Corbellio Satyra Adversus eos qui Uxares Ducunt, which is perhaps his. He also wrote some Scriptural comments, still in MS. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten- Lexikon, s.v.

## Corbel[[@Headword:Corbel]]

             (Fr. corbeille, a basket), in Gothic architecture a projecting stone or timber to bear the superincumbent weight, usually of some architectural member of the structure, as the ribs or groins of an arch. Great variety is used in ornamenting the corbel, it representing sometimes an animal, a human being, a plant, or a group of moldings. SEE COPING.

## Corbel-table[[@Headword:Corbel-table]]

             a row of corbels supporting a cornice, parapet, or other projecting part of a wall.

## Corbelin, Pierre[[@Headword:Corbelin, Pierre]]

             a French theologian, was born in Maine about 1480. He taught belles- lettres at the College of Navarre, as John of Launoy attests. Du Verdier includes among his works, De Divino Missae Sacrificio: — De  Haereticorum Confutatis Opinionibus (Toulouse, 1523): — Petri Corbelini Cenomanensis Adagiales Flosculi (Paris, 1520). See Hoefer, Nouv. Biog. Generale, s.v.

## Corbet, John (1)[[@Headword:Corbet, John (1)]]

             a Scotch clergyman, took his degree at Glasgow University in 1623; became schoolmaster at Renfrew; was appointed minister at Bonhill in 1637; declined the authority of the general assembly in 1638; was deposed in April 1639, and fled to Ireland, where he played a deceitful part, for which he was "hewed in pieces by two swine-herds in the arms of his wife," in 1641, aged about thirty-eight years. See Fasti Eccles. Scoticanae, 2:346.

## Corbet, John (2)[[@Headword:Corbet, John (2)]]

             an English nonconformist divine, was born at Gloucester in 1620. He was educated at a grammar school there, and graduated at Oxford in 1639. He preached successively at Gloucester and Chichester, and became rector at Bramshot, in Hampshire, but was ejected in 1662, and afterwards lived privately in London, where he died December 26, 1680. He published an account of the siege of Gloucester, besides several tracts, for which see Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Corbet, Richard, D.D[[@Headword:Corbet, Richard, D.D]]

             an English prelate and poet, was born at Ewell, in Surrey, in 1582, and was educated at Westminster School and Christ Church, Oxford, where, in 1605, he entered into holy orders. In 1618 he went to France, and wrote his Epistle to Sir Thomas Aylesbury, and his Journey to France, one of his popular poems. King James I made him one of his chaplains in ordinary, and in 1620 advanced him to the deanship of Christ Church. At this time he was vicar of Cassington, near Woodstock, in Oxfordshire. He was promoted to the see of Oxford September 24, 1628, and April 7, 1632, was translated to that of Norwich. He died July 28, 1635. His poems, after passing through three editions, were carefully revised and published by his biographer, Mr. Gilchrist. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Corbett, James[[@Headword:Corbett, James]]

             an English Wesleyan missionary, was sent to the West Indies in 1833. He died after a short illness at Spanish Town, Jamaica, June 9, 1835. He was an amiable young man of promising talents. See Minutes of the British Conferences, 1835.

## Corbett, Thomas[[@Headword:Corbett, Thomas]]

             an English Wesleyan preacher, was born in Leicestershire. He began his labors in 1774, and died in 1789. He was a plain, pious, honest man, and though with but ordinary gifts, was generally acceptable. See Atmore, Meth. Memorial, s.v.

## Corbey Manuscript[[@Headword:Corbey Manuscript]]

             (Codex Corbeiensis, so called from the abbey of Corbie or Corbey, in Picardy [see below], which once contained it), the name of a very ancient MS., or, rather, of two partially confused codices of the Gospels in the Old Latin version.

1. A MS. from which Martianay edited Matthew (in his Vulgata Antiqua Latina, etc., Par. 1695), and which is repeated by Blanchini (in his Evangelarium Quadruplex). Sabatier gives its various readings, but seems to confound it with the following.

2. A MS. defective in the first eleven chapters of Matthew. Its readings are cited in the three other Gospels by Blanchini, and throughout by Sabatier.

These texts (which are designated respectively as ff1 and ff2 of the Gospels) are mixed; they occasionally preserve good readings, but there is much officious revision (see Scrivener, Introd. to N.T. p. 257). SEE MANUSCRIPTS, BIBLICAL.

## Corbichon (or Corbechon), Jean[[@Headword:Corbichon (or Corbechon), Jean]]

             a French writer, lived about 1350. He was an Augustinian monk, chaplain of king Charles V, and made himself known by a translation of a Latin treatise, entitled De Proprietatibus Rerum. This work, reviewed and corrected by another monk of the order, named Pierre Ferget, was published under the title, Le Grand Proprietaire (Lyons, 1482, 1485, 1491, 1500; Paris, 1510; Rouen, 1556). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Corbicus[[@Headword:Corbicus]]

             SEE MANES.

## Corbie[[@Headword:Corbie]]

             (Corbeja Antiqua, also called Aurea and Gallica), a Benedictine monastery in Picardy, France, built in 657 by St. Bathildis, wife of king Clovis II and mother of Clotaire 3, The first monks in Corbie were Anglo-Saxons from Luxeuil, the monastery of St. Columban. Corbie remained one of the most prominent monasteries of the Benedictine order. An offshoot of Corbie was the German monastery at Corvey (q.v.). — Wetzer u. Welte, Kirch.- Lex. 2:872.

## Corbie-steps[[@Headword:Corbie-steps]]

             the steps up the gable of a house; often used with very picturesque effect, but more common in domestic than in ecclesiastical architecture.

## Corbin, Ira Hamline[[@Headword:Corbin, Ira Hamline]]

             a Methodist Episcopal minister, was born in Russia, Herkimer County, N.Y., September 1, 1812. He was converted at eighteen; licensed to preach at twenty-three, and in 1840 entered the Black River Conference, wherein he labored faithfully until his death, December 11, 1856. See Minutes of Annual Conferences, 1857, page 365.

## Corbinian, Saint[[@Headword:Corbinian, Saint]]

             born at Chartres in 680, was for fourteen years a hermit, and then went to Rome, where the pope, Gregory II, consecrated him bishop. He returned to his solitude, and afterwards traveled along the Danube and the Isar to preach. Duke Theodo II of Bavaria appointed him first bishop of Freising. He died in 730, and is commemorated as a saint on Sept. 8. — Pierer, Universal-Lexikon, s.v.; Butler, Lives of Saints, Sept. 8.

## Corbit, Israel S[[@Headword:Corbit, Israel S]]

             a minister of the Methodist Episcopal Church, was born in Philadelphia, Feb. 16, 1817, and entered the itinerancy in the New Jersey Conference in 1844. He died at Bordentown, N. J., April 11, 1856. Mr. Corbit's ministry, in the most important stations of his Conference, was eminently successful. “A sublimity caught from long converse with the Bible and the Christian poets ran through all his thoughts. He was accomplished, eloquent, and laborious, and gave full proof of his ministry. — Minutes of Conferences, 6:29.

## Corbitt, John A[[@Headword:Corbitt, John A]]

             a minister of the Methodist Episcopal Church South, was born in Tipton County, Tennessee, December 28, 1836. He was converted at twenty-one; licensed to preach in 1872, and joined the White River Conference in 1876, when he was ordained deacon. In 1877 he was transferred to the Memphis Conference. He died January 2, 1880, having been for a year a  superannuate. He was a faithful preacher, and a close student. See Minutes of Annual Conferences of the M.E. Church South, 1880, page 167.

## Corbley, John[[@Headword:Corbley, John]]

             a Baptist minister, was born in England in 1733. He came to America and took up his residence in Virginia, where he gave himself to the work of the ministry. In 1768 he was forced to leave the state, on account of the persecutions which were inflicted upon the Baptists. He went to South- western Pennsylvania, and assisted in establishing churches in that region. The Goshen Church in Green County called him to be its pastor in 1775. While here his wife and five children were killed by the Indians. After a life of great usefulness he died in 1803. See Cathcart, Baptist Encyclop. page 277. (J.C.S.)

## Corbmac[[@Headword:Corbmac]]

             (or Cormac) is the name of some forty-eight early Irish saints, of which we here present the best authenticated:

1. Priest in Achadh-finnich, commemorated May 11, according to the Mart. Doneg. (Todd and Reeves, page 125). Colgan mentions a king by this name, son of Diarmaid, who turned monk in his old age, and like wise gives two Cormacs, priests, venerated on the above day (Acta Sanctorum, page 360, a).

2. Of Armagh, venerated February 17, seems to have been born near Mt. Usneach, and was baptized by St. Patrick. His father is said to have been Enna (Ennius or Enda), and he was coarb or abbot of Armagh, A.D. 482- 497.

3. Of Trim (then Ath-truim), likewise venerated February 17, seems to have been descended from the same family as the preceding, his mother being Funecta (Fuineacht), his brothers also bishops of adjoining sees, and his father's name Colman. He died A.D. 742.

4. Called Ua Liathain, abbot of Dermagh (now Durrow), and venerated June 21, was the son of Dima, and is surnamed "Corbmac the Navigator," from his voyages in the Northern Ocean. He afterwards founded a monastery in his own country, but there is no clue to his exact date.  Another anchorite of the same name is assigned to A.D. 865, but is otherwise unknown.

5. Of Munster, commemorated December 14 (some erroneously March 26), was the son of Eugenius, and had several brothers who were saints. He retired to one place of solitude after another, and finally settled in a monastery at Mayo, on the Moy, probably about the middle of the 6th century.

## Corbold, Alfred[[@Headword:Corbold, Alfred]]

             an English missionary to India, was born at Ipswich, May 7, 1821. Having studied at Bedford, and subsequently at Colton End, he was accepted by the London Missionary Society and appointed to the Guzerat Mission. He was ordained August 7, 1850, at Bunyan Meeting, Bedford; sailed in company with his wife for India, and arrived at his destination in January. From the beginning of 1856 the entire charge of the mission rested on Mr. Corbold. Early in 1860 the mission was transferred to the Irish Presbyterian Missionary Society; and he and his wife, having suffered in health, returned to England. Having been appointed to join the Madras Mission, he again sailed with Mrs. Corbold, arriving in Madras January 31, 1862. There he took charge of the Tamil congregation, at Pursewakum, and three out-stations; while his wife took the superintendence of the native female boardingschool, and three vernacular day-schools for girls. But health again failing them, they returned to England in 1870. Three years later they resumed their labors in Madras. In 1875, illness rendering it necessary for Mr. Corbold to visit England, he returned home with his wife. It soon became evident that the faithful missionary's career was at an end. He died September 28, 1877. See (Lond.) Evangelical Magazine, November 1877, page 688.

## Corbyn, A.D[[@Headword:Corbyn, A.D]]

             a minister of the Protestant Episcopal Church, was born in Woodstock, Connecticut, in 1810. He graduated at Yale in 1838; and being admitted to orders, served twelve years in Missouri, and removed to the diocese of Mississippi in 1852, to take charge of St. Paul's Church, Columbus. He was next called to the rectorship of the College of St. Andrew, in 1853, and subsequently to the charge of St. Andrew's Church, in Jackson, where he faithfully served until his death, October 18, 1855. See Amer. Quar. Church Rev. 1856, page 638.

## Corbyn, Candia[[@Headword:Corbyn, Candia]]

             a Welsh minister of the Society of Friends, was born at Pontypool, Monmouthshire. about 1671. Through the ministry of Thomas Wilson she was brought to the knowledge of the truth in the eighteenth year of her age, and a few years after received "a call to the ministry," in the exercise of which "she was sound and clear." Through a long life she manifested the power of her religion. She died in Worcester, April 28, 1767. See Piety Promoted, 2:423. (J.C.S.)

## Corcan[[@Headword:Corcan]]

             (Curcnaeus, or Corcunutan) is the name of three Irish saints, two of them commemorated January 7, and one September 30; but their identification is very uncertain.

## Corcaria[[@Headword:Corcaria]]

             (or Corcair). SEE CURCACH.

## Corcodemus (Corcodomus, Cocordanus, Curcudemus, etc.), Saint[[@Headword:Corcodemus (Corcodomus, Cocordanus, Curcudemus, etc.), Saint]]

             was ordained deacon of Auxerre by pope Sixtus II, and preached in France in the 3d century. He died after the martyrdom of St. Peregrinus, and his relics were translated to the basilica of St. Amatos. He is commemorated May 4. See Bolland, Acta Sanctorum, May 1, 452.

## Cord[[@Headword:Cord]]

             the rendering in the Auth. Ver. of the following Hebrew words:

(1.) usually חֶבֶל, che'bel (but not חֵבֶל), a rope, SEE CHEBEL;

(2.) יֶתֶר, ye'-her, a straw (“withe,” Jdg 16:7-9; tent-rope, “excellency,” Job 4:21; bow-”string,” Psa 11:2; halter-”cord,” Job 30:11);

(3.) מֵיתָר, meythar', a line (e.g. tentrope, Exo 35:18; Exo 39:40; Num 3:26; Num 3:37; Num 4:26; Num 4:32; Isa 54:2.; Jer 10:20; bow- ”string,” Psa 21:12);

(4.) עֲבֹת, aboth', a braid (e.g. “wreathed” work, Exo 28:14, etc.; “band,” Job 39:10; Eze 3:25; Eze 4:8; Hos 11:4; “rope,” Jdg 15:13-14; Psa 2:3; Psa 118:27; Psa 124:4);

(5.) חוּט, chut (Ecc 4:12, a “thread,” Gen 14:23; Jos 2:18; Jdg 16:12; Son 4:3; “line,” 1Ki 7:15; “fillet,” Jer 52:21). The first of these terms is the most comprehensive, being from the root חָבִל, to twist, hence Engl. cable. This word occurs often in its proper sense, as well as in the special meanings of measuring-line (hence also region), snare (Psa 140:5), and bridle. In Mic 2:5, it signifies “portion” (as it is frequently rendered elsewhere); and the phrase “cast a cord” denotes a change of inheritance, as in Mic 2:4. The same word has the secondary sense of a band of men (1Sa 10:5; 1Sa 10:10), and destruction (Mic 2:10). SEE ROPE. “In the N.T. the term σχοινία is applied to the whip which our Savior made (Joh 2:15), and to the ‘ropes' of a ship (Act 27:32). Alford understands it in the former passage of the rushes on which the cattle were littered; but the ordinary rendering cords seems more consistent with the use of the term elsewhere. (See below.)

“The materials of which cord was made varied according to the strength required; the strongest rope was probably made of strips of camel hide, still used by the Bedouins for drawing water (Burckhardt's Notes, 1:46); the Egyptians twisted these strips together into thongs for sandals and other purposes (Wilkinson, Anc. Egypt. 3. 145). The finer sorts were made of flax (Isa 19:9). The fibre of the date-palm was also used (Wilkinson, 3. 210); and probably reeds and rushes of various kinds, as implied in the origin of the word σχοινίον (Pliny 19:9), which is generally used by the Sept. for חֶבֶל, and more particularly in the word “(אִגְמוֹן, rush (Job 41:2), which primarily means a reed; in the Talmud (Erubin, fol. 58), bulrushes, osier, and flax are enumerated as the materials of which rope  was made; in the Mishna (Sotah, 1, § 6) the חבל מצרי, or Egyptian rope, is explained as a rope of vines or osiers. SEE MECHANIC.

“Of the various purposes to which cord, including under that term rope, and twisted thongs, was applied, the following are especially worthy of notice:

(1.) For fastening a tent, in which sense מֵיתָר, meythar', is more particularly used (e.g. Exo 35:18; Exo 39:40; Isa 54:2). As the tent supplied a favorite image of the human body, the cords which held it in its place represented the principle of life (Job 4:21): ‘Are not their tent cords (A.V. ‘excellency') torn away?' (Ecc 12:6).

(2.) For leading or binding animals, as a halter or rein (Psa 118:27; Hos 11:4), whence to ‘loosen the cord' (Job 30:11) = to free from authority.

(3.) For yoking them either to a cart (Isa 5:18) or a plough (Job 39:10).

(4.) For binding prisoners, more particularly עֲבֹת, aboth' (Jdg 15:13; Psa 2:3; Psa 129:4; Eze 3:25), whence the metaphorical expression ‘bands of love' (Hos 11:4).

(5.) For bow-strings (Psa 11:2), made of catgut; such are spoken of in Jdg 16:7 (יְתָרַים לִחַים, A. V. ‘green withs;' but more properly νευραὶ ὑγραί, fresh or moist bow-strings).

(6.) For the ropes or ‘tacklings' of a vessel (Isa 33:23).

(7.) For measuring ground, the full expression being חֶבֶל מַדָּה(2Sa 8:2; Psa 78:55; Amo 7:17; Zec 2:1); hence to ‘cast a cord' — to assign a property (Mic 2:5), and cord or line became an expression for an inheritance (Jos 17:14; Jos 19:9; Psa 16:6; Eze 47:13), and even for any defined district (e.g. the line, or tract, of Argob, Deu 3:4). SEE CHEBEL.

(8.) For fishing and snaring. SEE FISHING; SEE FOWLING; SEE HUNTING.

(9.) For attaching articles of dress; as the wreathen chains (עֲבֹת), which were rather twisted cords, worn by the high-priests (Exo 28:14; Exo 28:22; Exo 28:24; Exo 39:15; Exo 39:17).

(10.) For fastening awnings (Est 1:6).

(11.) For attaching to a plummet. The line and plummet are emblematic of a regular rule (2Ki 21:13; Isa 28:17); hence to destroy by line and plummet (Isa 34:11; Lam 2:8; Amo 7:7) has been understood as a regular systematic destruction (ad normam et libellam, Gesenius, Thesaur. p. 125); it may, however, be referred to the carpenter's level, which can only be used on a flat surface (comp. Thenius, Comm. in 2Ki 21:13).

(12.) For drawing water out of a well, or raising heavy weights (Jos 2:15; Jer 38:6; Jer 38:13).

(13.) To place a rope on the head (1Ki 20:31) in place of the ordinary head-dress was a sign of abject submission”

(14.) The “small cords” (σχοινίον, a rush-rope) used by our Savior in expelling the traders from the Temple (Joh 2:15) were probably the same used for leading the animals for sacrifice and binding them to the altar (עֲבֹת, Psa 118:27).

(15.) The same word is employed in Act 27:32, “ropes,” i.e. cordage, with which the yawl-boats were secured to the ship (q.v.). SEE RUSH.

Among the figurative uses of the word the following are the most striking:

(1.) To gird one's self with a cord was considered a token of sorrow and humiliation (1Ki 20:31-33; Job 36:8).

(2.) To stretch a line or cord about a city signifies to ruin it, to destroy it entirely, and to level it with the ground (Lam 2:8).

(3.) The cords (מֵיתָר) extended in setting up tents furnish several metaphors in the prophetical books (Isa 33:20; Jer 10:20).

(4.) Hence to “loose one's cord” was a metaphor for dissolving one's comfort and hopes (יֶתֶר, ye'ther, elsewhere “withe”).

(5.) ‘The cords of sin” (Pro 5:22), metaphorically speaking, are the consequences of crimes and bad habits.

(6.) The “silver cord” (i.e. composed of silvery threads, Ecc 12:6) is generally supposed to refer to the spinal marrow, to which, as to its form and color, it may not be inaptly compared.

(7.) A “three-fold cord” (i.e. one of treble strands) is put as the symbol of union (Ecc 4:12, חוּט, chut, elsewhere “thread”).

(8.) The “cords of a man,” in Hos 11:4, are immediately explained as meaning “the bands of love,” although some interpreters join this clause to the preceding sentence, and render it “amid the desolations of men,” referring to the plagues of Egypt (Horsley, in loc.). SEE LINE. For cords of Sheol, SEE SNARES OF DEATH.

## Cord, Investiture With The[[@Headword:Cord, Investiture With The]]

             is a name applied to the ceremony of introducing the young Brahmin into the sacred caste at the age of seven or nine years. Before this time he is regarded as no better than a Sudra; he has no privilege, no rank. By the laws of Menu, a Brahmin is to be distinguished from individuals of the secular classes by a cord (paita), which is worn hanging from the left shoulder, and resting on the right side below the loins. It consists of three thick twists of cotton each formed of numerous smaller threads. These three separate twists, which on marriage are increased to three times three, are considered as emblematical of the three persons in the Hindu Trinity — Brahma, Vishnu, and Siva. The cotton from which the cord is made must be picked from the plant by the hands of Brahmins only, and the thread must be spun and twisted by persons of the same caste. When the cord has  been properly manufactured, the father of the young candidate endeavors to ascertain, by the rules of astrology, the month, the week, the day, the hour, the minute which will be most favorable for his son's investiture with the cord. The ceremony and the entertainment last four days, and at the close of each the guests receive numerous presents. For a description of the ceremony see Dubois, The Hindoos. SEE BRAHMINS; SEE INDIAN CASTE.

## Cord, John[[@Headword:Cord, John]]

             a Methodist Episcopal minister, was born in Harford County, Maryland. He was converted in 1806; officiated some time as exhorter and local preacher, and in 1811 entered the Illinois Conference. A severe loss by fire necessitated his location for a few years, with the exception of which he labored faithfully and successfully until 1826, when failing health obliged him to become a superannuate. He died full of hope, March 23, 1827. See Minutes of Annual Conferences, 1828, page 573.

## Cordeliers[[@Headword:Cordeliers]]

             a name given to the Franciscans (q.v.) in France. The name is said to have originated in the war of St. Louis against the Infidels, in which the friars having repulsed the barbarians, and the king having inquired their name, it was answered they were people cordelies, that is, tied with ropes. SEE FRANCISCANS.

## Cordemoy, Geraud de[[@Headword:Cordemoy, Geraud de]]

             a French historian and philosopher, who died October 8, 1684, was a native of Paris. He first practiced law, but soon abandoned his profession, and betook himself to the study of philosophy, especially that of Des Cartes. Bishop Bossuet introduced him to the French court, and he was appointed lector to the dauphin. In the year 1675 he was elected a member of the French Academy. He wrote, Histoire de France (from the beginning of the monarchy to the year 987, 2 volumes): — Six Discours sur la Distinction de l'Ame et du Corps: — Lettre a un Savant Religieux de la Compagnie de Jesus pour Defende le Systeme de Descartes: — Traites de Metaphysique: — Traite de l'Infaillibitite de l'Eglise. See Winer, Handbuch der theol. Lit. 1:404; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v. (B.P.)

## Cordemoy, Louis Geraud de[[@Headword:Cordemoy, Louis Geraud de]]

             a French theologian, son of the foregoing, was born at Paris, December 7, 1651. He took holy orders, was made doctor of theology, and applied himself to the conversion of the Protestants. After having aided the missions of Saintonge, he was appointed, in 1679, abbot of Fenieres, of the order of Cistercians, in the diocese of Clermont, in Auvergne. He died in  Paris, February 7, 1722, leaving a number of religious letters and treatises, for which see Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Corder (Lat. Corderius), Balthasar[[@Headword:Corder (Lat. Corderius), Balthasar]]

             a Belgian theologian, was born at Antwerp in 1592. He entered the Jesuit order in 1612, and taught theology at Vienna. He was learned in Greek. He died at Rome, June 24, 1650, leaving Catena LXV Graecorum Pa srum in S. Lucam (Antwerp, 1628): — Joannis Philoponi in cap. I Genes. de Mundi Creatione Libri IV (Vienna, 1631): — Expositio Graecorum Patrum in Psalmos, Digesta in Catenam (Antwerp, 1643): — Job Elucidatus (ibid. 1646): — Symbola Graecorum Patrum in Evangelium Matthcei (Toulouse, 1646, 1647): — S. Cyrilli, Alexandrini Archiepiscopi, Homilice XIX in Jeremiam Prophetam, Hactenus Ineditae (Antwerp, 1648). See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.) .

## Cordes, Eutyche De[[@Headword:Cordes, Eutyche De]]

             a Belgian theologian, was born about 1520 at Antwerp. He entered the Benedictine order, in the monastery of St. Justin of Padua, of the congregation of Monte Cassino, was elected abbot of San Fortunate, near Bassano, and was invested with this title when he assisted, February 26, 1562, at the eighteenth session of the Council of Trent, being one of the theologians chosen to arrange the catalogue of suspicious or pernicious books. After the close of the council he returned to the abbey of St. Justin, where he died in September, 1582. He left in. MS., Commentarius in Omnes Epistolas Pauli: — Commentarius in Synmbolum Apostolorum: — Dictionarium Biblicum. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Cordicoles[[@Headword:Cordicoles]]

             (from cor, the heart, and colo, to worship) were a sect of Roman Catholic devotees which rose in France about the middle of the 18th century, professing to worship the sacred heart of Jesus and the heart of the Virgin Mary. SEE SACRED HEART.

## Cordier[[@Headword:Cordier]]

             a French Jesuit of the 18th century, was chauncellor of the University of Pont-a-Mousson, and wrote Eclaircissements sur la Predestination (Pont- a-Mousson, 1746). See Hoefer, Nouv. Biog. Generale, s.v.

## Cordier, Claude Simon[[@Headword:Cordier, Claude Simon]]

             a French ecclesiastic, canon of Orleans, was born at Orleans in 1704, and died at the same place, November 17, 1772, leaving La Vie de Sainte- Fremiot de Chantal (Orleans, 1768, 1772). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Cordier, Francois[[@Headword:Cordier, Francois]]

             a French monk of the Oratory, who died in 1693, wrote Vie d'Anne des Anges (Paris, 1694). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Cordier, Jean[[@Headword:Cordier, Jean]]

             a French Jesuit, taught rhetoric, philosophy, and theology at Rheims; was afterwards Tector of the college at Chalons, and died at Dijon, November 22, 1673, in his seventy-fifth year, leaving a work entitled Familia Sancta. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Cordier, Mathurin[[@Headword:Cordier, Mathurin]]

             a distinguished French priest, was born in 1479, taught languages at several places in France, and finally in Geneva, where he died in 1564, leaving some grammatical treatises, for which see Biog. Universelle, s.v.; Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Lichtenberger, Encyclop. des Sciences Religieuses, s.v.

## Cordiner, James[[@Headword:Cordiner, James]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1808; became schoolmaster at Gartly in 1825; was licensed as an assistant preacher for nine years; presented to the living at Forgue in 1834, and died March 4, 1849, aged sixty-three years. See Fasti Eccles. Scoticanae, 3:656.

## Cordley, Christopher Minta[[@Headword:Cordley, Christopher Minta]]

             a Congregational minister, was born at Oxford, England, in 1821. He emigrated to the United States when twelve years old; graduated at the Western Reserve College, Ohio, with the highest honors, in 1844, and at Andover Theological Seminary in 1847; was ordained two years after in Hopkinton, N.H., and served successively at West Randolph, Massachusetts, in 1852, West Brookfield in 1858, and Lawrence in 1862, where he died, June 26, 1866. Mr. Cordley was a man of great mental acuteness and originality, an earnest and critical student, a powerful and pungent preacher, and one who deeply sympathized with the people at large. See Cong. Quarterly, 1867, page 374.

## Cordon, James R[[@Headword:Cordon, James R]]

             a Methodist Episcopal minister, was born in England, March 7, 1835. He was converted in Detroit, Mich., in 1858, and in the same year entered the Detroit Conference, in which he labored for eighteen years with general acceptability- and usefulness. He died April 18, 1876. Wherever Mr. Cordon was known, he was regarded as a devout, earnest, and successful minister; especially in the Sunday-school was he greatly beloved. See Minutes of Annual Conferences, 1876, page 100.

## Cordona, Juan Bautista[[@Headword:Cordona, Juan Bautista]]

             a Spanish prelate, who lived in the latter half of the 16th century, wrote, De Distychis (Tarragona, 1587): — De Bibliotheca Regia S. Laurentii in Hispania. See Hoefer, Nouv. Biog. Generale, s.v.

## Cordonniers et Tailleurs Freres[[@Headword:Cordonniers et Tailleurs Freres]]

             (brothers Shoemakers and Tailors), the title of a religious society founded in France by Henry Michael Buch, a shoemaker, in 1645, They chose as their patron Crispin and Crispinian, two sainted shoemakers. They lived in community, and under fixed statutes and officers, by which they were directed both in their temporal and spiritual concerns. The produce of their labor was put into a common stock to furnish necessaries for their support; any surplus was distributed among the poor. The society became extinct in the French Revolution.

## Cordova[[@Headword:Cordova]]

             an ancient city of Spain (called by the Romans Corduba), seat of a Roman Catholic bishop, and noted for its cathedral church, which is the most beautiful of all Spain.

1. A celebrated Synod of Cordova was held on occasion of the persecution of Spanish Christians from 850 to 859, during the caliphate of  Abderrahman II († 852) and of Mohammed. The synod was called at the wish of Abderrahman, in order to enjoin moderation upon monks and others who craved martyrdom by provoking the Mohammedans. In accordance with this wish, the council, of which the metropolitan Hostegis of Malaga seems to have been the leading spirit, forbade self-sought martyrdom. This action met at once with a determined opposition on the part of the rigorists, who called the synod impium conciliabulum. The acts of the council are lost, as it soon came to be generally disowned by the Spanish Church.

2. The School of Cordova was one of the most celebrated literary institutions of the Arabs it Spain. It was founded about 980 by caliph Hakem II, and had the largest Arabic library in Spain, which, according to one, undoubtedly exaggerated, account, numbered as many as 600,000 volumes. The school of Cordova became in particular celebrated for the impulse which it gave to the study of the Aristotelian philosophy. One of the most celebrated professors of Cordova was Averrhoes (q.,v.). The conquest of Cordova by the Christians put an end to this school, as also to the flourishing Talmudic school of the same city. — Herzog, Real- Encyklopadie, s.v.

## Cordova (or Corduba), Antonio de[[@Headword:Cordova (or Corduba), Antonio de]]

             a Spanish casuist, lived in the latter half of the 16th century. He belonged to the order of Minorities, and remained for a long time in a convent at Alcala de Henares. He wrote, Annotationes in Dominicum Cotum (Alcala, 1553): — Expositio Regulce Fratrum Minorum (Louvain, 1554): — Commentaria in Quatuor Libris Magistri Sententiarum (Alcala, 1569): — Tratado de Casos de Consciencia (Toledo, 1575): — Quaestionarium Theologicum (ibid. 1578): — Additiones in Compendium Privilegiorum Fratrum Minorumn Alphonsi de Casarubios (Naples, 1595). See Hoefer, Nouv. Biog. Generale, s.v.

## Cordova, Alfonso de[[@Headword:Cordova, Alfonso de]]

             a Spanish theologian, was born at Salamanca in the latter half of the 15th century. He studied medicine at Paris, was first to introduce the doctrine of nominalism into the University of Salamanca, and died in 1542, leaving Principia Dialectices in Terminos Suppositiones Consequentias (Salamanca, 1519). See Hoefer, Nouv. Biog. Generale, s.v.

## Cordova, Antonio Fernandez de[[@Headword:Cordova, Antonio Fernandez de]]

             a Spanish Jesuit, who died at Grenada in 1634, wrote Instruccion de Confessores (Grenada, 1621). See Hoefer, Nouv. Biog. Generale, s.v.

## Cordova, Council Of[[@Headword:Cordova, Council Of]]

             (Concilium Cordubense). Two of these provincial synods are mentioned:

I. Held A.D. 347 or 348, by Osius, bishop of Cordova, which reaffirmed the action of the Council of Sardica (Labbe, 2; Hardouin, 1).

II. Held A.D. 852, by order of Abderahman, the Moslem king, who caused the metropolitans of the different provinces to assemble. In this council voluntary martyrdom was condemned. This was not a legitimate synod. Eulogius speaks of it as a pseudo-council, not gathered together lawfully in the Holy Spirit, but collected by the advice of the infidels, and  by order of a king, the impious enemy of the Christians. See Labbe, Concil. 8:76; Landon, Manual of Councils, s.v.

## Cordova, Pernando de[[@Headword:Cordova, Pernando de]]

             a Spanish scholar, was born in 1422. He distinguished himself by the extent of his knowledge in theology, philosophy, medicine, mathematics, music, and in the languages, as Greek, Hebrew, Arabic, and Chaldee, and was also familiar with astrology, as well as acquainted with the works of the scholastics, philosophers, and physicians of Europe and the East. He had served with distinction against the Moors, under the colors of the king of Castile, John II, went to Paris, but his great wisdom caused him to be regarded as a sorcerer, and he repaired to Rome, where he found favor with popes Sixtus IV and Alexander VI. He died near the close of the 15th century, having composed a number of works, the more remarkable of which is an introduction to the treatise of Albert the Great, De Animalibus; this was published at Rome for the first time in 1478. Among his  productions remaining in MS. we cite a commentary upon the Almagesta of Ptolemy. See Hoefer, Nouv. Biog. Generale, s.v.

## Cordovero, Moses[[@Headword:Cordovero, Moses]]

             SEE MOSES CORDOVERO.

## Core[[@Headword:Core]]

             (Κορέ), a mode of Graecizing (Sir 45:18; Jud 1:11) the name of the rebellious KORAH SEE KORAH (q.v.) of the Mosaic history (Numbers 16).

## Corea[[@Headword:Corea]]

             a dependency of China. It is an extensive peninsula, bounded east by the Sea of Japan, south by the Strait of Corea, west by the Yellow Sea and the Gulf of Leaotong, and north by Mantchuria. It is governed by a king, who, though tributary to China, exercises virtually an absolute power. The prevailing religion is Buddhism. Confucius also has many followers. The area is about 87,550 English square miles; the population, according to a census of 1793, was 7,342,361, and in 1885 was estimated at 8,500,000. The Roman Catholic missionaries in China and Japan speak of conversions of natives of Corea to their Church in the latter part of the 16th century. In the 17th century one of the kings of Corea was a patron of the celebrated Jesuit Adam Schall. There seems always since to have been some small number of Roman Catholics in Corea, and in 1800 the total number of  Christians was reported to amount to 10,000; lut the progress of the Church was prevented by constant persecution. Early in the present century the mission of Corea was placed under the Paris “Congregation of Foreign Missions.” The missionaries greatly extol the zeal of the native converts, and report a number of accessions to their Church.

Thus, in 1853, the number of catechumens who were admitted to baptism. was stated to be 460. A new persecution broke out in February, 1866. Two Roman Catholic bishops and seven priests, all natives of France, were put to death by order of the king for preaching a forbidden religion. Three others succeeded in concealing themselves, and one of them arrived at Chefoo, China, having been sent by the other two to communicate the sad intelligence. The escaped missionary asserted that there were 50,000 converts in Corea, and that great consternation was produced among them by the fierceness of the persecution. The missionary proceeded to Pekin to invoke the aid of the French ambassador. In October, 1866, the French undertook an expedition against Corea, demanding the punishment of the three principal ministers who instigated the execution of the missionaries, and the conclusion of a treaty guaranteeing the Christians against future persecutions. The expedition was not successful; and in December returned to Shanghai. Mr. Williamson, the agent of the Scottish National Bible Society, wrote in 1866 from Chefoo, China, that he had visited two Roman Catholic natives of Corea who had come to that port. According to their statement, there are in Corea eleven European priests, who visit from house to house. — They have no temples, but worship in private houses. They showed a catechism containing a full statement of their faith, in which Mr. Williamson was delighted to find much truth forcibly expressed. They appeared to be ignorant of any distinction between Protestantism and Roman Catholicism, and when Mr. Williamson spoke to them of Jesus, at once saluted him as “holy father.” They agreed to act as the guides of the Reverend J. R; Thomas, who offered to accompany them, on their return to Corea, as the agent of the Bible Society. The mission of the Presbyterian board was first begun in 1844. It now has 25 communicants, 6 native helpers, and 25 pupils in school. In 1885 the Methodist Episcopal Church entered Corea. It has 12 foreign workers, 2 native ordained preachers, 4 communicants, 150 adherents, and 63 pupils. The National Bible Society of Scotland published, in 1886-7, two of the Gospels in Corean.

## Coreae[[@Headword:Coreae]]

             (Κορἑαι), a fortified place mentioned by Josephus (Ant. 14:3, 4) as lying on the northern border of Judaea, on the route of Pompey to Jerusalem (War, 1:6, 5), and also visited by Vespasian, who marched in one day thither from Neapolis, and the next reached Jericho (War, 4:8, 1). Near this place (πρός) was situated the fortress Alexandrium (q.v.), where the princes of Alexander Jannmeus's family were mostly buried, and whither Herod carried the remains of his sons Alexander and Aristobulus (who were Internally of that family), after they had been put to death at Sebaste (Joseph. Ant. 13:24; 14:6, 10, 27; 16:2, et ult.). The situation of Coreae, which determines that of the castle, is not known; but Dr. Robinson (Bib. Researches, 3. 83) conjectures that he may have found it in the modern Kuriyet, which is about eight miles S. by E. from Nablous (Shechem), and half an hour N. by E. of Shiloh (Ritter, Erdk. 15:455). It is small, with no very definite traces of antiquity (Wolcott, in the Bibliotheca Sacra, 1843, p. 72). The similarity of name to that of Beth-car (Χόῤῥαια, Josephus, Ant. 6, 22) seems to be accidental. SEE EBENEZER.

## Coreathe[[@Headword:Coreathe]]

             (Κωρεάθη), an episcopal village of Trachonitis (Reland, Palest. p. 218) mentioned in the early Church notices (S. Paulo, Geogr. Sac. p. 51); probably the modern Kiratah (Ritter, Erdk. 15:866), on the southern edge of the Lejah (Porter, 2:216).

## Corella, Jaime De[[@Headword:Corella, Jaime De]]

             a Spanish theologian, was born in 1657. He entered the Capuchin order, was minister of Charles II, king of Spain, and died in 1699, leaving, Methodus qua Piissime Fiat Exercitiunm Vice Sacrae (St. Sebastian, 1689): — Clavis Coeli (1694): — Practica de el Confessionare (Pampeluna, 1742): — Summa de la Theologia Moral (Madrid, 1707). See Hoefer, Nouv. Biog. Generale, s.v.

## Coren, Jacques[[@Headword:Coren, Jacques]]

             a French theologian of the order of St. Francis, who lived in the early half of the 17th-century, wrote, Clypeus Patientiae (Lyons, 1622): — Observationes in Evangelia (ibid. 1627): — Civitas Avenionensis Pestilentia Laborans (Avignon, 1630). See Hoefer, Nouv. Biog. Generale, s.v.

## Corentinus, Saint[[@Headword:Corentinus, Saint]]

             born in Brittany, is said to have been consecrated bishop of Cornwall (some say of Quimper, in Brittany) by St. Martin of Tours, and therefore in the 4th century. His day is May 1 (others give September 5 or December 12). SEE CHORENTINUS.

## Corentius[[@Headword:Corentius]]

             SEE CARENTIUS; SEE CHORENTIUS.

## Corenzio, Belisario[[@Headword:Corenzio, Belisario]]

             a Greek painter, was born in 1558. At the age of twenty-two he went to Venice and entered the school of Tintoretto. One of his best productions is The Miracle of the Loaves and Fishes, in the refectory of the Benedictines, which he finished in forty days. He painted many admirable works for the churches of Naples. Some of his principal pictures are, The Virgin Crowned by the Trinity; The Visitation; The Presentation in the Temple;  Life of the Virgin. He died in 1643. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Chalmers, Biog. Dict. s.v.

## Coret, Jacques[[@Headword:Coret, Jacques]]

             a Belgian theologian, was born about the middle of the 17th century. He entered the Jesuit order, and became celebrated by his virtue and zeal for souls. It is said that so many wished to confess to him that he absolved them en masse, not being able to take them singly. He died at Liege, Dec. 16,1721, leaving several mystic works, under the titles of, Journal des Anges: — Maison de l'Eternite: — Le Cinquieme Ange de l'Apocalypse; and a historic work, entitled Vie d'Anne de Beauvais (Lisle, 1667). See Hoefer, Nouv. Biog. Generale, s.v.

## Coret, Pierre[[@Headword:Coret, Pierre]]

             a Belgian theologian, was born at Ath, in Hainault, about the middle of the 16th century. He was at first curate of St. Crespin, and afterwards canon of the cathedral of Tournay, in 1574, where he died in 1602, leaving, Defensio Veritatis (Antwerp, 1591); which is a refutation-of the Discours Politiques et Militaires of Lanone: — Anti-Politicus (Douay, 1599), a work especially directed against the Republique of Dodin. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Coret-y-Peris, Cristoval[[@Headword:Coret-y-Peris, Cristoval]]

             a Spanish theologian and grammarian, was priest of Alboraya, in the kingdom of Valencia, and taught Latin and eloquence at the episcopal school of Valencia. He died about 1760, leaving, Explicacion de la Syntaxis de Torrella (Valencia, 1712): — Noches i Dias Feriadas (ibid. 1750). See Hoefer, Nouv. Biog. Generale, s.v. Biog. Universelle, s.v.

## Corey, Abel Moses[[@Headword:Corey, Abel Moses]]

             a Methodist Episcopal minister, was born near Fostoria, Ohio, July 23, 1833. He experienced religion at the age of eighteen; acquired a good academic education; began preaching in 1860, and in the following year entered the Central Ohio Conference. After laboring in obscure places several years, he was elected state senator, in which capacity he served with much credit four years. In 1871 he again entered the effective itinerant ranks, and continued with marked zeal and success until his death, October 4, 1875. Mr. Corey was clear in thought, apt in expression, generous in  sympathy, self-sacrificing in labor, and strong in friendship. See Minutes of Annual Conferences, 1876, page 105.

## Corey, David[[@Headword:Corey, David]]

             a Methodist Episcopal minister, was born in 1797. He was converted in 1814; soon after began preaching in northern Vermont; located, and engaged in farming; moved to central New York, joined the Oneida Conference, and, after three years labor, went west and entered the Illinois Conference. He became a superannuate, and died August 23, 1844. See Minutes of Annual Conferences, 1845, page 585.

## Corey, John Edwin[[@Headword:Corey, John Edwin]]

             a Congregational minister, was born at Mansfield, Massachusetts, July 29, 1825. He graduated at Amherst College in 1850; was ordained in 1853; labored as an evangelist for a short time in northern Ohio; preached in Massachusetts in the following places: Freetown, Chesterfield,Yarmouth. and North Wrentham, at which latter place he died, November 30, 1865. Mr. Corey was an indefatigable student, and a clear and logical thinker. At the time of his death he had nearly ready for the press a Manual of Congregational Polity and Principles. See Cong. Quarterly, 1867, page 201.

## Corgen, Pierre[[@Headword:Corgen, Pierre]]

             a French theologian who lived in the early half of the 18th century, belonged to the diocese of Quimper, was doctor of theology, and wrote, La Dispute Entre le Pape, Saint-Etienne et Saint-Cyprien (Paris, 1725): — Dissertation sur le Concile de Rimini (ibid. 1372): — Memoire Touchant les Juges de la Foi (ibid. 1736): — Sur le Monothelisme et sur le Sixilme Concile General (ibid. 1741): — Defense des Droits des Eveques dans l'Eglise. See Hoefer, Nouv. Biog. Generale, s.v.

## Coriander[[@Headword:Coriander]]

             (גָּד, from the root גָּדִד to make an incision, referring to the furrows in the seed). The Syriac, Chaldee, and Arabic, with the Sept. and Vulg., render this word coriander (Gesenius, Thesaur. Heb. p. 264), as does our version in Exo 16:13; Num 11:7, the only passages where it occurs, and in both which the appearance of manna is compared to that of its seeds as to form, and in the former passage as to color also. SEE MANNA. According to Dioscorides also (3, 64) the ancient Carthaginian name for coriander was goid (γοίδ), evidently kindred with the Hebrew gad. Celsius states (Hierob. 2:78 sq.) that the coriander is frequently mentioned in the Talmud (where it is called כִּסְבִּר, kasbars, or כּוּסְבָר, kusebar'). It was  known to and used medicinally by Hippocrates: it is mentioned by Theophrastus, as well as Dioscorides, under the name of κόριον or κορίαννον; and the Arabs, in their works on Materia Medica, give korion as the Greek synonym of coriander, which they call kuzecreh, the Persians kishneez, and the natives of India (compare Pliny, 20:82) dhunya. It is known throughout all these countries, in all of which it is cultivated, being universally employed as a grateful spice, and as one of the ingredients of currie-powder (see Busching, Wochentl. Nachr. 1775, p. 42; Rauwolff, Reise, p. 94; Gmelin, Reise durch Russl. 3, 282). It is also found in Egypt (Prosp. Alpin. Res. AEg. 2:9, p. 156). It is now very common in the south of Europe, and also in England, being cultivated, especially in Essex, on account of its seeds, which are required by confectioners, druggists, and distillers in large quantities; in gardens it is reared on account of its leaves, which are used in soups and salads (see Pereira's Materia Medica). The coriander is the Coriandrum sativum of botanists, an umbelliferous plant, with a round tall stalk. The flowers are small and pale pink, the leaves are much divided (especially the upper ones) and smooth. The fruit, commonly called seeds, is globular, grayish-colored, about the size of peppercorn, having its surface marked with fine strime. Both its taste and smell are agreeable, depending on the presence of a volatile oil, which is separated by distillation(see Penny Cyclopaedia, s.v.). SEE BOTANY.

## Corinth[[@Headword:Corinth]]

             (Κόρινθος, occurs Act 18:1; Act 19:1; 1Co 1:2; 2Co 1:1; 2Co 1:23; 2Ti 4:20; “Corinthus,” subscr. to Ep. to Rom.), a Grecian city, placed on the isthmus which joins Peloponnesus (now called the Morea) to the continent of Greece. A lofty rock rises above it, on which was the citadel, or the Acrocorinthus (Livy 45:28). It had two harbors: Cenchreme, on the eastern side, about seventy stadia distant; and Lechaeum, on the modern Gulf of Lepanto, only twelve stadia from the city (Strabo, 8:6). Its earliest name, as given by Homer, is Ephyre (Ε᾿φύρη, II. 6:152); and mysterious legends connect it with Lycia, by means of the hero Bellerophon, to whom a plot of ground was consecrated in front of the city, close to a cypress grove (Pausan. 2:2). Owing to the great difficulty of weathering Malea, the southern promontory of Greece, merchandise passed through Corinth from sea to sea, the city becoming an entrepot for the goods of Asia and Italy (Strabo, 8:6). At the same time, it  commanded the traffic by land from north to south. An attempt made to dig through the isthmus was frustrated by the rocky nature of the soil; at one period, however, they had an invention for drawing galleys across from sea to sea on trucks. With such advantages of position, Corinth was very early renowned for riches, and seems to have been made by nature for the capital of Greece. The numerous colonies which she sent forth, chiefly to the west and to Sicily, gave her points of attachment in many parts; and the good will, which, as a mercantile state, she carefully maintained, made her a valuable link between the various Greek tribes. The public and foreign policy of Corinth appears to have been generally remarkable for honor and justice (Herod. and Thucyd. passim); and the Isthmian games, which were celebrated there every other year, might have been converted into a national congress, if the Corinthians had been less peaceful and more ambitious. When the Achaean league was rallying the chief powers of Southern Greece, Corinth became its military center; and, as the spirit of freedom was active in that confederacy, they were certain, sooner or later, to give the Romans a pretense for attacking them. The fatal blow fell on Corinth (B.C 146), when L. Mummius, by order of the Roman senate, barbarously destroyed that beautiful town (Cicero, Verr. 1:21), eminent even in Greece for painting, sculpture, and all working in metal and pottery; and, as the territory was given over to the Sicyonians (Strabo, 1. c.), we must infer that the whole population was sold into slavery.

The Corinth of which we read in the New Testament was quite a new city, having been rebuilt and established as a Roman colony, and peopled with freed-men from Rome (Pausanias and Strabo, u. s.) by the dictator Caesar a little before his assassination. Although the soil was too rocky to be fertile, and the territory very limited, Corinth again became a great and wealthy city in a short time, especially as the Roman proconsuls made it the seat of government (Acts 18) for Southern Greece, which was now called the province of Achaia. In earlier times Corinth had been celebrated for the great wealth of its temple of Venus, which had a gainful traffic of a most dishonorable kind with the numerous merchants resident there — supplying them with harlots under the forms of religion (hence κορινθιάζεσθαι = scortari, see Schotti Adagia Gr. p. 568). The same phenomena, no doubt, reappeared in the later and Christian age. The little which is said in the New Test. seems to indicate a wealthy and luxurious community, prone to impurity of morals; nevertheless, all Greece was so contaminated that we  may easily overcharge the accusation against Corinth. We find Gallio, brother of the philosopher Seneca, exercising the functions of proconsul here during the apostle Paul's first residence at Corinth, in the reign of Claudius. This residence continued for a year and six months, and the circumstances which occurred during the course of it are related at some length (Act 18:1-18). The apostle had recently passed through Macedonia. He came to Corinth from Athens; shortly after his arrival Silas and Timotheus came from Macedonia and rejoined him; and about this time the two epistles to the Thessalonians were written (probably A.D. 49 and 50). It was at Corinth that the apostle first became acquainted with Aquila and Priscilla, and shortly after his departure Apollos came to this city from Ephesus (Act 18:27). Corinth was a place of great mental activity, as well as of commercial and manufacturing enterprise. Its wealth was so celebrated as to be proverbial; so were the vice and profligacy of its inhabitants. The worship of Venus here was attended with shameful licentiousness. All these points are indirectly illustrated by passages in the two epistles to the Corinthians, which were written (probably A.D. 54), the first during Paul's stay at Ephesus, the second from Macedonia, shortly before the second visit to Corinth, which is briefly stated (Act 20:3) to have lasted three months. SEE CORINTHIANS (EPISTLES TO).

During this visit (probably A.D. 55) the epistle to the Romans was written. From the three epistles last mentioned, compared with Act 24:17, we gather that Paul was much occupied at this time with a collection for the poor Christians at Jerusalem. It has been well observed that the great number of Latin names of persons mentioned in the epistle to the Romans is in harmony with what we know of the colonial origin of a large part of the population of Corinth. According to Philo (Opp. 2:587), it was extensively colonized by Jews. From Acts 18 we may conclude that there were many Jewish converts in the Corinthian church, though it would appear (1Co 12:2) that the Gentiles predominated. On the other hand, it is evident from the whole tenor of both epistles that the Judaizing element was very strong at Corinth. Party spirit also was extremely prevalent, the names of Paul, Peter, and Apollos being used as the watchwords of restless factions. Among the eminent Christians who lived at Corinth were Stephanas (1Co 1:16; 1Co 16:15; 1Co 16:17), Crispus (Act 18:8; 1Co 1:14), Caius (Rom 16:23; 1Co 1:14), and Erastus (Rom 16:23; 2Ti 4:20). The epistle of Clement to the Corinthians is among the most interesting of the post-apostolic writings. The Corinthian church is remarkable in the epistles of Paul by the  variety of its spiritual gifts, that seem for the time to have eclipsed or superseded the office of the elder or bishop, which in most churches became from the beginning so prominent. Very soon, however, this peculiarity was lost, and the bishops of Corinth take a place co-ordinate to those of other capital cities. One of them, Dionysius, appears to have exercised great influence over many and distant churches in the latter part of the second century (Eusebius, Hist. Eccles. 4, 23). In the year 268 of the Christian era the city was burned by the Goths, and in 525 it was destroyed by an earthquake. During the Middle Ages Corinth shared the fate of many of the cities of Greece. in being wrested from the emperors of Constantinople and possessed by a succession of adventurers, and at length formed a part of the duchy of Athens, ruled first by the French, then by the Arragonese kings of Sicily, and finally by the Accaioli, a family of Florence, from whom it was taken by Mohammed II in 1460. During a war between the Venetians and the Turks, it was captured by the former in 1687, but was recovered by the Turks in 1715, and held by them until the period of the Greek revolution, when it became the seat of the new government, although taken and retaken more than once during the war. Corinth is still an episcopal see. The cathedral church of St. Nicholas, “a very mean place for such an ecclesiastical dignity,” used in Turkish times to be in the Acrocorinthus. The city has now shrunk to a wretched village, on the old site, and bearing the old name, which, however, is often corrupted into Gortho (see Hassel, Handbuch der neuest Erdbeschreib. III, 1:673 sq.).

Pausanias, in describing the antiquities of Corinth as they existed in his day, distinguishes clearly between those which belonged to the old Greek city and those which were of Roman origin. Two relics of Roman work are still to be seen, one a heap of brick. work which may have been part of the baths erected by Hadrian, the other the remains of an amphitheater with subterranean arrangements for gladiators. Far more interesting are the ruins of the ancient Greek temple — the “old columns which have looked down on the rise, the prosperity, and the desolation of two [in fact, three] successive Corinths.” At the time of Wheler's visit in 1676 twelve columns were standing; before 1795 they were reduced to five; and further injury has very recently been inflicted by an earthquake. It is believed that this temple is the oldest of which any remains are left in Greece. There are also  distinct traces of the Posidonium, or sanctuary of Neptune, the scene of the Isthmian games, from which Paul borrows some of his most striking imagery in 1 Corinthians and other epistles. SEE GAMES.

The fountain of Peirene, “full of sweet and clear water,” as it is described by Strabo, is still to be seen in the Acrocorinthus, as well as the fountains in the lower city, of which it was supposed by him and Pausanias to be the source. The walls on the Acrocorinthus were in part erected by the Venetians, who held Corinth for twenty-five years in the 17th century. This city and its neighborhood have been described by many travelers, but we must especially refer to Leake's Morea, 3, 229-304 (London, 1830), and his Peloponnesiaca, p. 392 (London, 1846); Curtius, Peloponnesos, 2:514 (Gotha, 1851-1852); Clark, Peloponnesus, p. 42-61 (London, 1858). See also Pauly, Real-Encykl. 2:643 sq.; Pott, Prolegg. in 1 ad Cor.; Conybeare and Howson, St. Paul, ch. 12. There are four German monographs on the subject — Wilckens, Rerum Corinthiacarum specimen ad illustrationem utriusque Epistolae Paulinae (Bremen, 1747; also in Oelrich's Collect. Opusc. 1:427 sq.); Walch, Antiquitates Corinthiacae (Jena, 1761); Wagner, Rerum Corinthiacarum specimen (Darmst. 1824); Barth, Corinthiorum commercii et Mercaturae Historiae pariicula ,Berlin, 1844). For a full elucidation of the history and topography of the city, see Smith's Dict. of Classical Geography, s.v. Corinthus. See ACHAIA.

## Corinth (2)[[@Headword:Corinth (2)]]

             The following additional particulars concerning this once famous city are taken from Kittoy Pict. Bible, note on 1Co 1:1 :  "This great and wealthy city was the metropolis of Achaia, and situated upon the isthmus of the same name, which joins the Peloponnesus to the continent. Its position was highly favorable for that commerce which ultimately rendered it one of the most luxurious cities of the world. For, having two ports, one of which was open to the eastern and the other to the western navigator, while its geographical situation placed it, as it were, in the centre of the civilized world, it became the point where the merchants from every quarter of the globe met and exchanged their treasures. It was also celebrated for the Isthmian Games, to which the apostle makes some striking and remarkably appropriate allusions in his Epistles to the Corinthians. Nor should it be unnoticed that in the centre of the city there stood a famous temple of Venus, in which a thousand priestesses of the goddess ministered to licentiousness, under the guise of religion. From such various causes Corinth had an influx of foreigners of all descriptions, who carried the productions and the vices of all nations into a city in which the merchant, the warrior, and the seaman could have them for money.

Devoted to traffic, and to the enjoyment of the wealth which that traffic secured, the Corinthian were exempt from the influence of that thirst for conquest and military glory by which their neighbors were, actuated; hence they were seldom engaged in any war except for the defence of their country, or in behalf of the liberties of Greece; yet this city furnished many brave and experienced commanders to other Grecia; states, among whom it was common to prefer a Corinthian general to one of their own state. As might be, expected, Corinth was not remarkably distinguished for philosophy or science; but its wealth attracted to it the arts, which assisted to enrich and aggrandize it, till it became one of the very finest cities in all Greece. The Corinthian order of architecture took its name from tharich and flowery style which prevailed in its sumptuous edifices, its temples, palaces, theatres, and porticoes. [Yet it is noteworthy that no specimen of this style of architecture has been found there.]

"Corinth still exists as an inhabited town, under the same name Korinthos. It is a long, straggling place, which is well-paved, and can boast of a few tolerably good buildings, with a castle of some strength, which under the Turkish rule was kept in a good state of  defence. There are still considerable ruins, to attest the ancient consequence of the city, and the taste and elegance of its public buildings. The extensive view from the summit of the high mountain which commands the town, and which was a the Acropolis (Acro-Corinth) of the ancient city, is pronounced by travellers to be one of the finest in the world." (See cut on opposite page.)

## Corinthian[[@Headword:Corinthian]]

             (Κορίνθιος), an inhabitant (Act 18:8; 2Co 6:11) of the city of Corinth (q.v.).

## Corinthian Order[[@Headword:Corinthian Order]]

             the latest developed and the most ornamental of the three orders of Greek architecture. The column (q.v.) is about ten diameters in height, and is fluted. The capital is over a diameter of the column in height, has two rows of richly-carved leaves of acanthus, olive, or other plant, from above which roll out volutes, surmounted by leaves, and crowned by a moulding, called the abacus. The base is richly moulded. The Corinthian order was largely introduced in the Renaissance architecture, both in ecclesiastical and civil buildings. SEE ARCHITECTURE.

## Corinthians, Apocryphal Epistles To And From[[@Headword:Corinthians, Apocryphal Epistles To And From]]

             There are two such letters extant in the Armenian language: the first is called “The Epistle of the Corinthians to Paul the Apostle,” and the second “The Epistle of Paul the Apostle to the Corinthians.” They were evidently based upon the early belief that the apostle had written to these converts more than twice. Their spuriousness has been shown by Carpzov (Epistolae duae apocryphoe, etc. Lips. 1776) and Ullman (Heidelberger Jahrb. 1823, 6). The original Armenian with a translation, will be found in Aucher, Arm. Grammar (p. 143-161); it was also edited by Rink (Heidelb. 1824). These epistles are translated into Arabic, Latin, and English, in Whiston's Authentic Records (2, 585-604). There are also “Two Epistles of Clement to the Corinthians” extant, the second of which, at least, is probably apocryphal. SEE CLEMENT OF ROME; SEE CLEMENTINES. An English version of them exists in Wake's Apostolical Fathers; also a commentary on them by Lightfoot (Lond. 1869, 8vo). SEE EPISTLES (Spurious).

## Corinthians, First Epistle To The[[@Headword:Corinthians, First Epistle To The]]

             1. The testimony of Christian antiquity is full and unanimous in ascribing this inspired production to the pen of the apostle Paul (Lardner's Credibility, Works, vol. 2, plur. loc.; see also Heydenreich, Comment. in priorem D. Pauli ad Cor. epist. Proleg. p. 30; Schott, Isaqoge in N.T. p. 236, 239 sq.). The external evidences (Clem. Rom. ad Cor. ch. 47, 48; Polycarp, ad Phil. ch. 11; Ignat. ad Eph. ch. 2; Irenaeus, Haer. 3, 11, 9; 4:27, 3; Athenag. de Resurr. p. 61, ed. Col.; Clem. Alex. Paedag. 1:33; Tertull. de Praeser. ch. 33) are extremely distinct, and with this the internal evidence arising from allusions, undesigned coincidences, style, and tone of thought fully accords (see Davidson, Introd. 2:253 sq.).

2. The epistle seems to have been occasioned partly by some intelligence received by the apostle concerning the Corinthian church from the domestics of Chloe, a pious female connected with that church (1Co 1:11), and probably also from common report (ἀκούεται,v, i), and partly by an epistle which the Corinthians themselves had addressed to the apostle, asking advice and instruction on several points (1Co 7:1), and which probably was conveyed to him by Stephanas, Fortunatus, and Achaicus (1Co 16:17). Apollos, also, who succeeded the apostle at Corinth, but who seems to have been with him at the time this epistle was written (1Co 16:12), may have given him information of the state of things among the Christians in that city. From these sources the apostle had become acquainted with the painful fact that since he had left Corinth (Act 18:18), the church in that place had sunk into a state of great corruption and error. One prime source of this evil state of things, and in itself an evil of no inferior magnitude, was the existence of schisms or party divisions in the church. “Everyone of you,” Paul tells them, “saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ” (1Co 1:12). This has led to the conclusion that four great parties had arisen in the church, which boasted of Paul, Apollos, Peter, and Christ as their respective heads. By what peculiarities of sentiment these parties may be supposed to have been distinguished from each other it is not difficult, with the exception of the last, to conjecture. It appears that the schisms arose merely from quarrels among the Corinthians as to the comparative excellence of their respective teachers — those who had learned of Paul boasting that he excelled all others, and the converts of Apollos and Peter advancing a similar claim for them, while a fourth party haughtily repudiated all subordinate teaching,  and pretended that they derived all their religious knowledge from the direct teaching of Christ. The language of the apostle in the first four chapters, where alone he speaks directly of these schisms, and where he resolves their criminality, not into their relation to false doctrine, but into their having their source in a disposition to glory in men, must be regarded as greatly favoring this view. (Comp. also 2Co 5:16.)

The few facts supplied to us by the Acts of the Apostles, and the notices in the epistle, appear to be as follows: The Corinthian church was planted by the apostle himself (1Co 3:6) in his second missionary journey, after his departure from Athens (Act 18:1 sq.). He abode in the city a year and a half (Act 18:11), at first in the house of Aquila and Priscilla (Act 18:3), and afterwards, apparently to mark emphatically the factious nature of the conduct of the Jews, in the house of the proselyte Justus. A short time after the apostle had left the city the eloquent Jew of Alexandria, Apollos, after having received, when at Ephesus, more exact instruction in the Gospel from Aquila and Priscilla, went to Corinth (Act 19:1), where he preached, as we may perhaps infer from Paul's comments on his own mode of preaching, in a manner marked by unusual eloquence and persuasiveness (comp. 1Co 2:1; 1Co 2:4). There is, however, no reason for concluding that the substance of the teaching was in any respect different from that of Paul (see 1Co 1:18; 1Co 16:12). This circumstance of the visit of Apollos, owing to the sensuous and carnal spirit which marked the church of Corinth, appears to have formed the commencement of a gradual division into two parties, the followers of Paul, and the followers of Apollos (comp. 1Co 4:6). These divisions, however, were to be multiplied; for, as it would seem, shortly after the departure of Apollos, Judaizing teachers, supplied probably with letters of commendation (2Co 3:1) from the church of Jerusalem, appear to have come to Corinth, and to have preached the Gospel in a spirit of direct antagonism to Paul personally, in every way seeking to depress his claims to be considered an apostle (1Co 11:2), and to exalt those of the Twelve, and perhaps especially of Peter (ch. 1:12). To this third party, which appears to have been characterized by a spirit of excessive bitterness and faction, we may perhaps add a fourth, that, under the name of “the followers of Christ” (1Co 1:12), sought at first to separate themselves from the factious adherence to particular teachers, but were eventually driven by antagonism into positions equally sectarian and inimical to the unity of the  church. At this momentous period, before parties had become consolidated, and had distinctly withdrawn from communion with one another, the apostle writes; and in the outset of the epistle (ch. 1-4, 12) we have his noble and impassioned protest against this fourfold rending of the robe of Christ. This spirit of division appears, by the good providence of God, to have eventually yielded to his apostolic rebuke, as it is noticeable that Clement of Rome, in his epistle to this church (ch. 47), alludes to these evils as long past, and as but slight compared to those which existed in his own time. SEE DIVISIONS (IN THE CHURCH AT CORINTH).

Besides the schisms and the erroneous opinions which had invaded the church at Corinth, the apostle had learned that many immoral and disorderly practices were tolerated among them, and were in some cases defended by them. A connection of a grossly incestuous character had been formed by one of the members, and gloried in by his brethren, (1Co 5:1-2); lawsuits before heathen judges were instituted by one Christian against another (1Co 6:1); licentious indulgence was not so firmly denounced and so carefully avoided as the purity of Christianity required (1Co 6:9-20); the public meetings of the brethren were brought into disrepute by the women appearing in them unveiled (1Co 11:3-10), and were disturbed by the confused and disorderly manner in which the persons possessing spiritual Gifts chose to exercise them (1 Corinthians 12-14); and, in fine, the ἀγάπαι, which were designed to be scenes of love and union, became occasions for greater contention through the selfishness of the wealthier members, who, instead of sharing in a common meal with the poorer, brought each his own repast, and partook of it by himself, often to excess, while his needy brother was left to fast (1Co 11:20-34). The judgment of the apostle had also been solicited by the Corinthians concerning the comparative advantages of the married and the celibate state (1Co 7:1-40), as well as, apparently, the duty of Christians in relation to the use for food of meat which had been offered to idols (1Co 8:1-13). For the correction of these errors, the remedying of these disorders, and the solution of these doubts, this epistle was written by the apostle.

3. The epistle consists of four parts. The first (1-4) is designed to reclaim the Corinthians from schismatic contentions; the second (5-6) is directed against the immoralities of the Corinthians; the third (7-14) contains replies to the queries addressed to Paul by the Corinthians, and strictures upon the  disorders which prevailed in their worship; and the fourth (15-16) contains an elaborate defense of the Christian doctrine of the resurrection, followed in the close of the epistle by some general instructions, intimations, and greetings.

The apostle opens with his usual salutation and with an expression of thankfulness for their general state of Christian progress (1Co 1:1-9). He then at once passes on to the lamentable divisions there were among them, and incidentally justifies his own conduct and mode of preaching (1Co 1:10; 1Co 4:16), concluding with a notice of the mission of Timothy, and of an intended authoritative visit on his own part (1Co 4:17-21). The apostle next deals with the case of incest that had taken place among them, and had provoked no censure (1Co 5:1-8), noticing, as he passes, some previous remarks he had made upon not keeping company with fornicators (1Co 5:9-13). He then comments on their evil practice of litigation before heathen tribunals (1Co 6:1-8), and again reverts to the plague-spot in Corinthian life, fornication and uncleanness (1Co 6:9-20). The last subject naturally paves the way for his answers to their inquiries about marriage (1Co 7:1-24), and about the celibacy of virgins and widows (1Co 7:25-40). The apostle next makes a transition to the subject of the lawfulness of eating things sacrificed to idols. and Christian freedom generally (1 Corinthians 8), which leads, not unnaturally, to a digression on the manner in which he waved his apostolic privileges and performed his apostolic duties (1 Corinthians 9). He then reverts to and concludes the subject of the use of things offered to idols (1 Corinthians 10-11 1), and passes onward to reprove his converts for their behavior in the assemblies of the church, both in respect to women prophesying and praying with uncovered heads (1Co 11:2-16), and also their great irregularities in the celebration of the Lord's Supper (1Co 11:17-34). Then follow full and minute instructions on the exercise of spiritual gifts (1 Corinthians 12-14), in which is included the noble panegyric of charity (1 Corinthians 13), and further a defense of the doctrine of the resurrection of the dead, about which doubts and difficulties appear to have arisen in this unhappily divided church (1 Corinthians 15). The epistle closes with some directions concerning the contributions for the saints at Jerusalem (1Co 16:1-4), brief notices of his own intended movements (1Co 16:5-9), commendation to them of Timothy and others; (1Co 16:10-18), greetings from the benediction (1Co 16:21-24).

4. From an expression of the apostle in 1Co 5:9, it has been inferred by many that the present was not the first epistle addressed by Paul to the Corinthians, but that it was preceded by one now lost. For this opinion, however, the words in question afford a very unsatisfactory basis. They are as follows: ἔγραψα ὑμῖν ἐν τ῝ῇ ἐπιστολῇ, κ. τ. 50· Now these words must be rendered either “I have written to you in this epistle,” or “I wrote to you in thy epistle;” and our choice between these two renderings will depend partly on grammatical and partly on historical grounds. As the aorist ἔγραψα may mean either “I wrote” or “I have written,” nothing can be concluded from it in either way. It may be doubted, however, whether, had the apostle intended to refer to a former epistle, he would have used the article τῇ simply, without adding προτέρᾷ, “former;” while, on the other hand, there are cases which clearly show that, had the apostle intended to refer to the present epistle, it was in accordance with his practice to use the article in the sense of “this” (comp. ἡ ἐπιστολή, Col 4:16, τὴν ἐπιστ. 1Th 5:27). In support of this conclusion it may be added,

1st, that the apostle had really in this epistle given the prohibition to which he refers, viz., in the verses immediately preceding that under notice; and that his design in the verses which follow is so to explain that prohibition as to preclude the risk of their supposing that he meant by it anything else than that in the church they should not mingle with immoral persons;

2d, that it is not a little strange that the: apostle should, only in this cursory and incidental manner, refer to a circumstance so important in its bearing upon the case of the Corinthians as his having already addressed them on their sinful practices; and,

3d, that, had such an epistle ever existed, it may be supposed that some hint of its existence would have been found in the records of the primitive Church, which is not the case. Alford, indeed (Comment. in 2Co 1:16), thinks that 1Co 4:18, contains an allusion likewise to the lost letter, but the information there spoken of may easily have been otherwise communicated. On these grounds we strongly incline to the opinion that the present is the first epistle which Paul addressed to the Corinthians (Bloomfield, Recensio a Synopt. in taken by Lange (Apost. Zeitalt. 1:205) and others.

5. There is a general agreement as to the date (at least the place) of this epistle. It was written from Ephesus (1Co 16:8), probably about the time of Passover (1Co 5:7-8) of the apostle's third year there (Act 19:10; Act 20:31), after his first severe treatment (chap. 15:32; Act 19:9) had somewhat abated (1Co 16:9; Act 19:17), and when he had formed the purpose of a journey through Macedonia and Greece (1Co 16:5; Act 19:21), and before the culminating act of mobbing (which cannot in any case be referred to in 1Co 15:32, since the apostle was still in Asia, 1Co 16:19; and he mentions this incident in his next letter as a special piece of news, 2Co 1:8), that only served to expedite his plan (Act 20:1; comp. 19:29). SEE ACTS. This opinion is further verified by the following coincidences: [chap. 1:1, “Sosthenes” here was a CHRISTIAN, and therefore different from the president of the synagogue at Corinth, Act 18:17] 1Co 1:11-16; 1Co 2:1; 1Co 3:1-6, Paul had left the Corinthian church in its infancy some time since, and Apollos had visited them meanwhile (Act 18:18; Act 19:1); 1Co 4:17; 1Co 4:19; 1Co 16:10-11, Paul had just sent Timothy to them, and designed visiting them himself shortly (Act 19:21-22; Act 20:1-2); 1Co 15:32, he had some time previously been violently opposed (ἐμάχησα) at Ephesus (Act 19:9); 1Co 16:1, he had visited Galatia not very long before (Act 18:23); 1Co 16:5-7, he was about to set out for Macedonia, and thence to Corinth, where he designed to spend the coming winter (Act 20:1-3); 1Co 16:8, he still expected to stay (ἐπιμενῶ) at Ephesus till Pentecost, which stay was prolonged till the uproar about Diana (Act 19:22-23); 1Co 16:3-4, he afterwards designed to visit Jerusalem (Act 19:21) [1Co 16:12, Apollos was at this time in the vicinity of Paul, but was not about to revisit Corinth just yet, Act 19:1]; 1Co 16:19, Paul was surrounded by the churches of Asia, in the capital of which Aquila and Priscilla were now settled (Act 18:18-19; Act 18:26). Finally, the subscription (so far as of any authority) agrees with all this (comp. 1Co 16:17), except as to Timothy, who was then on his way to Corinth (1Co 4:17; 1Co 16:10) [for from 2Co 8:17-18, it does not necessarily follow that Timothy (even supposing him to be there alluded to) did not visit Corinth till afterwards]; and also except as to the date at  Philippi (the best copies read Ephesus), an error of tradition apparently arising from the fact that Paul was doubtless expecting to pass through (διέρχομαι) that city (Act 20:6). SEE TIMOTHY. (Comp. Conybeare and Howson's Life and Epistles of St. Paul, 2:33). The date assigned this epistle by the foregoing particulars is the spring of A.D. 54. The bearers were probably (according to the common subscription) Stephanas, Fortunatus, and Achaicus, who had been recently sent to the apostle, and who, in the conclusion of this epistle (1Co 16:17), are especially commended to the honorable regard of the church of Corinth. For commentaries, see below. Of treatises on special points we may name the following (in Latin): those of Faust on the alleged lost epistle (Argent. 1671); on the schisms of the Corinthian Church, Dorscheus (Hafn. 1722), Mosheim (Helmst. 1726), Schongard (Hafn. 1733), Vitringa (Obs. sacr. 3, 800 sq.); on “leading about a wife,” Quistorp (Rost. 1692), Witte (Viteb. 1691); on other national allusions, Olearius (Lips. 1807), Schlaeger (Helmst. 1739), Wolle (Lips. 1731). SEE PAUL.

## Corinthians, Second Epistle To The[[@Headword:Corinthians, Second Epistle To The]]

             1. We have seen above that, when writing his first epistle to the Corinthians, Paul expected shortly to visit them, and had indeed formed a detailed plan of the journey. But we may safely infer from 2Co 1:15-16; 2Co 1:23, that Paul had not been at Corinth between the writing of the first and second epistles, so that we must place his second epistle very soon after the writing of the first epistle, probably on his arrival at Philippi. The place whence it was written was clearly not Ephesus (see 2Co 1:8), but Macedonia (2Co 7:5; 2Co 8:1; 2Co 9:2), whither the apostle went by way of Troas (2Co 2:12), after waiting a short time in the latter place for the return of Titus (2Co 2:13). The Vatican MS., the bulk of later MSS., and the old Syr. version, positively assume Philippi as the exact place whence it was written; that the bearers were Titus and his associates (Luke?) is apparently substantiated by 2Co 8:23; 2Co 9:3; 2Co 9:5.

The following coincidences will serve to establish this date: 2Co 1:1, Timothy (who had now rejoined Paul by way of Corinth, 1Co 16:10-11) was in Paul's company (Act 20:4); 2Co 1:8, Paul had lately escaped death at Ephesus (Act 19:30); 2Co 1:15-16, he had originally intended to go through Corinth to Macedonia, and return through Corinth to Judaea, but, upon receipt of  the information which called forth his first epistle, he had so far altered his plan (2Co 1:17; 1Co 4:18-19) as to determine to forego the first of these visits to Corinth, and to make the second a longer one (1Co 16:7), and he was ultimately compelled to pass through Macedonia to Corinth, and return through Macedonia to Jerusalem (Act 20:1-3); chap. 2:12,13, on his way to Macedonia, since writing the first epistle, he had touched at Troas (as usual, Act 16:11; Act 20:6), but did not stay, on account of Titus's absence, who afterwards met him in Macedonia, with intelligence of the good effects of his former letter (2Co 6:5-15); 2Co 8:1; 2Co 9:2; 2Co 9:4, he was now in Macedonia (Act 20:2); 2Co 8:6; 2Co 8:16-18; 2Co 8:22-23, this letter was sent by Titus (compare subscription) (Act 20:4); 2Co 8:10; 2Co 9:2, Paul was collecting funds for the church at Jerusalem (Act 20:16), and had heard of the Corinthians' readiness to contribute a year since, probably by Apollos, who had now returned to Ephesus (Act 19:1, compared with 1Co 16:12). Finally, the subscription exactly tallies with these particulars; comp. 2Co 8:18; 2Co 8:22. (See Conybeare and Howson's Life and Epistles of St. Paul, 2:97.)

2. From 2Co 2:1; 2Co 12:14; 2Co 13:1-2, many have inferred that before writing this epistle Paul had twice visited Corinth, and that one of these visits had been after the church there had fallen into an evil state; and the second of these visits has been most plausibly assigned to the apostle's three years' stay at Ephesus. So Chrysostom and his followers, OEcumenius and Theophylact, and in recent times, Muller (De tribus Pauli itin. Basil, 1831), Anger (Rat. Temp. p. 70, sq.),Wieseler (Chronol. p. 239), and the majority of modern critics. Olshausen adopts a still more complicated theory (Comment. 4:124 sq., Am. ed.). We have seen above that this visit did not take place between the two epistles, and as it cannot be assigned to the subsequent residence in Greece (Act 20:2-3), those who think it occurred are obliged to suppose one not mentioned in the Acts. (See this position maintained by Alford, Comment. in N.T., 2, proleg. 49 sq.) This expedient of interpolating an event in a continuous history is always a doubtful one, and in this case seems excluded by the positive terms in which Paul's residence and labors are confined, during the whole time in question, to Ephesus (see Act 19:10; Act 19:22, compared with 20:31). Nor is this hypothesis necessary; the passages that seem to imply an intended third visit, when carefully examined, merely speak of a third intention (τρίτον ἑτοίμως ἔχω ἐλθεῖν, 2Co 12:14, and  τρίτον ἔρχομαι, 2Co 13:1, do not state two actual prior visits, as contended by Alford, Comment. in loc.; see Horne's Introd., new ed., 4:529) to visit them, only one of which had heretofore been successful (Act 18:1; comp. 2Co 1:15); and, in like manner, the “second, coming to them in heaviness” and “humbling,” instead of deprecating a second such scene, simply intimates the possibility of such a scene on his second coming. (See Davidson's Introd. to N.T. 2:213 sq.) This question, however, does not affect the dates assigned each epistle above, except so far as the supposed middle visit may be taken as the occasion of one or both of them — a position which we have shown to be wholly gratuitous and untenable. SEE PAUL.

3. “On arriving at Troas, Paul expected to meet Titus with intelligence from Corinth of the state of things in that church. According to the common opinion Titus had been sent by Paul to Corinth, partly to collect money in aid of the distressed Christians in Palestine, partly to observe the effect of the apostle's first epistle on the Corinthians. In this expectation of meeting Titus at Troas Paul was disappointed. He accordingly proceeded into Macedonia, where at length his desire was gratified, and the wished- for information obtained (2Co 2:13; 2Co 7:15 sq.).”

“The epistle was occasioned by the information which the apostle had received also, as it would certainly seem probable, from Timothy, of the reception of the first epistle. It has indeed recently been doubted by Neander, De Wette, and others, whether Timothy, who had been definitely sent to Corinth (1Co 4:17) by way of Macedonia (Act 19:22), really reached his destination (comp. 1Co 16:10); and it has been urged that the mission of Timothy would hardly have been left unnoticed in 2Co 12:17-18 (see Ruckert, Comm. p. 409). To this, however, it has been replied, apparently convincingly, that as Timothy is an associate in writing the epistle, any notice of his own mission in the third person would have seemed inappropriate. His visit was assumed as a fact, and as one that naturally made him an associate with the apostle in writing to the church he had so lately visited.

“It is more difficult to assign the precise reason for the mission of Titus. That he brought back tidings of the reception which Paul's first epistle had met with seems perfectly clear (chap. 7:6 sq.), but whether he was specially sent to ascertain this, or whether to convey fresh directions, cannot be ascertained. There is a show of plausibility in the supposition of Bleek  (Stud. u. Krit. 1830, p. 625), followed more recently by Neander (Pflanz. u. Leit. p. 437), that the apostle had made Titus the bearer of a letter couched in terms of decided severity, now lost, to which he is to be supposed to refer in 2Co 2:3 (compared with 2Co 2:4; 2Co 2:9); 2Co 7:8; 2Co 7:11 sq.; but, as has been justly urged (see Meyer, Einkit. p. 3), there is quite enough of severity in the first epistle (consider 2Co 4:18-18; 2Co 5:2 sq.; 2Co 6:5-8; 2Co 11:17) 1 to call forth the apostle's affectionate anxiety. Moreover, the supposition of a lost letter is in itself improbable. If it be desirable to hazard a conjecture on this mission of Titus, it would seem most natural to suppose that the return of Timothy and the intelligence he conveyed might have been such as to make the apostle feel the necessity of at once dispatching to the contentious church one of his immediate followers, with instructions to support and strengthen the effect of the epistle, and to bring back the most recent tidings of the spirit that was prevailing at Corinth.”

“The intelligence brought by Titus concerning the church at Corinth was on the whole favorable. The censures of the former epistle had produced in their minds a godly sorrow, had awakened in them a regard to the proper discipline of the church, and had led to the exclusion from their fellowship of the incestuous person. This had so wrought on the mind of the latter that he had repented of his evil courses, and showed such contrition that the apostle now pities him, and exhorts the church to restore him to their communion (2Co 2:6-11; 2Co 7:8 sq.). A cordial response had also been given to the appeal that had been made on behalf of the saints in Palestine (2Co 9:2). But with all these pleasing symptoms there were some of a painful kind. The anti-Pauline influence in the church had increased, or at least had become more active; and those who were actuated by it had been seeking by all means to overturn the authority of the apostle, and discredit his claims as an ambassador of Christ.

4. “This intelligence led the apostle to compose his second epistle, in which the language of commendation and love is mingled with that of censure, and even of threatening. This epistle may be divided into three sections. In the first (1-3) the apostle chiefly dwells on the effects produced by his first epistle and the matters therewith connected. In the second (4-9) he discourses on the substance and effects of the religion which he proclaimed, and turns from this to an appeal on behalf of the claims of the poor saints on their liberality. And in the third (10-12) he vindicates his own dignity and authority as an apostle against the parties by whom these  were opposed. The divided state of feeling in the apostle's mind will account sufficiently for the difference of tone perceptible between the earlier and later parts of this epistle, without our having recourse to the arbitrary and capricious hypothesis of Semler (Dissert. de duplice appendice Ep. ad Rom.s Hal. 1767) and Weber (Prog. de numero epp. ad Correctius constituendo, Vitemb. 1798), whom Paulus follows, that this epistle has been extensively interpolated.”

“A close analysis is scarcely practicable, as in no one of the apostle's epistles are the changes more rapid and frequent. Now he thanks God for their general state (2Co 1:3 sq.); now he glances at his purposed visit (2Co 1:15 sq.); now he alludes to the special directions in the first letter (2Co 2:3 sq.); again he returns to his own plans (2Co 2:12 sq.), pleads his own apostolic dignity (2Co 3:1 sq.), dwells long upon the spirit and nature of his own labors (2Co 4:1 sq.), his own hopes (2Co 5:1 sq.), and his own sufferings (2 Corinthians 6, 1 sq.), returning again to more specific declarations of his love towards his children in the faith (2Co 6:11 sq.), and a yet further declaration of his views and feelings with regard to them (2 Corinthians 7). Then again, in the matter of the alms, he stirs up their liberality by alluding to the conduct of the churches of Macedonia (2Co 8:1 sq.), their spiritual progress (2Co 8:7), the example of Christ (2Co 8:9), and passes on to speak more fully of the present mission of Titus and his associates (2Co 8:18, sq.), and to reiterate his exhortations to liberality (2Co 9:1 sq.). In the third portion he passes into language of severity and reproof: he gravely warns those who presume to hold lightly his apostolical authority (2Co 10:1 sq.); he puts strongly forward his apostolical dignity (2Co 11:5 sq.); he illustrates his forbearance (2Co 11:8 sq.); he makes honest boast of his labors (2Co 11:23 sq.); he declares the revelations vouchsafed to him (2Co 12:1 sq.); he again returns to the nature of his dealings with his converts (2Co 12:12 sq.), and concludes with grave and reiterated warning (2Co 13:1 sq.), brief greetings, and a doxology (2Co 13:11-14).

5. “The genuineness and authenticity is supported by the most decided external testimony (Irenaus, Haer. 3:7, 1; 4:28, 3; Athenagoras, de Resurr. p. 61, ed. Col.; Clem. Alex. Strom. 3:94; 4:101; Tertull. de Pudicit. chap. 13), and by internal evidence of such a kind that what has been said on this point with respect to the first epistle is here even still more applicable. The  only doubts that modern pseudo-criticism has been able to bring forward relate to the unity of the epistle, but these are not such' as seem to deserve serious consideration (see Meyer, Einleit. p. 7).”

6. The following are the separate Commnentaries on BOTH epistles, the most important being designated by an asterisk (\*) prefixed: Jerome, Commentarii (in Opp. 2:901); Chrysostom, Homilioe (in Opp. 10:1, 485; transl. in the Library of Fathers, Oxf. 1839, 1848, vol. 4, 7, and 27); Cramer, Ep. ad Cor. (Cateneo Gr. Patr. v); Hugo a S. Victore, Annotationes (in Oppf.); Aqui. nas, Expositio (in Opp. vi); Zuingle, Annotationes (in Opp. iv); \*Calvin, tr. by Tymme, Commentarie (Lond. 1517, 4to); also tr. by Pringle, Commentary (Edinb. 1848, 2 vols. 8vo); Bullinger, Commentarius (Tigur. 1534-5, 2 vols. 8vo); Sarcer, Meditationes (Argent. 1544, 8vo); Meyer, Annotationes (Bernae, 1546, 4to); Major, Enarratio (Vitemb. 1558, 1561, 8vo); also Predigten (Jen. 1568, 8vo); Musculus, Commentarius (Basil. 1059, 1562, 1582, 1600, 1611, fol.); Shangenberg, Predigten (Eisleb. 1561-4, 2 vols. fol.); Aretius, Commentarius (Lausan. 1579, 8vo; Morg. 1583, fol.); Stapleton, Antidota (Ant. 1595 sq., 3 vols. 8vo); Rollock, Commentarius, cum notis I. Piscatoris (Herborn. 1600, Jen. 1602, 8vo); Runge, Disputationes (Vitemb. 1606, 4to); Steuart, Commentaria (Ingoldstadt, 1608, 4to); Weinrich, Commentarius (Lips. 1609, 1610, 4to); Coutzen, Commentaria (Colon. 1631, fol.); Perez, In epp. ad Cor. (Barcin. 1632, fol.); Sclater, Explicatio (Oxon. 1633, 4to); Wandalin's paraphrase (in Danish, Copenhagen, 1648, 4to); Salmeron, Disputationes (in Opp. xiv); Cocceius, Commentarius (in Opp. v); Breithaupt, Predigten (Hal. 1696, 4to); \*Biernmann, Verklaringe (Tr. a. Rh. 1705-8, 3 vols. 4to); Locke, Notes (Lond. 1733, 4to); Pfenniger, Erklar ung (Zlr. 1759, 8vo); \*Baumgarten, Auslegung (Hal. 1761, 4to); \*Mosheim (ed. Windheim), Erklrung (Flensb. 1763, 2 vols. 4to); Semler, Paraphrasis (Hal. 1770 and 1776, 2 vols. 8vo); Moldenhauer, Erklar ung (Hamb. 1771, 8vo); Schulz, Briefe a. d. Kor. (Hal. 1784-5, 2 vols. in 1, 8vo); Zacharia, ed. Volborth, Aenmerk. (Gott. 1786, 2 vols. 8vo), Storr, Notitice (Tibing. 1788, 4to); Gopfert, Anmerk. (Lpz. 1788, 8vo); Morus, Erklar . (Leipz. 1794, 8vo); Wirth, Ueb. d. Br. a. d. Kor. (Ulm, 1825, 8vo); Pott, Annottiones (Getting. 1826, 8vo); Flatt, Vorlesungen (Tub. 1827, 8vo); Lothian, Lectures (Edinb. 1828, 8vo); \*Billroth, Commentar (Lpz. 1833, 8vo; transl. by W. L. Alexander, Edinb. 1837-8, 2 vols. 12mo); \*Rickert, Commentar (Lpz. 1836-7, 2 vols. 8vo); Jiger, Erklar . (Tub. 1837, 8vo); G. B , Explanation (Lond. 1842, 12mo);  \*Stanley, Notes, etc. (Lond. 1855, 1862, 1865, 2 vols. 8vo); Hodge, Exposition (N. Y. 1857-60, 2 vols. 12mo); Maier, Commentar (Freib. 1857-65, 2 vols. 8vo); Osiander, Commentar (Stuttg. 1847, 1858, 2 vols. 8vo); Robertson, Lectures (London, 1859, 1861, 1870, 8vo); \*Neander, Auslegung (in his Theol. Vorlesungen, ed. Beyschlag, Berlin, 1859, 8vo); Kling, Commentar (Viteb. 1861, 8vo). SEE EPISTLES.

On the whole of the FIRST epistle alone: Sampson, In ep. pr. ad Cor. (London, 1546, 8vo); Martyr, Commentarius (Tigur. 1551, 1563, 4to; 1568, 1589, fol.); Haimo, Tractatus (in Duchery, Spicileg. 1:42); Hus, Explicatio (in Monumenta, 2:83); Covillonius, Conclusiones (Romae, 1554); Melanchthon, Commentarius (Vitemb. 1561, 8vo); Praedenius, Commentarius (in Opp. Basil. 1563, fol.); Andreas, Exegesis (Francfort, 1585, 8vo); Mathesius, Predigten (Lpz. 1590, fol.); Steuart, Commentaria (Ingolst. 1594, 4to); Morton, Expositio (Lond. 1596, 8vo); Myle. Explicatio (Jen. 1600, 8vo); Valdesius's Commentary (in Spanish, without date or place); Crell, Commentarius [on chs. i-x, xv] (Racov. 1635, 8vo); Burgess, Commentary (London, 1659, fol.); Lightfoot, Hor. Heb. (Cantab. 1664, Amst. 1677, Lips. 1679, 4to); Schmid, Paraphrasis (Hamb. 1691, 1696, 1704, 4to); Hiaberlin, Explicatio (Tub. 1699); \*Koning's Comm. (in Dutch, Dort, 1702, 4to); \*Akersloot, Vytlinge (Leyden, 1707, 4to); Van Til, Verklaaringe (Amsterd. 1731, 4to); \*Mosheim, Erklar ung (Alt. and Flensb. 1741, 4to); Nicolai, Betrachtungen (Lpz. 1747, 4to); Pearce, Paraphrase (in Comment. ii); Sahl, Paraphrasis (Copenh. 1779, 4to); Vitringa, Exercitationes (Franeq. 1784-9, 4to); Krause, Annotatio (Francf. 1792, 8vo, vol. i); Valckenaer, Schole (ed. Wassenburgh, Amst. 1817 sq.); Heydenreich, Commentarius (Marburg, 1825, 1828, 2 vols. 8vo); Tolley, Paraphrase (Lond. 1825, 8vo); Peile, Annotationes (London, 1848, 8vo); Burger, Erklar . (Erlang. 1859, 8vo).

On the SECOND epistle: Heshusius, Explicatio (Helmst. 1580, 8vo); \*Koning's Commentary (in Dutch, Amst. 1704, 4to); Van Alphen, Verklaaring (Amst. 1708, enlarged Utrecht, 1725, 4to); Gabler, Dissertatio (Lemgo, 1804, 8vo); Leun, Annotationes (Lemgo 1804, 8vo); Roynards, Disputatio (Tr. ad Rh. 1819, 8vo); \*Emmerling, Commentarius (Lips. 1823, 8vo); Fritzsche, Dissertationes (Lips. 1824, 8vo); \*Scharling, Commentar (Copenh. 1840, 8vo); Turnbull, Translation (Lond. 1849); Pridham (ibid. 1869 12mo). SEE EPISTLE.

## Corinthus[[@Headword:Corinthus]]

             (Κόρινθος), an Arabian, one of Herod's body-guard, greatly trusted by him till arrested, on information by Fabatus of being bribed by Syllaeus to kill his master, which he confessed on torture, and was sent by Saturninus to Rome for punishment (Josephus, Ant. 17:3, 2; War, 1:29, 3).

## Corio, Haymo[[@Headword:Corio, Haymo]]

             an Italian theologian and moralist, a native of Milan, became famous as a preacher, and was appointed consulter to the inquisition by Clement IX. Several times he was offered a bishopric, but declined. He died September 17, 1679, leaving, Epitome Decretorum Conciliorum S. Mediolabnensis Ecclesice (Milan, 1640): — Manuale Regularis Disciplinae (ibid. 1659): — Concordantiae Morales in Exodum (ibid. 1655): — Promptuarium Episcoporum (ibid. 1668): — Concordantiae Morales in Genesin (ibid. 1671): — In Leviticum (ibid. 1677): — In Deuteronomium (ibid. 1681): — Vitae Sanctorum Haymonis et Vermundi de Coriis (ibid.). See Hoefer, Nouv. Biog. Generale, s.v.

## Coriolano, Bartolommeo[[@Headword:Coriolano, Bartolommeo]]

             a Bolognese engraver, second son of Cristoforo, was born in 1599, and was instructed by his father and in the academy of the Caracci. The following are his principal plates: St. Jerome in Meditation Before a Crucifix; Herodias with the Head of the Baptist; The Virgin, with the Infant Sleeping. He died in 1676. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Coriolano, Giovanni Battista[[@Headword:Coriolano, Giovanni Battista]]

             a Bolognese painter and engraver, elder brother of Bartolommeo, was born in 1589, and studied under Gio. Lodovico Valesio. He was employed somewhat upon the churches of Bologna. In the Nunziata is an altar-piece by this master, representing St. John, St. James, and St. Bernard. He did not attain much distinction. He died in 1649. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefern Nouv. Biog. Generale, s.v.

## Coriolis, Gaspard Honores De[[@Headword:Coriolis, Gaspard Honores De]]

             a French theologian, was born at Aix about 1735. He became senior clerk at the parliament of Provence, canon of Notre Dame, and vicar-general of Mende. He died at Paris, May 14,1824, leaving, Traite de Administration du Comte de Provence (Aix, 1788): — Exercices de Piete (Paris, 1816): — Des Chapitres et des Dignitaires (ibid. 1822). He also left several MSS., especially Abrige de l'Histoire Ecclesiastique. See Hoefer, Nouv. Biog. Generale, s.v.

## Corker, James[[@Headword:Corker, James]]

             an English theologian of the Benedictine order, who lived in the second half of the 17th century, wrote, The Roman Catholic Principles (Lond. 1680): — Stafford's Memoirs (ibid. 1682). See Hoefer, Nouv. Biog. Generale, s.v.

## Corlett, John[[@Headword:Corlett, John]]

             an English Methodist minister, was born on the Isle of Man. He was converted in early life, offered himself to the conference in 1824, and, after a brief appointment to Kendal, entered upon mission work in Newfoundland, where he labored with indefatigable zeal and much success until 1830. He was then sent as chairman to the Bahama District, and there, as also in Barbadoes, Demerara, and Antigua, continued his toil with unabated devotedness until 1860, when he was welcomed back to Jamaica. He still labored abundantly in powerful preaching, in prayer, in erection of chapels, and the introduction of the Gospel into neglected localities, becoming a supernumerary after fifty years' missionary toil. He died August 6, 1877. See Minutes of the British Conference, 1878, page 53.

## Corley, Robert J[[@Headword:Corley, Robert J]]

             a minister of the Methodist Episcopal Church South, was born at Marianna, Florida, in 1840. He served in the Confederate army during the war, and entered the Georgia Conference in 1865 became superannuated in 1880, and returned to his birthplace, where he died, March 17, 1881. See Minutes of Annual Conferences of the M.E. Church South, 1881, page 360.

## Cormac[[@Headword:Cormac]]

             SEE CORBMAC.

## Cormac Macculinan[[@Headword:Cormac Macculinan]]

             a bishop and king of Münster, in Ireland, was born A.D. 837. He was the author or collector of the Psalter of Cashel, a work that details the romances of the Milesian kings, a copy of which in the Irish language, according to Moore (History of Ireland), was seen in Limerick as late as 1712. He spent nearly his whole life in the duties of religion and pursuits of literature, founding numerous schools. But, being king, he was forced to fight. Before his first and only engagement he made his will, assembled his bishops, named his successor, gave them good advice, said he would die in battle, went into it, and died.

## Cormack, John, D.D[[@Headword:Cormack, John, D.D]]

             a Scotch clergyman, was brought up as a blacksmith. He gained a prize at Edinburgh University for the best essay, and took his degree there in 1803; was licensed to preach in 1804, and ordained assistant at Stow in 1807. He died December 20, 1840, aged sixty-four years. He published, A Sermon at the Opening of the Synod (1810): — Pastoral Hints to his Parishioners (1823): — Inquiry into the Doctrine of Original Sin (1824): — On Voluntary Church Association: — Illustrations of Faith (1839): — Memoir of the Rev. William Stark: — besides many contributions to the Edinburgh Christian Instructor. He also translated from the French Fenelon's Lives of the Ancient Philosophers (1803, 2 volumes), and The Church of Rome Examined, by Dr. C. Malan. Dr. Cormack was an ardent student, a faithful minister, and a judicious friend. His fervent piety was enlivened by a natural turn for racy humor. He formed an association for the improvement of servants in his parish. See Fasti Eccles. Scoticanae, 1:534.

## Cormacus[[@Headword:Cormacus]]

             a Scotch prelate, was probably bishop of Mortlach, translated to the see of Dunkeld, and is also spoken of as bishop of Aberdeen. He died in 1177. See Keith, Scottish Bishops, page 75.

## Cormick, Daniel[[@Headword:Cormick, Daniel]]

             a Scotch clergyman, was licensed to preach in 1838; appointed to the living at the South Church, Forfar, in 1839, and ordained; joined the Free Secession in 1843. He died May 23, 1848. See Fasti Eccles. Scoticanae 3:778.

## Cormorant[[@Headword:Cormorant]]

             There are two Hebrew words thus translated in our version. (See Bochart, Hieroz. 3:20 sq.)

1. שָׁלָךְ(shalak', that which casts itself down; Sept. καταῤῥάκτης, Vulg. merculus, Syr. and Chald. fish-catcher; occurring only in Lev 11:17; Deu 14:17), in common with the usual Greek version καταράκτης, is considered to have reference to darting, rushing, or stooping like a falcon; and accordingly has been variously applied to the eagle, the jerfalcon, the gannet, the great gull, and the cormorant. The passages where it occurs only inform us that it was an unclean bird, and associate it with the “gull.”

Its apparent Greek name, cataractes, though noticed by several authors, is not always referred to the same genus, some making it a minor gull, others a diver. Cuvier thinks Gesner right in considering it to denote a gull, and it certainly might be applied with propriety to the black-backed gull, or to the glaucous; but, although birds of such powerful wing and marine habitat are spread over a great part of the world, it does not appear that, if known at the extremity of the Mediterranean, they were sufficiently common to have been clearly indicated by either the Hebrew or Greek names, or to have merited being noticed in the Mosaic prohibition. Both the above are in general northern residents, being rarely seen even so low as the Bay of Biscay, and the species now called “Lestris cataractes” is exclusively Arctic. With regard to the cormorant; birds of that genus are no doubt found on the coasts of Palestine, where high cliffs extend to the sea-shore, such, for example, as the Phalacrocor ix pygmaeus; but all the species dive, and seldom, if ever, rush flying upon their prey, though that habit has been claimed for them by commentators, who have mixed up the natural history of “cormorants” with that of the “sula” or “gannet,” which really darts from great elevations into the sea to catch its prey, rising to the surface sometimes nearly half a minute after the plunge. But the gannet (solan goose) rarely comes further south than the British Channel, and does not appear to have been noticed in the Mediterranean. It is true that several other marine birds of the North frequent the Levant, but none of them can entirely claim Aristotle and Oppian's characters of “cataractes;” for, though the wide throat and rather large head of the dwarf cormorant may  be adduced, that bird exceeds in stature the required size of a small hawk, and fishes, it may be repeated, swimming and diving, not by darting down on the wing, and is not sufficiently numerous or important to have required the attention of the sacred legislator.

Thus reduced to make a choice where the objections are less and the probabilities stronger, we conclude the shalak to have been a species of “tern,” considered to be identical with the Sterna Caspica, so called because it is found about the Caspian Sea; but it is equally common to the Polar, Baltic, and Black Seas, and, if truly the same, is not only abundant for several months in the year on the coast of Palestine, but frequents the lakes and pools far inland, flying across the deserts to the Euphrates, and to the Persian and Red Seas, and proceeding up the Nile. It is the largest of the tern or sea-swallow genus, being about the weight of a pigeon, and near two feet in length, having a large black-naped head, powerful, pointed crimson bill, a white and grey body, with forked tail, and wings greatly exceeding the tips of the tail; the feet are very small, weak, and but slightly webbed, so that it swims perhaps only accidentally, but with sufficient power on land to spring up and to rise from level ground. It flies with immense velocity, darting along the surface of the sea to snap at mollusca or small fishes, or wheeling through the air in pursuit of insects; and in calm weather, after rising to a great height, it drops perpendicularly down to near the surface of the water, but never alights except on land; and it is at all times disposed to utter a kind of laughing scream. This tern nestles in high cliffs, sometimes at a very considerable distance from the sea. (See the Penny Cyclopaedia, s.v. Tern.)

2. קָאִת (kaath'), rendered “cormorant” in our version in Isa 34:11; Zep 2:14, is elsewhere translated “PELICAN,” q.v.

The cormorant belongs to the natural order of the Pelicanidae of Linnaeus, and the species have the characteristic habit of watching on high cliffs, and, on perceiving a fish in the water, of darting down like an arrow and seizing its prey. The “greater cormorant,” however, more frequently shoots along in a line nearly close to the surface of the water, or, sitting on the wave, dives after the prey. It is trained to fish for man's use in China. It is common on the coasts of Syria and Palestine; Rauwolff saw numbers of them along the sea-washed crags of Acre, which he mistook for sea-eagles.  The cormorant is a widely-diffused genus, and is found in almost every country in the world. (See the Penny Cyclopoedia, s.v. Pelicanidai.) The large kind weighs about seven pounds, and is nearly of the same size as the goose; it lives upon fish, and has a long, straight, and compressed bill; with the upper mandible hooked at the point, to confine the prey with the greater security; its head and neck are of a sooty blackness, more resembling in figure those of the goose than of the gull. Its distinguishing character, however, consists in its toes being united by membranes, and by the middle toe being notched like a saw, to assist it in holding its fishy prey. On the approach of winter these birds are seen dispersed along the seashore, and ascending the mouths of rivers; they are remarkably voracious, and have such a quick digestion that the appetite appears insatiable. They build their nests on the highest parts of the cliffs that overhang the sea; the female usually lays three or four eggs about the size of those of a goose, and of a pale green color. SEE BIRD.

## Corn[[@Headword:Corn]]

             There are several words thus translated in the English version of the Scriptures, in which it is used in the proper sense of grain of any kind, and never in the American application of maize or “Indian corn” (Zea mays of Linn.), which it is generally thought was anciently unknown. In 1817, Parmentier (Nouveau Dictionnaire d'Hist. Naturelle, vol. 18), founding on the silence of Varro, Columella, Pliny, and the other agricultural and botanical writers of classical antiquity, concluded that maize was unknown till the discovery of America; and in 1834 Meyer asserted that “nothing in botanical geography is more certain than the New-World derivation of maize” (quoted by Duchartre in Orbigny's Dict. d'Hist. Natur.). But since then, in the magnificent monograph (Hist. Naturelle du Mais, 1836), M'. Bonafous, the director of the Royal Garden of Agriculture at Turin, has shown that it is figured in a Chinese botanical work as old as the middle of the sixteenth century — a time when the discoveries of Columbus could scarcely have penetrated to the Celestial Empire; and; what is more conclusive, in 1819 M. Rifaud discovered under the head of a mummy at Thebes not only grains, but leaves of Indian corn. Nor is it at all impossible that the ζειά of Homer and Theophrastus may include the plant in question. The wide diffusion of this corn through the Indian archipelago, and on the Indian continent itself, is in favor of the hypothesis which claims it as a native of the Old World; and if it was known to the Egyptians,  nothing could be more natural than its early introduction into Palestine. SEE CEREALS.

1. The word דָּגָן, dagan' (from its increase), which is rendered grain,” “corn,” and sometimes “wheat” in the Auth. Vers., is the most general of the Hebrew terms representing “corn,” and is more comprehensive than any word in our language, seeing that it probably includes not only all the proper cereals, but also various kinds of pulse and seeds of plants, which we never comprehend under the name of “corn,” or even of “grain.” It may therefore be taken to represent all the commodities which we describe by the different words corn, grain, seeds, pease, beans. Among other places in which this word occurs, see Gen 27:28-37; Num 18:27; Deu 28:51; Lam 2:12,. etc. SEE GRAIN.

2. There is another word, בִּרbar (i e. winnowed), which denotes any kind of cleansed corn, that is, corn purified from the chaff and fit for use (Gen 41:35-49; Pro 11:26; Jer 4:11; Joe 2:24). The same word is more rarely used to describe corn in a growing state (Psa 65:13). It elsewhere signifies the open “fields” or country. SEE LAND.

3. The word שֶׁבֶר, she'ber (broken, i.e. grist), which is sometimes rendered corn, denotes in a general sense “provisions” or “victuals,” and by consequence “corn,” as the principal article in all provisions (Gen 42:1-2; Gen 42:20; Exo 8:5; Neh 10:32, etc.). SEE VICTUALS.

4. The Greek σῖτος corresponds to the first two of the above Hebrew words, for which it often stands in the Sept. (Mat 3:12; Luk 3:17; Joh 12:24; Act 7:12, etc.). SEE EAR (of corn).

The other words occasionally translated “corn” in the Bible are בְּלַיל, belil' (Job 24:6), “provender” (Isa 30:24) or “fodder” (Job 6:5); גֹּרֶן, go'ren (Deu 16:13), elsewhere “threshing-floor;” קָמָה, kamah' (Deu 16:9; Isa 17:5), “standing corn,” as often elsewhere; κόκκος (Joh 12:24), a “grain” of any kind, as elsewhere; and σπόριμα (Mat 12:1), a “corn-field,” as elsewhere; besides kindred or different tarins rendered “beaten corn,” “standing corn,” “cars of corn,” “heap of corn,” “corn ground,” etc. A single ear is שַׁבֹּלֶת, shibboleth; “pounded wheat,'“ רַיפוֹת, riphoth' (2Sa 17:19;  Pro 27:22). The most coninmon kinds of corn were wheat, חַטָּה, chittah'; barley, שְׂעֹרָה, seorah'; spelt, (A. V., Exo 9:32, and Isa 28:25, ‘“rye;” Eze 4:9, ‘fitches”), כֻּסֶּמֶת, kusse'meth (or in plur. form כֻּסְּמַים, kussemimn'); and millet, דֹּהִן, do'chazs: oats are mentioned only by rabbinical writers. The doubtful word שׂוֹרָה, sorah', rendered “principal,” as an epithet of wheat, in the A. V. of Isa 28:25, is probably not distinctive of any species of grain (see Gesenius, s.v.). The different products coming under the denomination of corn are noticed under the usual heads, as BARLEY, WHEAT, etc.; their culture under AGRICULTURE; their preparation under SEE BREAD, SEE FOOD, SEE MILL, etc.

“Corn crops are still reckoned at twenty-fold what was sown, and were anciently much more. ‘Seven ears on one stalk' (Gen 41:22) is no unusual phenomenon in Egypt at this day. The many-eared stalk is also common in the wheat of Palestine, and it is of course of the bearded kind. The ‘heap of wheat set about with lilies' (which probably grew in the field together with it) may allude to a custom of so decorating the sheaves (Son 7:2). Wheat (see 2Sa 4:6) was stored in the house for domestic purposes-the ‘midst of the house' meaning the part more retired than the common chamber where the guests were accommodated. It is at present often kept in a dry well, and perhaps the ‘ground corn' of 2Sa 17:19, was meant to imply that the well was so used. From Solomon's time (2Ch 2:10; 2Ch 2:15), i.e. as agriculture became developed under a settled government, Palestine was a corn-exporting country, and her grains were largely taken by her commercial neighbor Tyre (Eze 27:17; comp. Amo 8:5). ‘Plenty of corn' was part of Jacob's blessing (Gen 27:28; comp. Psa 65:13). The ‘store-houses' mentioned 2Ch 32:28, as built by Hezekiah, were perhaps in consequence of the havoc made by the Assyrian armies (comp. 2Ki 19:29); without such protection, the country, in its exhausted state, would have been at the mercy of the desert marauders. Grain crops were liable to יֵרָקוֹן, yerakon', ‘mildew' and שַׁדָּפוֹן, shiddaphon', ‘blasting' (see 1Ki 8:37), as well as, of course, to fire by accident or malice (Exo 22:6; Jdg 15:5). Some good general remarks will be found in Saalschutz, Archaol. d. Hebr.” SEE HUSBANDRY.

## Corn, Allowance Of[[@Headword:Corn, Allowance Of]]

             was a provision for the maintenance of the clergy, connected with the early stages of the recognition of Christianity by the empire. Constantine, in his zeal for his new creed, ordered the magistrates of each province to supply an annual amount of corn (ἑτήσια σιτηρέσια), not only to the clergy, but to the widows and virgins of the Church (Theodoret, 1:11). When Julian succeeded, he transferred the grant to the ministers of the heathen cultus, which he revived (Sozom. 5:5; Philostorg. 7:4). Jovian restored it, but on the lower scale of one third of the amount fixed under Constantine. The payment continued, and was declared permanent by Justinian (De SS. Eccles. cod. 1, Titus 2).

## Corn, Ears Of[[@Headword:Corn, Ears Of]]

             in Christian Art, is not so frequent an emblem as might be supposed. SEE LOAVES. The thought seems to have gone always to the bread of life with sacramental allusion. The corn and reaper are represented in a compartment of a vault in the catacomb of Pontianus. Again, the harvest corn is opposed to the vine and cornucopia of fruit (Catacomb of Callixtus).

The more evidently religious use of the ears of corn is in various representations of the fall of man. On the sarcophagus of Junius Bassus (probably A.D. 358) Adam and Eve are carved the former bearing the corn, in token of his labor on the earth, and the latter a lamb, indicating woman's work, spinning. In a bass-relief from the catacomb of St. Agnes there are two human forms, apparently both male, standing before a sitting figure, supposed to represent the First Person of the Trinity. This may represent the offering of Cain and Abel; at all events, the corn-ears and lamb are either received or presented by the standing figures. As these figures are of no more than mature (even of youthful) appearance, the Second Person may be supposed to be intended by them.

## Cornaaus, Melchior[[@Headword:Cornaaus, Melchior]]

             a German Jesuit, was born at Brilon, in Westphalia, in 1598. He was professor of philosophy at Toulouse, afterwards of theology at Mayence and Wirzburg, and died March 13, 1665. He wrote, Miracula Ecclesiae Catholicae Defensa: — Manes Lutheri et Calvini Judicati: — Ens Rationis Luthero Calvinicum: — Curriculum Philosophie Peripatetice: — Murus Papyrachus Purgatorii, etc. See Witte, Diarium Biographicum; Alegambe, Bibliotheca Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Cornac, Jean[[@Headword:Cornac, Jean]]

             a French preacher, abbot of Villelvin, was a man of high standing with his ecclesiastical superiors, and became intimate counsellor of the duke of Mayenne. He died in 1614. Historians do not mention him, and his works are unpublished. The National Library has four large volumes of his  Sermons. He was learned in ecclesiastical history. See Hoefer, Nouv. Biog. Generale, s.v.

## Cornan[[@Headword:Cornan]]

             is thought by some to be the austere cleric (called by others Paulesius) who, about A.D. 535, endeavored to convert the Northumbrians. He is commemorated as a bishop and apostle of Anglia, March 12 or 20.

## Cornara, Carlo[[@Headword:Cornara, Carlo]]

             an Italian painter, was born at Milan in 1605. He painted some works for the churches at Milan, one of the best of which is an altar-piece for the Church of St. Benedict, in Pavia. He died in 1673. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cornara, Flaminio[[@Headword:Cornara, Flaminio]]

             SEE CORNELIUS.

## Cornarists[[@Headword:Cornarists]]

             the disciples of Theodore Cornhert or Koornhert, secretary of the States of Holland (t 1590). He wrote against the Romanists, the Lutherans, and Calvinists. He maintained that every religious communion needed reformation, but he said no one had a right to engage in it without a mission supported by miracles. He was also of opinion that connection with the visible Church of Christ was not essential to experimental Christianity. Arminius was directed to refute the writings of Coornbert against predestination, and in studying the subject was led to abandon that doctrine. The complete works of Coornhert were collected at Amsterdam in 1630 (3 vols. fol.). See Mosheim, Church History, 3:400; Bayle, Dictionary, s.v. Koornhart, and the article ARMINIANISM SEE ARMINIANISM .

## Corneille, Jean Baptiste[[@Headword:Corneille, Jean Baptiste]]

             a French painter and engraver, brother of Michel the Younger, was born at Paris in 1646. He was instructed by his father, visited Rome, where he studied several years, and on his return to Paris was received into the Royal Academy in 1676. He died in 1695. Some of his works are, St. Peter Delivered from Prison; Christ Appearing to St. John; The Baptist in the Wilderness; Christ and the Samaritan Woman; St. Francis. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Corneille, Michel, the Elder[[@Headword:Corneille, Michel, the Elder]]

             a French painter, was born at Orleans in 1603, and studied under Simon Vouet. He executed twelve large pictures for the churches, and was one of the twelve original members of the Royal Academy at Paris. Some of his works are, The Holy Family, with St. Elizabeth; The Murder of the Innocents; Christ Appearing to Magdalene, and The Virgin Suckling the  Infant Jesus. He died at Paris in 1664. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.; Chalmers, Biog. Dict. s.v.

## Corneille, Michel, the Younger[[@Headword:Corneille, Michel, the Younger]]

             a French painter and engraver, son of the foregoing, was born at Paris in 1642. He studied at Rome, and soon after his return to Paris was received into the Academy, painting for his reception-piece The Calling of Peter and Andrew to the Apostleship. He engraved a great number of plates, among which are the following: God Appearing to Abraham; Abraham Setting out with his Son Isaac for the Sacrifice; The Conception of the Virgin; The Baptist Preaching in the Desert; Abraham Sending away Hagar; Christ and the Virgin Appearing to St. Francis; Jacob Wrestling with the Angel. He died in 1708. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cornejo (de Pedrosa), Pedro[[@Headword:Cornejo (de Pedrosa), Pedro]]

             a Carmelite of Salamanca, who died March 31, 1618, was one of the most famous interpreters of the philosophy of Thomas of Aquinas, which he taught at the university of his native place. After his death some of his lectures were published, under the title Theologia Scholastica et Moralis, etc. (Bamberg, 1671), preceded by a biographical sketch written by Sanchez d'Avila, bishop of Piacenza. See Hurter, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Cornejo, Damiano[[@Headword:Cornejo, Damiano]]

             a Spanish theologian, who lived in the latter half of the 17th century, wrote Chronica Seraphica, etc. (Madrid, 1682-1698). See Hoefer, Nouv. Biog. Generale, s.v.

## Cornelians[[@Headword:Cornelians]]

             was a name given to the ancient orthodox Christians by the Novatian party, because they held communion with Cornelius, bishop of Rome, rather than with his antagonist. SEE NOVATIANS.

## Cornelison, John[[@Headword:Cornelison, John]]

             a minister of the Reformed (Dutch) Church, was born at Nyack, N.Y., in 1769. He studied under H. Meyer and J.H. Livingston, and was licensed by  the synod of the Reformed Dutch Church in 1791. His first work was as missionary to the northern and western states (1791-93). From 1793 to 1806 he was pastor at Bergen avenue, Jersey City, and at English Neighborhood, Bergen County, N.J. In 1794 he visited the settlements on the Delaware and Susquehanna rivers (Hanover), and was at Bergen avenue again from 1806 to 1828, when he died. Mr. Cornelison had a noble zeal for the glory of God, and an anxiety for the souls of men. He took great interest in the colored people, many of whom were slaves, and opened a special service for them in his own house. He formed them into classes, teaching them to read, and filling their minds with Gospel truth. See Corwin, Manual of the Reformed Church in America, 3d ed. page 222.

## Cornelisz (or Cornelissen), Jacob[[@Headword:Cornelisz (or Cornelissen), Jacob]]

             a Dutch painter, was born at Oost Zanen, in Holland, about 1470. There is a picture by him, of The Circumcisions in the old church at Haarlem, painted in 1517, much praised; and a Descent fromn the Cross, at Alkmaar. HIe died at Amsterdam in 1570.

## Cornelius[[@Headword:Cornelius]]

             (Κορνήλιος, Lat. Cornelius). The centurion of this name, whose history occurs in Acts 10, most probably belonged to the Cornelii, a noble and distinguished family at Rome. He is reckoned by Julian the Apostate as one of the few persons of distinction who embraced Christianity. His station in society will appear upon considering that the Roman soldiers were divided into legions, each legion into ten cohorts, each cohort into three bands, and each band into two centuries or hundreds; and that Cornelius was a commander of one of these centuries (ἐκατοντάρχης) belonging to the Italic band, so called from its consisting chiefly of Italian soldiers, formed out of one of the six cohorts granted to the procurators of Judaea, five of which cohorts were stationed at Cesarea, the usual residence of the procurators (Jahn, Biblische Archaologie, 2:215, Wien, 1824). SEE CENTURION.

The religious position of Cornelius before his interview with Peter has been the subject of much debate. On the one side it is contended that he was what is called a proselyte of the gate, or a Gentile, who, having renounced idolatry and worshipping the true God, submitted to the seven (supposed) precepts of Noah, frequented the synagogue, and offered sacrifices by the hands of the priests, but. not having received circumcision, was not reckoned among the Jews. In support of this opinion it is pleaded that Cornelius is φοβούμενος τὸν Θεόν (a man fearing God), Act 10:2, the usual appellation, it is alleged, for a proselyte of the gate, as in chap.  Act 13:16; Act 13:26, and elsewhere; that he prayed at the usual Jewish hours of prayer (Act 10:30); that he read the Old Testament, because Peter refers him to the prophets (x. 43); and that he gave much alms to the Jewish people (Act 10:2; Act 10:22). On the other side it is answered that the phrases φοβούμενοι τὸν Θεόν, and the similar phrases εὐλαβεῖς and εὐσεβεῖς, are used respecting any persons imbued with reverence towards God (Act 10:35; Luk 1:50; Luk 2:25; Col 3:22; Rev 11:18); that he is styled by Peter ἀλλόφυλος (a man of another race or nation), with whom it was unlawful for a Jew to associate, whereas the law allowed to foreigners a perpetual residence among the Jews, provided they would renounce idolatry and abstain from blood (Lev 17:10-11; Lev 17:13), and even commanded the Jews to love them (Lev 19:33-34); that they mingled with the Jews in the synagogue (Act 14:1) and in private life (Luk 7:3); that, had Cornelius been a proselyte of the gate, his conversion to Christianity would not have occasioned so much surprise to the Jewish Christians (Act 10:45), nor would “they that were of the circumcision” have contended with Peter so much on his account (Act 11:2); that he is expressly classed among the Gentiles by James (Act 15:14), and by Peter himself, when claiming the honor of having first preached to the Gentiles (Act 15:7); that the remark of the opposing party at Jerusalem, when convinced, “then hath God also to the Gentiles granted repentance unto life,” would have been inapplicable upon the very principles of those who assert that Cornelius was a proselyte, since they argue from the traditions of modern Jews, the most eminent of whom, Maimonides, admits a sincere proselyte to be in a state of salvation. The other arguments, derived from the observance of the Jewish hours of prayer by Cornelius, and his acquaintance with the Old Testament, are all resolvable into a view of his religious position, which will shortly be stated. The strongest objection against the supposition that Cornelius was a proselyte of the gate arises from the very reasonable doubt whether any such distinction existed in the time of the apostles (see Tomline, Elements of Theology, 1:266 sq.). Dr. Lardner has remarked that the notion of two sorts of proselytes is not to be found in any Christian writer before the fourteenth century (Works, 6:522). See also Jennings's Jewish Antiquities (bk. 1, ch. 3). The arguments on the other side are ably stated by Townsend (Chrolnolog. N. Test. note in loc.). SEE PROSELYTE.

On the whole, the position' of Cornelius with regard to religion appears to have been in that class of persons described by bishop Tomline, consisting of Gentiles who had so far benefited by their contact with the Jewish  people as to have become convinced that theirs was the true religion, who consequently worshipped the true God, were acquainted with the Scriptures of the Old Testament, most probably in the Greek translation, and observed several Jewish customs, as, for instance, their hours of prayer, or anything else that did not involve an act of special profession. This class of persons seems referred to in Act 13:16, where they are plainly distinguished from the Jews, though certainly mingled with them. To the same class is to be referred Candace's treasurer (Act 8:27, etc.); and in earlier times the midwives of Egypt (Exo 1:17), Rahab (Jos 6:25), Ruth, Araunah the Jebusite (2Sa 24:18, etc.), the persons mentioned 1Ki 8:41-43, Naaman (2Ki 5:16-17). See also Josephus, Antiq. 14:7, 2, and his account of Alexander the Great going into the Temple, and offering sacrifice to God according to the direction of the high-priest (ibid. 11:8, 5); of Antiochus the Great (ibid. 12:3, 3, 4), and of Ptolemy Philadelphus (ibid. 12:2, 1, etc.). Under the influence of these facts and arguments, we regard Cornelius as having been selected of God to become the first-fruit of the Gentiles. His character appears suited, as much as possible, to abate the prejudices of the Jewish ‘converts against what appeared to them so great an innovation. It is well observed by Theophylact that Cornelius, though neither a Jew nor a Christian, lived the life of a good Christian. He was εὐσεβής, influenced by spontaneous reverence to God. He practically obeyed the restraints of religion, for he feared God, and this latter part of the description is extended to all his family or household (2Ki 5:2). He was liberal in alms to the Jewish people, which showed his respect for them; and he “prayed to God always,” at all the hours of prayer observed by the Jewish nation. Such piety, obedience, faith, and charity prepared him for superior attainments and benefits, and secured to him their bestowment (Psa 25:9; Psalms 1, 23; Mat 13:12; Luk 8:15; Joh 7:17). His position in command at Caesarea doubtless brought him into contact with intelligent Jews, from whom he learned the truths respecting the Messiah, and he seems to have been prepared by a personal knowledge of the external facts of Christianity to welcome the message of Peter as of divine authority.

The remarkable circumstances under which the benefits of the Gospel were conferred upon him are too plainly and forcibly related in Acts 10 to require much comment (see Paley, Evidences, prop. 2, ch. 2; Niemeyer, Charakt. 1:650 sq.; Neander, Planting and Training, p. 69 sq.). While in prayer at the ninth hour of the day, he beheld, in waking vision, an angel of  God, who declared that “his prayers and alms had come up for a memorial before God,” and directed him to send to Joppa for Peter, who was then abiding “at the house of one Simon, a tanner.” Cornelius sent accordingly; and when his messenger had nearly reached that place, Peter was prepared by the symbolical revelations of a noonday ecstasy or trance, to un derstand that nothing which God had cleansed was to be regarded as common or unclean. — Kitto, s.v. This event took place about September, A.D. 32 (see Meth. Quart. Review, 1850, p. 499-501). “On his arriving at the house of Cornelius, and while lie was explaining to them the vision which he had seen in reference to this mission, the Holy Ghost fell on the:Gentiles present, and thus anticipated the reply to the question, which might still have proved a difficult one for the apostle, whether they were to be baptized as Gentiles into the Christian Church. They were so baptized, and thus Cornelius became the first-fruit of the Gentile world to Christ, publicly recognized as such; Tradition has been busy with his life and acts. According to Jerome (adv. Jovin. 1, p. 301), he built a Christian church at Caesarea; but later tradition makes him bishop of Scamandios (Scamandria?), and ascribes to him the working of a great miracle (Menolog. Graec. 1, 129).”

There are monographs on the history of Cornelius in German by Linder (Basel, 1830), Krummacher (Brem. 1829, transl. Edinburgh, 1839), in Latin by Basil (Opp. 108), in English by Evans (Script. Biog. 3, 309); also in Latin, on his character by Fecht (Rost. 1701), Feuerlin (Altorf. 1736); on Peter's vision, by Deysing (Marb. 1710), Engestrom (Lund. 1741); on the effusion of the Spirit, by Goetze (Lubec. 1712); on his baptism, by the same (ib. 1713); on his prayers, by Michaelis (in the Bibl. Bremn. v. 679 sq.); on Peter's sermon, in English, by Taylor (London, 1659). See also Krummacher, Life of Cornelius (Edinb. 1839, 12mo); Jour. Sac. Lit. April, 1864.

## Cornelius (2)[[@Headword:Cornelius (2)]]

             bishop of Rome, succeeded Falianus in that see June 4, A.D. 251. Some of the clergy and people of Rome, not approving of the election of Cornelius because of his controversy with Novatianus about the lapsi, to whom Cornelius was disposed to be lenient, chose Novatianus bishop, and three Italian bishops ordained him; he therefore was the first antipope. In October, 251, Cornelius having convened a numerous council at Rome, consisting of sixty bishops and a number of presbyters and deacons, they  confirmed his election. He did not enjoy his honor long, for he was banished by the emperor Gallus to Civita Vecchia, where he died (or, according to some accounts, suffered martyrdom) September 14, 252. Ten of Cyprian's letters are directed to Cornelius. There are two genuine letters of Cornelius to Cyprian Still preserved among Cyprian's epistles; they are the forty-sixth and forty-eighth (ed. Oberthur). Besides these, Cornelius wrote a long letter to Fabianus concerning the character and conduct of Novatian, considerable extracts from which Eusebius has preserved (Hist. Eccl. bk. 6, chap. 43). — Lardner, Works, 3:74 sq.; Cave, Hist. Lit. 1:80; Wetzer u. Welte, Kirchen-Lex 2:879.

## Cornelius (3)[[@Headword:Cornelius (3)]]

             is the name of several other early Christian notables:

1. The fourth patriarch of Antioch, A.D. 129-143.

2. Head of the monastery called Mochanseos (Jerome, Op. 2:86, ed. Vall.).

3. A converted Manichaean mentioned by Augustine, Epist. 259 [126]; 2:1073).

4. A monk and bishop of Forum Cornelii, in the 5th century, of noted virtue, the teacher of Chrysologus Migne, Patrol. Lat. 53:31).

## Cornelius (or Cornara), Plaminius[[@Headword:Cornelius (or Cornara), Plaminius]]

             senator of Venice, where he was born in 1692, and died in 1778, is the author of, Monumenta Ecclesiae Venetae (1750, 15 volumes): — Creta Sacra (1755, 2 volumes): — Ecclesia Torcellana (1756, 3 volumes): — Chiese e Monasteri di Veneziae di Torcello (Padua, 1758). See Winer, Handbuch der theol. Lit. 1:870; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Cornelius Agrippa[[@Headword:Cornelius Agrippa]]

             SEE AGRIPPA.

## Cornelius a Lapide[[@Headword:Cornelius a Lapide]]

             (CORNELIS CORNELISSEN VAN DEN STEEN), a learned Roman Catholic commentator, was born about 1566 at Bocholt. in the diocese of Liege, entered the order of Jesuits, and became professor of Hebrew at Louvain, where he gave exegetical lectures for twenty years. He was then made professor at Rome, where, he died March 12, 1637. He wrote commentaries on all the books of Scripture except Job and the Psalms, which are in great esteem, more, however, from the rich material in the form of citations from the fathers than from any critical skill of his own. The commentaries on the Pentateuch and the Pauline Epistles are commonly regarded as the best. They were published at Antwerp, 1681 (10 vols. fol.); at Venice, 1730 (11 vols. fol.); and at Lyons (best edition, 1838, 11 vols. 4to). — Wetzer u. Welte, Kirchen-Lex. 2:679.

## Cornelius, Elias[[@Headword:Cornelius, Elias]]

             D.D., a Congregational minister, was born in Somers, N. Y., July 31, 1794. He graduated at Yale in 1813. In 1816, after being licensed to preach, he was appointed agent of the American Board of Commissioners for Foreign Missions. In the spring of 1817 he started on a missionary tour to the Creeks and Cherokees, and then to New Orleans, where he remained until April 2, 188, when he returned to Boston, visiting the Indian Mission on his way. He was ordained collegiate pastor of Tabernacle church in Salem July 21, 1819. In Oct. 1826, he resigned, and entered upon his duties as secretary of the American Education Society. In Oct. 1831, he was elected  secretary of the American Board of Commissioners for Foreign Missions. He died Feb. 12, 1832. He published several occasional sermons and useful tracts. — Sprague, Annals, 2:633; Edwards, Memoir of Cornelius (Bost. 1834, 12mo).

## Cornelius, Saint[[@Headword:Cornelius, Saint]]

             (1) The centurion is commemorated as bishop of Csesarea, on February 2 or December 10;

(2) pope is commemorated as a martyr under Decius, on September 14.

## Cornelius, Samuel (1), D.D[[@Headword:Cornelius, Samuel (1), D.D]]

             a Baptist minister, was born at Devonport, England, in 1794, and came to the United States with his parents when he was a child. Early in life he joined the Church, in Philadelphia, of which Reverend Dr. William Staughton was the pastor. His first settlement in the ministry was in Norfolk, Virginia, where he remained from 1817 to 1824, and then took charge of the Church in Alexandria, sustaining this relation thirteen years. He was next pastor of the Church in Mount Holly, N.J., eleven years, a part of this time acting as agent of the Colonization Society. For several years he preached in different places in Michigan, his last pastorate being at. Ann Arbor. In all good causes in which his denomination was concerned, Dr. Cornelius took an abiding interest. He died in 1870. See Cathcart, Baptist Encyclop. page 279. (J.C.S)

## Cornelius, Samuel (2)[[@Headword:Cornelius, Samuel (2)]]

             a Protestant Episcopal clergyman, was born at Baltimore in 1827. He was at first a minister of the Methodist Episcopal Church, but in 1867 connected himself with the Protestant Episcopal, officiating at first in Severn Parish, Maryland. In 1870 he was rector of St. Paul's Church, in Calvert County; in 1878 he removed to Baltimore. He died in October 1879. See Prot. Episc. Almanac, 1880, page 170.

## Cornelius, Thomas[[@Headword:Cornelius, Thomas]]

             a Methodist Episcopal minister, was born at Baltimore, Maryland, November 12, 1823, of devout Methodist parents. He experienced conversion in his eleventh year, and in 1845 was admitted into the Baltimore Conference. In 1848 an attack of hemorrhage of the throat obliged him to desist from all active service. He, however, recovered, and in 1850 did regular work, until his sudden death, October 8, 1851. Mr.  Cornelius was a young man of great promise, intelligent, dignified, and becoming, and highly exemplary in his daily life. See Minutes of Annual Conferences, 1852, page 12.

## Cornelius, William Huff[[@Headword:Cornelius, William Huff]]

             a Methodist Episcopal minister, was born in Clark County, Indiana, April 4, 1819. He removed with his parents in early life to Kentucky, where he was converted, joined the Church, and was licensed to preach in 1846. He was received on trial in the Indiana Conference in 1849, and subsequently served the following charges: Fredericksburg, Hellowville, Leesville, Springville, Bloomfield, Sullivan, Mount Vernon, Cannelton, Corydon, Paoli, Ellettsville, Putnamville, Gosport, Linton, Harrodsburg, Graysville, Bruceville, and Hymera. He was superannuated in 1880, and removed to his farm near Lintonl, where he died, July 31, 1882. See Minutes of Annual Conferences, 1882, page 308.

## Cornell, Frederick Frelinghuysen, D.D[[@Headword:Cornell, Frederick Frelinghuysen, D.D]]

             a minister of the Reformed (Dutch) Church, son of Reverend John Cornell, was born at Allentown, N.J., November 16, 1804. He graduated from the College of New Jersey in 1825, and was licensed by the presbytery of Newtown, L.I., in 1829. He was professor of languages in the College of Mississippi, Natchez, in 1828; missionary at Stuyvesant, N.Y., three months in 1829ῥ; at Columbiaville, in 1830; Marshallsville, N.J., 1831,1832; Montville, 1853-35; New York city, Manhattan Church, 1836- 56; Pluckemin (Presbyterian), N.J., 1857-64. He was thereafter without a charge till his death, August 7, 1875. See Corwin, Manual of the Ref. Church in America, 3d ed. page 222.

## Cornell, John[[@Headword:Cornell, John]]

             a minister of the Reformed (Dutch) Church, was born at Northampton, Pennsylvania, in 1774. He pursued his classical studies at the Log College, Pennsylvania, completing them with Dr. Wilson, in New York city; prosecuted his theological studies under Dr. J.H. Livingston, and was licensed by the classis of New York in 1798. He became pastor of the Presbyterian churches of Allentown and Nottingham, Pennsylvania, in 1800, and served them for twenty years. His health becoming impaired, he removed to Somerville, N.J., where he acted as principal of the academy from 1821 to 1828. He removed, in the latter year, to Millstone, and died  there in 1835. As an instructor, he was noted for great thoroughness and ability. As a preacher, he was clear, discriminating, and marked by sound judgment; his sermons were instructive, methodical, and impressive. See Corwin, Manual of the Ref. Church in America, 3d ed. page 223.

## Cornell, Joseph[[@Headword:Cornell, Joseph]]

             a Baptist minister, was born at Swansea, Massachusetts, February 11, 1747. He began preaching in 1780, was pastor at Manchester, and at Galway, N.Y.; travelled under the Massachusetts Missionary Society in New York and Upper Canada, and died July 26, 1826. See Sprague, Annals of the Amer. Pulpit, 6:269.

## Cornell, William Augustus[[@Headword:Cornell, William Augustus]]

             a minister of the Reformed (Dutch) Church, graduated from Rutgers College in 1841, from the New Brunswick Seminary in 1844; and was licensed by the classis of New, Brunswick the same year. He served the Church at Athens, Greene County, N.Y., until 1848; Blooming Grove, Rensselaer County, until 1852, and died in August 1876. See Corwin, Manual of the Ref. Church in America, 3d ed. page 224.

## Cornell, William, D.D[[@Headword:Cornell, William, D.D]]

             a minister of the Reformed (Dutch) Church, was born in Seneca County, N.Y., in 1834. He graduated from Rutgers College in 1859, and from the New Brunswick Seminary in 1862; was licensed by the classis of Geneva the same year, and became pastor at Minisink, Sussex County, N.J.; teacher at Freehold, in 1863; pastor at Woodstown Presbyterian Church, in 1864; teacher at Somerville, in 1868, and died there September 11, 1876. See Corwin, Manual of the Ref. Church in America, 3d ed. page 224.

## Corneo, Giambattista[[@Headword:Corneo, Giambattista]]

             an Italian theologian, was born at Milan in 1607. He was apostolic prothonotary and archivist to the archbishop of Milan, and died in 1690, leaving, Dae Sancto Blasio Sebaste, in Armenia (Milan, 1645): — De Sancto Manricillo (ibid. 1646):II Sacro Chialdo .(ibid. 1647): — Vita del B. Gio. Angelo. Parro (ibid. 1649): — Origine dell' Instituzione dell Orazione delle XL Ore (ibid. eod.). Corneo also left thirty-two volumes of MS. upon other ecclesiastical matters. See Hoefer, Nouv. Biog. Generale, s.v.

## Corner[[@Headword:Corner]]

             The words thus translated in our version of the Bible are the following:

1. פַּנָּה, pinnah', signifies properly a pinnacle, as shooting tap (2Ch 26:15; Zep 1:16; Zep 3:6); hence an angle, properly exterior, as of a house (Job 1:19), of a street (Pro 7:8); also interior, as of a roof (Pro 21:9; Pro 25:24), of a court (Eze 42:20), of a city (2Ch 28:24). It is put metaphorically for a prince or chief of the people (1Sa 14:38; Jdg 20:2; Isa 19:13). The abbreviated form, פֵּן, pen, occurs Pro 7:8; Zec 14:10.

2. פֵּאָה, peah, properly the mouth, then the face; hence, generally, a “side” of anything (especially a point of the compass, as on the east side, i.e. eastward, “the four corners” standing for the whole extent), or region, as of the face (“part,” Lev 13:41); of country (“corners,” Neh 9:22, i.e. various districts of the promised land allotted to the Israelites; so “corner of Moab,” Jer 48:15, i.e. that country: and in the plural, “corners [literally, the two sides] of Moab,” Num 24:17, the whole land). Secondarily it denotes the extreme part of anything, as of a field (Lev 19:9; Lev 23:22), of the sacred table (Exo 25:26; Exo 37:13), of a couch or divan, the place of honor (Amo 3:12). The “corners of the head and beard” (Lev 19:27; Lev 21:5) were doubtless the extremities of the hair and whiskers running around the ears, which the Jews were forbidden to cut or shave off round, like the clipped ear-locks (mistranslated “utmost corners,” Jer 9:26; Jer 25:23; Jer 49:32) of the heathen and the ancient Arabs of the desert (Herod. 3, 8). Illustrations of this fashion are still extant; indeed, Mr. Osburn (in his Ancient Egypt, p. 125) seems to have identified some figures on the Egyptian monuments with the ancient Hittites, one of the very tribes here alluded to, and who are exhibited as wearing helmets or skull-caps of a peculiar form, so as to leave exposed this peculiar national badge. They appear to have had a  hideous custom of shaving a square place just above the ear, leaving the hair on the side of the face and the whiskers, which hung down in a plaited lock.

3. כָּנָ, kanaph', a wing (as elsewhere often), is used in Isa 11:12; Eze 7:7, to express “the four corners of the earth,” or the whole land.

4. כָּתֵ, katheph', a shoulder or side (as often elsewhere), occurs in 2Ki 11:11, in speaking of the opposite parts of the Temple.

5. מַקַצוֹעִ, miktso' ä (literally cut off or bent), an angle, spoken of the external extremities of the tabernacle (Exo 26:24; Exo 36:29), and the internal ones of a court (Eze 41:22; Eze 46:21-22); also of a bend or “turning” of a wall, conventionally applied apparently to the intersection of the internal wall of Jerusalem skirting Mount Zion on the east, with the continuation of that on the northern brow towards the Temple (2Ch 26:9; Neh 3:19-20; Neh 3:24-25). A kindred form occurs in the last clause of Eze 41:22, where some render four-square.

6. פִּעִם, PA'AM (literally a step, usually a “time” or instance), spoken of the four corners of the sacred ark (Exo 25:12), and of the brazen laver (1Ki 7:30).

7. צֵלָע, tsela' (literally a rib or side, as often elsewhere), spoken of either extremity of each side of the altar of incense (Exo 30:4; Exo 37:27).

8. קָצָה, katsah', an end (as elsewhere usually), spoken of the four corners of the same (Exo 27:4).

9. זָוַית, zavith', spoken of the “corners” of the altar (Zec 9:15); fig. of the corner colunmns of a palace (Psa 144:12, “that our daughters may be as cornerstones”), finely sculptured, in allusion probably to the caryatides, or columns, representing female figures, so common in Egyptian architecture (the point of comparison lying in the slenderness and tallness combined with elegance, comp. Son 5:15; Son 7:8).

10. The Greek word γωνία signifies properly an angle, either exterior, as when streets meet, forming a square or place of public resort (Mat 6:5), or interior, a dark recess, put for secrecy (Act 26:26). “The four corners of the earth” denote the whole land or world, as in No. 1 above  (Rev 7:1; “quarters,” 20:8). On “the head of the corner,” SEE CORNERSTONE below.

11. The “corners” of the great sheet in Peter's vision (Act 10:11; Act 11:5) represent a different word in the original, ἀρχή, which has elsewhere usually the signification of “beginning.”

“The פֵּאָה, peah', or ‘corner,' i.e. of the field, was not allowed (Lev 19:9) to be wholly reaped. The law gave a right to the poor to carry off what was so left, and this was a part of the maintenance from the soil to which that class were entitled. Similarly the gleaning of fields and fruit-trees, and the taking of a sheaf accidentally left on the ground, were secured to the poor and the stranger by law (23:22; Deu 24:19-21). SEE GLEANING.

These seem to us, amid the sharply defined legal rights of which alone civilization is cognizant, loose and inadequate provisions for the relief of the poor. But custom and common law had probably ensured their observance (Job 24:10) previously to the Mosaic enactment, and continued for a long but indefinite time to give practical force to the statute. Nor were the ‘poor,' to whom appertained the right, the vague class of sufferers whom we understand by the term. On the principles of the Mosaic polity, every Hebrew family had a hold on a certain fixed estate, and could by no ordinary and casual calamity be wholly beggared. Hence its indigent members had the claims of kindred on the ‘corners,' etc., of the field which their landed brethren reaped. Similarly the ‘stranger' was a recognized dependent; ‘within thy gates' being his expressive description, as sharing, though not by any tie of blood, the domestic claim. There was thus a further security for the maintenance of the right in its definite and ascertainable character. Neither do we discover in the earlier period of the Hebrew polity, closely detailed as its social features are, any general traces of agrarian distress and the unsafe condition of the country which results from it — such, for instance, as is proved by the banditti of the Herodian period. David, a popular leader (1Sa 18:30; 1Sa 21:11), could only muster from four to six hundred men out of all Judah, though every one that was in distress, in debt, and every one that was discontented,' came to him (1Sa 22:2; 1Sa 25:13). Further, the position of the Levites, who had themselves a similar claim on the produce of the land, but no possession in its soil, would secure their influence as expounders, teachers, and, in part, administrators of the law, in favor of such a claim. In the later period of the prophets their constant complaints concerning the defrauding of the poor (Isa 10:2;  Amo 5:11; Amo 8:6) seem to show that such laws had lost their practical force. (These two passages, speaking of ‘taking burdens of wheat from the poor,' and of ‘selling the refuse [מִפָּל] of the wheat,' i.e. perhaps the gleanings, seem to point to some special evasion of the harvest laws.)

Still later, under the Scribes, minute legislation fixed one sixtieth as the portion of a field which was to be left for the legal ‘corner,' but provided also (which seems hardly consistent) that two fields should not be so joined as to leave one corner only where two should fairly be reckoned. The proportion being thus fixed, all the grain might be reaped, and enough to satisfy the regulation subsequently separated from the whole crop. This ‘corner' was, like the gleaning, tithe-free. Certain fruit-trees, e.g. nuts, pomegranates, vines, and olives, were deemed liable to the law of the corner. Maimonides, indeed, lays down the principle (Constitutiones de donis pauperam, cap. 2:1) that whatever crop or growth is fit for food, is kept, and gathered all at once, and carried into store, is liable to that law. A Gentile holding land in Palestine was not deemed liable to the obligation. As regards Jews, an evasion seems to have been sanctioned as follows: Whatever field was consecrated to the Temple and its services was held exempt from the claim of the poor; an owner might thus consecrate it while the crop was on it, and then redeem it, when in the sheaf, to his own use. Thus the poor would lose the right to the ‘corner.' This reminds us of the ‘Corban' (Mar 7:11). For further information, SEE AGRICULTURE. The treatise Peak, in the Mishna, may likewise be consulted, especially chap. 1, 2, 3, 4, 5, 6; II, 4:7; also the above-quoted treatise of Maimonides.” SEE HARVEST.

The CORNER-GATE (שִׁעִר הִּפַּנָּה) of Jerusalem, spoken of in 2Ki 14:13; 2Ch 26:9; Jer 31:38, was on the N.W. side of the ancient city, in Josephus's “second wall,” and between the present sites of Calvary and the Damascus Gate. (See Strong's Harmony and Exposition of the Gospels, Appendix 2, p. 17.) SEE JERUSALEM.

CORNER-STONE (אֶבֶן פַּנָּה, Job 38:6; Isa 28:16; Sept. and N.T. κεφαλὴ γωνίας), a quoin or block of great importance in binding together the sides of a building. (On Psa 144:12, see No. 9 above.) Some of the corner-stones in the ancient work of the temple foundations are 17 or 19 feet long, and 7.5 feet thick (Robinson, Researches, 1:422). Cornerstones are usually laid sideways and endways alternately, so that the end of one appears above or below the side-face of the next. At Nineveh  the corners are sometimes formed of one angular stone (Layard, Nineveh, 2:201). The corresponding expression, “head of the corner” (ראשׁ פַּנָּת), in Psa 118:22, is by some understood to mean the coping or ridge, “coign of, vantage,” i.e. topstone of a building; but as in any part a corner- stone must of necessity be of great importance, the phrase “corner-stone” is sometimes used to denote any principal person, as the princes of Egypt (Isa 19:13), and is thus applied to our Lord, who, having been once rejected, was afterward set in the highest honor (Mat 21:42; see Grotius on Psalms 118; comp. Harmer, Obs. 2:356). The symbolical title of “chief corner-stone” (λίθος ἀκρογωνιαῖος) is also applied to Christ in Eph 2:20, and 1Pe 2:8; 1Pe 2:16, which last passage is a quotation from Isa 28:16, where the Sept. has the same words. The “cornerstone,” or half-underlying buttress, properly makes no part of the foundation, from which it is distinguished in Jeremiah 2:56; though, as the edifice rests thereon, it may be so called. Sometimes it denotes those massive slabs which, being placed towards the bottom of any wall, serve to bind the work together, as in Isa 28:16. Of these there were often two layers, without cement or mortar (Bloomfield, Recens. Synop. on Eph 2:20). Christ is called a “corner-stone,”

(1.) In reference to his being the foundation of the Christian faith (Eph 2:20);

(2.) In reference to the importance and conspicuousness of the place he occupies (1Pe 2:6); and

(3.) Since men often stumble against a projecting corner-stone, Christ is therefore so called, because his gospel will be the cause of aggravated condemnation to those who reject it (Mat 21:44). SEE STUMBLING-STONE.

The prophet (Zec 10:4), speaking of Judah, after the return from the exile, says, “out of him came [i.e. shall come] forth the corner [i.e. prince], out of him the nail;” probably referring ultimately to the “corner- stone,” the Messiah.

## Corner-stone[[@Headword:Corner-stone]]

             is the first stone of a church, properly laid on the north-east side, as determined by the orientation of the sun on the day of the feast, or patron saint. At Beaulieu only one stone was found on the ground, and it was in this position; that of Avranches, the solitary relic of a cathedral, is still pointed out. In modern churches then most prominent or convenient corner is selected, and the corner-stone is a square block of suitable size, laid at the angle of the topmost course of the foundation. It is customary to hollow it out in a box-like manner, and to deposit within it memorial papers, etc.

## Cornerus Christophorus[[@Headword:Cornerus Christophorus]]

             (KORNER), a German divine, was born in Franconia 1518, and was educated under his uncle, Conrad Wimpina. In 1540 he was made professor at Frankfort-on-the-Oder and ecclesiastical superintendent. He  aided Andreai in the preparation of the Formula of Concord, SEE CONCORD, and wrote several works in Biblical literature and theology, now of little account. He died April 17, 1549. — Melchior Adam, Vitae Eruditorum, 1:315.

## Cornet[[@Headword:Cornet]]

             properly שׁוֹפָר, shophar' (prob. from שָׁפִר, to be bright, with reference to the clearness of sound; comp. שָׁפְרָה, Psa 16:6), Gr. σάλπιγξ, Lat. buccina, a loud-sounding instrument, made of the horn of a ram or of a chamois (sometimes of an ox), and used by the ancient Hebrews for signals, for announcing the יוֹבֵל, “jubilee” (Lev 25:9), for proclaiming the new year (Mishna, Rosh Hashanah, 3 and 4), for the purpose of war (Jer 4:5; Jer 4:19; comp. Job 39:25), as well as for the sentinels placed at the watch-towers to give notice of the approach of an enemy (Eze 33:4-5). Shophar is generally rendered in the A.V. “trumpet,” but “cornet” is used in 1Ch 15:28; 2Ch 15:14; Psa 98:6; Hos 5:8. “Cornet” is also employed in 2Sa 6:5, for מְנִעִנְעַים, menaanim', sistra, a musical instrument or rattle, which gave a tinkling sound on being shaken (used in Egypt in the worship of Isis; see Wilkinson, 2:323 sq.). Finally, in Dan 3:5; Dan 3:7; Dan 3:10; Dan 3:15, for the Chald. (and Heb.) term קֶרֶן, ke'ren, a horn (as elsewhere rendered) or simple tube.

Oriental scholars for the most part consider the shophar and the keren to be one and the same musical instrument; but some Biblical critics regard the shophar and the חֲצוֹצְרָה, chatsotserah' (invariably rendered “trumpet” in the A.V.), as belonging to the species of the keren, the general term for a horn (Joel Brill, in preface to Mendelssohn's version of the Psalms). Jahn distinguishes keren, the horn or crooked trumpet,” from chatsotserah, the straight trumpet, an instrument a cubit in length, hollow throughout, and at the larger extremity so shaped as to resemble the mouth of a short bill” (Archaolog. 95, 4, 5); but the generally received opinion is, that keren designates the crooked horn, and shophar the long and straight one. The cornet properly denotes a shrill wind military instrument of wood, now mostly superseded by the oboe. It was blown with a mouth-piece, and varied in size and tone (Mersenne's Harmonie Universelle). The sounds  emitted from the cornet in modern times are exceedingly harsh, although they produce a solemn effect. SEE MUSIC.

“The silver trumpets (חֲצוֹצְרוֹת כֶּסֶŠ) which Moses was charged to furnish for the Israelites were to be used for the following purposes: for the calling together of the assembly, for the jdurneying of the camps, for sounding the alarm of war, and for celebrating the sacrifices on festivals and new moons (Num 10:1-10). The divine command through Moses was restricted to two trumpets only, and these were to be sounded by the sons of Aaron, the anointed priests of the sanctuary, and not by laymen. It would seem, however, that at a later period an impression prevailed that ‘while the trumpets were suffered to be sounded only by the priests within the sanctuary, they might be used by others, not of the priesthood, without the sacred edifice' (Conrad Iken's Antiquitates Hebraicae, par. 1, sec. 7, ‘Sacerdotum cum instrumentis ipsorum'). In the age of Solomon the ‘silver trumpets' were increased in number to 120 (2Ch 5:12); and, independently of the objects for which they had been first introduced, they were now employed in the orchestra of the Temple as an accompaniment to songs of thanksgiving and praise.

“Yobel', יוֹבֵל, used sometimes for the ‘year of Jubilee' (שְׁנִת הִיּוֹבֵל; comp. Lev 25:13; Lev 25:15, with Lev 25:28; Lev 25:30), generally denotes the institution of Jubilee; but in some instances it is spoken of as a musical instrument, resembling in its object, if not in its shape, the keren and the shophar. Gesenius pronounces yobel to be ‘an onomato-poetic word, signifying jubilum or a joyful sound, and hence applied to the sound of a trumpet signal, like , תְּרוּעָה' (‘alarm,' Num 10:5); and Dr. Munk is of opinion that ‘ the word YOBEL is only an epithet' (Palestine, p. 456 a, note). Still it is difficult to divest yobel of the meaning of a sounding instrument in the following instances: ‘When the trumpet (הִיּוֹבֵל) soundeth long, they shall come up to the mount' (Exo 19:13); ‘And it shall come to pass that when they make a long blast with the ram's horn' (בְּקֶרֶן הִיּוֹבֵל, Jos 6:5); ‘And let seven priests bear seven trumpets of rams' horns' (יוֹבְלַים שׁוֹפְרוֹת, Jos 6:6). SEE JUBILEE.

“The sounding of the cornet (תְּקַיעִת שְׁוֹפָר) was the distinguishing ritual feature of the festival appointed by Moses to be held on the first day of the seventh month, under the denomination of a day of blowing trumpets' (יוֹם תְּרוּעָה, Num 29:1), or ‘a memorial of blowing of trumpets'  (זַכְרוֹן תְּרוּעָה, Lev 23:24); and that rite is still observed by the Jews in their celebration of the same festival, which they now call ‘the day of memorial' (יוֹם הִזַּכָּרוֹן), and also ‘New Year' (רֹאשׁ הִשָּׁנָה). ‘Some commentators,' says Rosenmüller, ‘have made this festival refer to the preservation of Isaac (Genesis 22), whence it is sometimes called by the Jews ‘the Binding of Isaac' (עֲקֵדִת יַצְחָק). But it is more probable that the name of the festival is derived from the usual kind of trumpets (ram's horns) then in use, and that the object of the festival was the celebration of the new year and the exhortation to thanksgivings for the blessings experienced in the year just finished. The use of cornets by the priests in all the cities of the land, not in Jerusalem only (where two silver trumpets were added, while the Levites chanted the 81st Psalm), was a suitable means for that object' (Morgenland, vol. 2, No. 337, on Lev 23:24).

“Although the festival of the first day of the seventh month is denominated by the Mishna ‘New Year,' and notwithstanding that it was observed as such by the Hebrews in the age of the second temple, there is no reason whatever to believe that it had such a name or character in the times of Moses. The Pentateuch fixes the vernal equinox (the period of the institution of the Passover) as the commencement of the Jewish year; but for more than twenty centuries the Jews have dated their new year from the autumnal equinox, which takes place about the season when the festival of ‘the day of sounding the cornet' is held. Rabbinical tradition represents this festival as the anniversary of the creation of the world, but the statement receives no direct support from Scripture. On the contrary, Moses expressly declares that the month Abib (the moon of the spring) is to be regarded by the Hebrews as the first month of the year: ‘This month shall be unto you the beginning (ראשׁ) of months; it shall be the first (ראשׁ) month of the year to you' (Exo 12:2) (Munk, Palestine, p. 184 b). SEE YEAR.

“The intention of the appointment of the festival ‘of the sounding of the cornet,' as well as the duties of the sacred institution, appear to be set forth in the words of the prophet, ‘Sound the cornet (שׁוֹפָר) in Zion, sanctify the fast, proclaim the solemn assembly' (Joe 2:15). Agreeably to the order in which this passage runs, the institution of ‘the festival of sounding the cornet' seems to be the prelude and preparation for the awful day of atonement. The divine command for that fast is connected with that for  ‘the day of sounding the cornet' by the conjunctive particle אִךְ. ‘Likewise on the tenth day of this seventh month is the day of atonement' (Lev 23:27). Here אִךְ(likewise) unites the festival ‘of the day of sounding the cornet' with the solemnity of the day of atonement precisely as the same particle connects the ‘festival of tabernacles' with the observance of the ceremonial of ‘the fruit of the hadar-tree, the palm branches,' etc. (Lev 23:34-40). The word ‘solemn assembly' (עֲצָרָה) in the verse from Joel quoted above applies to the festival ‘eighth day of solemn assembly' (שְׁמינַי עֲצֶרֶת) (Lev 23:36), the closing rite of the festive cycle of Tisri (see Marks, Religious Discourses, 1:291- 2).

“Besides the use of the cornet on the festival of ‘blowing the trumpets,' it is also sounded in the synagogue at the close of the service for the day of atonement, and, among the Jews who adopt the ritual of the Sephardim, on the seventh day of the feast of tabernacles, known by the post-biblical denomination of ‘the Great Hosannah' (הוֹשִׁעְנָה רִבָּה). SEE TRUMPET.

## Cornet, Nicolas[[@Headword:Cornet, Nicolas]]

             a French theologian, was born at Amiens in 1592. He was educated in his native city at a Jesuit school, made doctor of theology at Paris in 1626, and afterwards became grand-master of the College of Navarre, and syndic of the faculty of theology. He refused to be the confessor of Richelieu, but corrected the Methodes de Controverse of that minister, and, it is said, composed the preface. He denounced to the faculty of theology seven propositions, five of which were afterwards condemned at Rome as extracts from the Augustinus of Jansenius. This orthodox zeal exposed Cornet to the attacks of the writers of Port Royal. He died at Paris, April 12, 1663. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Corney, George[[@Headword:Corney, George]]

             an English Congregational minister, was born at Keymer, Sussex, in 1794. He was converted when about eleven years old, educated for the ministry at Hackney, became pastor first at Cratfield and Newmarket, and eventually at Barking, where he labored twenty-four years, and died April 28,1862. Mr. Corney was an earnest and conscientious preacher. See (Lond.) Cong. Year-book, 1863, p. 218.

## Cornford, Samuel[[@Headword:Cornford, Samuel]]

             an English Baptist minister, was born in 1792. He united originally with the Church in Maidstone, for several years was pastor of the Independent Church at Marden, but returned to Maidstone, where he was for a time pastor of the Third Baptist Church, and then of the Fourth Baptist Church.  He died December 24, 1837. See (Lond.) Baptist Hand-book, 1838, page 25. (J.C.S.)

## Cornforth, Columbus[[@Headword:Cornforth, Columbus]]

             a Baptist minister, was born in Maine in 1833. He was converted at the age of eighteen, received his collegiate education at Union College, Schenectady, N.Y., and his theological at the Rochester Seminary. He was ordained at Smithport, Pennsylvania. During the late civil war he was, for a time, a member of the 42d Pennsylvania Regular Volunteers, and was severely wounded and taken prisoner at the battle of Fredericksburg. Subsequently he served as chaplain of the 150th Pennsylvania Volunteers till the close of the war, and then became inspector and examiner of the Soldiers' Orphan School of Pennsylvania. In 1879 he removed to Kansas, and died at Clyde, in that state, February 10, 1883. See The Chicago Standard, March 1, 1883. (J.C.S.)

## Cornforth, David[[@Headword:Cornforth, David]]

             an English Wesleyan minister, was born at Brompton, Yorkshire, October 30, 1786. He was converted at the age of sixteen, entered the ministry in 1814, and died October 3, 1855. He used to preach in barns, private houses, and in the open air. See Minutes of the British Conference, 1856.

## Cornhert Or Coornhert[[@Headword:Cornhert Or Coornhert]]

             SEE CORNARISTS.

## Cornice[[@Headword:Cornice]]

             (Gr. κορώνις, a curved line), a horizontal moulded projection crowning the angle of a building or any of its parts, varying with the different orders and periods of architecture. In the early Gothic the cornice consisted of a corbel-table (q.v.). Later, a deep hollow, with a simple moulding (astragal) below, and one or more mouldings above, and with flowers, animals, or angels richly carved in the hollow, constituted the predominant feature. With the Renaissance the classical cornice returned.

## Cornice (2)[[@Headword:Cornice (2)]]

             We add the following particulars from Parker, Gloss of Architect. s.v.: "In Classic architecture each of the orders has its peculiar cornice.

"In the Norman style of architecture, a plain face of parapet, slightly projecting from the wall, is frequently used as a cornice, and a row of blocks is often placed under it, sometimes plain, sometimes moulded or carved into heads and other ornaments, when it is called a corbel table. These blocks very commonly have a range of small arches over them. A small plain string is also sometimes used as a cornice.

"In the Early English style, the corbel-table continued in use as a cornice, but it is generally more ornamented: than in the Norman, and the arches are commonly trefoils, and well moulded; the blocks, also, are more delicately carved, either with a head on some other ornament characteristic of the style, and if there are no arches above they often support a suite of horizontal mouldings; sometimes there is a range of horizontal mouldings above the arches of the corbel-table, and sometimes the cornice consists of mouldings only, without any corbeltable. The hollow mouldings of the cornice are generally plain, seldom containing flowers or carvings, except the toothed ornament,

"In the Decorated style, the cornice is usually very regular; and though in some large buildings it has several mouldings, it principally consists of a slope above, and a deep-sunk hollow, with an astragal under it: in these hollows flowers at regular distances are often placed, and in some large buildings, and in towers, etc., there are frequently heads, and the cornice almost filled with them; other varieties of cornice may also be occasionally met with in this style.

"In the Perpendicular style, the cornice is often composed of several small mouldings, sometimes divided by one or two considerable hollows, not very deep: in plain buildings the cornice- mouldings of the preceding style are. much adhered to; but it is more often ornamented in the hollow with flowers, etc., and sometimes with figures and grotesque animals. In the latter end of this style, something very analogous to an ornamented frieze is perceived, of which the canopies to the niches in various works are examples: and the angels so profusely introduced in the late rich work are a sort of cornice ornament."

## Cornides, Daniel Von[[@Headword:Cornides, Daniel Von]]

             a Hungarian historian, was born in 1732 at Szent-Miklos, in the Liptau province. He studied philosophy and theology at Erlangen, andi was appointed teacher at the Reformed College in Klausenburg. He accompanied count Teleki on his travels through Italy, Germany, and France, and the count's son to Gottingen. In 1784 he was appointed librarian at the Pesth University, and died October 4, 1787, leaving, Regum Hungariae, qui Saeculo XI. Regnavere, Genealogia (Presburg, 1778): — Bibliotheca Hungarica (Pesth, 1791): — Commentatio de Religione Veterum Hungarorum (Vienna, 1791). (B.P.)

## Corning, William H[[@Headword:Corning, William H]]

             a Presbyterian minister, was born in Hartford, Connecticut, in 1822. He was educated in his native place, at Trinity College, was licensed by the Hartford Congregational Association in 1846, and made pastor of the Congregational Church at Clinton, Mass. In 1858 he took charge of the Presbyterian Church at Whitehall, N.Y., where he remained until his death, October 8, 1862. See Wilson, Presb. Almanac, 1863, page 291.

## Cornish, Andrew H[[@Headword:Cornish, Andrew H]]

             a Protestant Episcopal clergyman, was a graduate of the General Theological Seminary, and rector of St. Paul's Church, Pendleton, S.C., for about a quarter of a century. He died May 24, 1875, aged sixty-two years. See Prot. Episc. Almanac, 1876, page 149.

## Cornish, George[[@Headword:Cornish, George]]

             a minister of the Society of Friends, was born at Redruth, Cornwall, December 24, 1801. He was a coppersmith by trade. As a minister, he did not exercise his gifts beyond his own society. He died January 29, 1877. See Annual Monitor, 1878, page 48.

## Cornish, John[[@Headword:Cornish, John]]

             an English Presbyterian minister, was born in 1687; was chosen assistant to Joshua Bayes, at the Leather Lane meeting, early in the century, and continued to minister there with acceptance sand success till his death, November 28, 1727. He was pious, serious, wise, prudent, and useful. See Wilson, Dissenting Churches, 4:399.

## Cornish, John Cory[[@Headword:Cornish, John Cory]]

             an English Methodist preacher, was born at Bridgerule, Devon, in 1819. He was converted in his youth, during a revival among the Bible Christians; became a class-leader and a local preacher, and entered the ministry in 1839. He died at Bridgerule, March 17, 1845. His zeal for God knew no limit except that of his strength. Cornish, John Hamilton, a Protestant Episcopal clergyman, was born in 1815; ordained in 1842; and from 1848 to 1868 was rector of St. Thaddeus's Church, Aiken, S.C. In 1870, though still residing in Aiken, he performed missionary service at Kaolin, and continued to do so until 1875, when he was employed as a missionary at Barnwell and John's Island, in the same state. From 1875 he preached at Barnwell, Toogoodoo, and Pinewood until his death, which occurred in Charleston, May 24, 1878. See Prot. Episc. Almanac, 1879, page 168.

## Cornish, Joseph D[[@Headword:Cornish, Joseph D]]

             a Free-will Baptist minister, was born in Duchess County, N.Y., March 26, 1764. He was converted in 1817, and moved, in 1826, into Chautauqua County, where, in 1827, he was baptized, and united with the Free-will Baptists. In 1830 he commenced preaching, and was ordained in 1836. He died at Sherman, Chautauqua County, November 17, 1854. He was a good minister, and universally beloved. See Free-will Baptist Register, 1856, page 9. (J.C.S.)

## Cornish, Samuel E[[@Headword:Cornish, Samuel E]]

             a colored Presbyterian minister, was born in New York in 1793. He was licensed by the Presbytery of Philadelphia, October 31, 1819, and in 1823 was called to the First African Church of Philadelphia, where he preached for some years. From 1845 to 1847 he served as a missionary to the colored people of New York city, and during this time organized Emmanuel Church. In 1855 he joined the Nassau Presbytery of Brooklyn, L.I., where he labored till his death, in 1858. See Wilson, Presb. Hist. Almanac, 1860, page 69.

## Cornon, Jean[[@Headword:Cornon, Jean]]

             a French martyr, was a husbandman of Mascon, and unlettered, but one to whom God gave such wisdom that his judges were amazed, when he was  condemned by their sentence to be burned for listening to the reading of the Scripture, in 1535. See Fox, Acts and Monuments, 4:397.

## Cornu Epistole[[@Headword:Cornu Epistole]]

             is the epistle horn of a Christian altar, i.e., the right-hand corner; so reckoned when the looker faces the western side or front of the altar.

## Cornu Evangelii[[@Headword:Cornu Evangelii]]

             is the gospel horn of a Christian altar, i.e., the left-hand corner, the looker facing the western side or front of the altar.

## Cornuus[[@Headword:Cornuus]]

             a presbyter of Iconium, who boldly confessed himself a Christian, and was beheaded September 12 (his festival day), apparently under Decius.

## Cornwall, Alexander[[@Headword:Cornwall, Alexander]]

             a Scotch clergyman, son of Robert, minister at Linlithgow, was licensed to preach in 1622; ordained minister at Muiravonside in 1627, and presented to the living there in 1633. He was in necessitous circumstances in 1639; suspended in 1640 for using insulting language; and resigned in 1641. He had pecuniary aid from the Kirk-Session in 1646 and 1649; became a schoolmaster and precentor in 1650; in 1652 was charged with marrying and baptizing irregularly, for which he was excommunicated. He was living in poor circumstances in 1659. See Fasti. Eccle. Scoticanae, 1:194.

## Cornwall, John[[@Headword:Cornwall, John]]

             a Scotch clergyman, was presented by the king to the living at Linlithgow in 1626, and died in April 1646. See Fasti Eccles. Scoticanae, 1:159.

## Cornwall, Nathaniel Ellsworth, D.D[[@Headword:Cornwall, Nathaniel Ellsworth, D.D]]

             a Protestant Episcopal clergyman, was born at Granby, Connecticut, February 6, 1812. He graduated from Trinity College, Hartford, in 1831, and from the General Theological Seminary in 1834. From that year to 1853 he was rector of Trinity Church, in Southport; until 1855 of St. Andrew's Church, Pittsburgh, Pennsylvania; in 1859 of Christ Church, Pelham, N.Y., where he remained until 1862, when he removed to New  York city, as rector of the Free Church of St. Matthias. He died there, August 28, 1879. See Prot. Episc. Almanac, 1880, page 170.

## Cornwall, Robert[[@Headword:Cornwall, Robert]]

             a Scotch clergyman, took his degree at Glasgow University in 1583; was appointed to the living at Ecclesmachan in 1588; transferred to the second charge at Linlithgow in 1597; presented to the living in 1599; transferred to the first charge in the same place in 1608, and died June 5, 1626, aged about sixty-three years. He was a member of the assembly in 1590, 1602, and 1608; and was nominated constant moderator of the presbytery in 1606. See Fasti Eccles. Scoticance, 1:159, 162, 184.

## Cornwall, William[[@Headword:Cornwall, William]]

             an Irish Wesleyan minister, was converted at an early age, under the ministry of Gideon Ouseley. Being a good Celtic scholar, he was appointed a missionary to the Irish, chiefly in his own province of Connaught. After undergoing numerous privations and hardships, which induced premature decline, he became a supernumerary in 1848, and died May 11, 1860. See Minutes of the British Conference, 1860.

## Cornwallis, Frederick[[@Headword:Cornwallis, Frederick]]

             an English prelate, son of the first Lord Cornwallis, was appointed canon of Windsor, May 21, 1746; installed a prebendary of Lincoln, April 11, 1747; consecrated bishop of Coventry and Lichfield, February 19, 1750, and appointed prebendary of London, November 8, 1760, and dean of London, November 14, 1766. He was enthroned archbishop of Canterbury, October 6, 1768, and died March 19, 1783. He published several Sermons. See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cornwallis, James[[@Headword:Cornwallis, James]]

             an English prelate, was born in 1743. He received the early part of his education at Eton, whence he removed to Merton College, of which he became a fellow. He was appointed chaplain to the marquis of Townshend, when that nobleman was lordlieutenant of Ireland, and on his return therefrom was made a prebendary of Westminster in 1770, and presented to the valuable rectories of Wrotham, in Kent, and of Newington, in Oxfordshire. In 1775 he was installed dean of Canterbury, and in 1781 consecrated bishop of Lichfield and Coventry. In 1791 he succeeded to the  deanery of Windsor and Wolverhampton, which, in 1794, he exchanged for that of Durham. On the death of his nephew, marquis Cornwallis, without male issue, Aug. 16, 1823, the dignities of earl Cornwallis and viscount Brome devolved upon him. He died in 1824. He published Sermons (1777, 1782, 1811). See The (Lond.) Annual Register, 1824, 2:205; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cornwell, Francis[[@Headword:Cornwell, Francis]]

             an English Baptist minister, lived in the time of Charles I. He was educated at Emmanuel College, Cambridge; was an object of per secution at the hands of archbishop Laud, because he objected to the surplice, kneeling at the Lord's Supper, and making the sign of the cross in baptism. He became an avowed Baptist about 1644, and published, not long after, a work in defence of his principles, entitled, The Vindication of the Royal Commission of King Jesus, which "created much excitement and some wrath." He gathered a company of Christians whose faith was in harmony with his own, and became their pastor. Neal speaks of him as "one of the most learned divines that espoused the cause of the Baptists." See Cathcart, Baptist Encyclop. page 280. (J.C.S.)

## Cornwell, W.E[[@Headword:Cornwell, W.E]]

             a German Reformed minister, was born in Philadelphia, December 8, 1807. In early life he was a Presbyterian. In 1836 he became a licensed minister in the German Reformed Church, and took charge of a congregation in Montgomery County, Pennsylvania. Later, he was pastor at Bohms (in Whitpaine), Pleasantville, and Whitemarsh. In 1850 he left the German Church and was immersed by Reverend Mr. Smith. From 1853 to 1857 he was pastor of the Baptist churches at Norristown, Pennsylvania, and Bridgeton, N.J., and later at Princeton. He died March 29, 1858. See Harbaugh, Fathers of the Germ. Ref. Church, 3:488.

## Cornwell, Waite[[@Headword:Cornwell, Waite]]

             a Presbyterian minister, went to Yale College from Middletown, and graduated in 1782. He preached occasionally, but never had charge of a parish. He moved, late in life, to some part of the state of Ohio, where he died in March 1816. See Old Redstone.

## Cornyn, John Kinkead[[@Headword:Cornyn, John Kinkead]]

             a Presbyterian minister, was born at Carlisle, Pennsylvania, August 16, 1815. He graduated at Jefferson College in 1842, and was a student in the Western Theological Institute for three years. He was licensed by the Presbytery of Allegheny, April 3, 1845, and for two years supplied various churches in his presbytery. In 1847 he entered the Presbytery of Erie, where he preached to the congregations of Sturgeonville, Girard. and Harbor Creek. From 1850 he preached in several places, especially at Troy, Pennsylvania, but failing health soon obliged him to retire from the active duties of the ministry. He died December 22, 1853. During his period of ill- health he published a work called Dick Wilson, or, the Rumseller's Victim. See Hist. of the Presbytery of Erie.

## Corona[[@Headword:Corona]]

             (Lat.), the lower member of a classical cornice. The horizontal under surface of it is called the soffit. English ecclesiastical writers often have applied the term corona to the semicircular apsis of a choir.

## Corona (2)[[@Headword:Corona (2)]]

             a martyr in Syria, with Victor (q.v.), under Antoninus, is commemorated May 14.

## Corona Clericilis[[@Headword:Corona Clericilis]]

             is a name given to the tonsure (q.v.) of the clergy in the ancient Church.

## Corona Lucis[[@Headword:Corona Lucis]]

             (crown of light). Crowns of candles or tapers, or, as they were often called, phari, in distinction from canthari, or oil-lamps, were at an early date suspended in the choir; they were circles, covered with tapers or lamps, hung by chains or ropes from the vault. We extract the followihg account of them from Walcott, Sac. Archaeol. s.v.:

"At Tours a standing lamp, with three tapers, is a lingernig relic of the custom in France, where glass lustres are now common, but the hanging crown has been revived in England. At Aix-la-Chapelle there is an octagonal crown of the latter part of the 12th century, which was the gift of the emperor Frederick Barbarossa; it is made of bronze gilt, and enamelled, and supports small circular and square towers, which serve as lanterns, sixteen in number; between them are courses of tapers tripled, making in all forty-eight lights. It appears to descend from the dome, as from the vault of heaven,  over the tomb of Charlemagne. Another crown of great beauty, the gift of bishop Odo, brother of William of Normandy, adorned the choir of Bayelux, until its destruction in 1562. The earliest on record is that given by pope Leo, which was made of silver, and had twelve towers and thirty-six lamps.

Another, of cruciform shape, given by pope Adrian, was hung before the presbytery of St. Peter's at Rome, and lighted with one thousand three hundred and seventy candles. Constantine gave a pharus of gold' to burn before St. Peter's tomb; and Leo III added a lustre of porphyry, hung by chains of gold, to burn before the confessio of the apostles. Sixtus III gave a. silver pharus to St. Mary Major; Hilary presented ten to St. John Lateran; and Walafrid Strabo mentions one hanging by a cord before the altar at St. Gall. At Durham, in the 12th century, we read that in honor of St. Cuthbert lights were arranged like a crown round the altar, on the candelabrum, and lighted on greater festivals. This is the earliest instance in England. Crowns had little bells, called clamacteria, pendent, from them. The corona, the luminous crown or circlet of lights, whether a single hoop or a tier of many, is the most beautiful of all modes of lighting — hanging and flashing like a cloud of fire before the sanctuary in some grand cathedrals, such as those suspended in the midst of the choir of St. Remi at Rheims, Clugny, Toul, and Bayeux, and representing the heavenly Jerusalem, with its gates and towers and angelic warders. The crown of Hildesheim, of the 13th century, is of large dimensions, and is enriched with statues; thirty-six oil-lamps burn upon the double gateway towers; seventy-two wax tapers, arranged in threes, blaze on the intermediate battlements. When these hundred and eight lights, like diamonds of living fire, are seen from a distance, they fuse into a disk-like glory, or a sun. In the Greek churches of the present day there is often a wooden cross, hung with ostrich eggs, suspended from the dome, which, almost in mockery of ancient splendor, is furnished with lights upon festivals. Formerly hanging phart burned before the altar; a lustre of seven branches in the centre of the church, and twelve lights on the sides of the chancelscreens. The lights arranged along the rood-beam were only another form of the crown, in a right line instead of a curve. Three or seven lights typified the divine graces, and twelve the Glorious Company of the Apostles. At the Temple Church (Bristol) there is a beautiful crown, with twelve branches; on the  top is the Blessed Mother and the Holy Child, and under them are St. Michael and the dragon. A luminous cross of copper, with intersecting arms, and oil-lamps hanging by chains, of the 13th century, is suspended under the dome of St.. Mark's (Venice), and is lighted on great festivals. A perpendicular crown, formerly at Valle Crucis Abbey, and now at Llanarmon, has a figure of the Blessed Virgin, canopied, and four tiers of branches for lights."

## Corona Nuptilis[[@Headword:Corona Nuptilis]]

             is the nuptial crown, i.e., the wreath or ornament placed on the head of the bride in the Western, as well as on the head of the bridegroom in the Eastern Church, at the time of marriage.

## Corona Votiva[[@Headword:Corona Votiva]]

             In the early ages of Christianity it was by no means unusual for sovereigns and other royal personages to dedicate their crowns to the use of the Church The gifts thus devoted were known as Donaria, and were suspended by chains attached to their upper rim, above an altar or shrine, or in some conspicuous part of the church. Other chains were attached to the lower rim supporting a lamp, from which usually depended a jewelled cross. The crowned cross thus suspended above the altar was felt to be an appropriate symbol of the triumphs of Christianity, and its use became almost universal.

The custom for sovereigns to dedicate their actual crowns to the church's use led to the construction of imitative crowns, formed for votive purposes alone. Of this usage we find repeated notices in ancient chronicles and documents. They are usually described as having been suspended over the altar, and very frequently mention is made of jewelled crosses appended to them.

The convenience of the form of these donative crowns for the suspension of lamps doubtless gave rise to the custom of constructing large chandeliers after the same model. In these pensile luminaries the shape and  character of the royal circle were preserved, but frequently in much larger proportions.

The name pharus, though sometimes used for a corona, was more properly a standing candelabrum supporting lamps or candles, which, from their number. of spreading branches, were sometimes called arbores, trees.

## Corona, Leonardo Da Murano[[@Headword:Corona, Leonardo Da Murano]]

             an Italian painter, was born at Murano in. 1561, and gained much by the study of the works of Titian and Tintoretto. In the Church of San Fantino is his master-piece, representing The Crucifixion. He died at Venice in 1605. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog Hist. of the Fine Arts, s.v.

## Corona, Matthias[[@Headword:Corona, Matthias]]

             a Dutch theologian of the. order of Carmelites, who lived in the latter half of the17th century, wrote, Potestas Infallibilis Petri et Successorum Romanorum Pontificum (Liege, 1668): — De Dignitate et Potestate Spirituali Episcoporum (ibid. 1671). See Hoefer, Nouv. Biog. Generale, s.v.

## Corona, Tobias[[@Headword:Corona, Tobias]]

             an Italian theologian, originator of the "Milanese " monks, entered into orders, in 1583, was confessor of cardinal Justinian, and general of the community to which he belonged. He was sent to France and to Savoy by pope Gregory XV, and died at Naples in 1627, leaving I Sagri Tempii, etc. (Rome, 1625). See Hoefer, Nouv. Biog. Generale, s.v.

## Coronach[[@Headword:Coronach]]

             was a lamentation at funerals, formerly universal throughout Scotland and Ireland, and still very common in parts of those countries. Combined cries of lamentation were intermingled with expostulations and reproaches bestowed upon the deceased for leaving the world, and the wailing was continued by a train of females which followed the corpse to the burial. The ὀλολυγή of the Greeks and ululatus of the Latins designated similar practices among the classical nations; and the resemblance of these words to the common Celtic cries on funeral occasions, uloghone and hullulu, indicates an etymological affinity. SEE MOURN.

## Coronati[[@Headword:Coronati]]

             (I.) “a name of the ancient clergy, supposed to have been given to them in consequence of their shaven crowns. But Bingham and others have shown that the tonsure, as used by the Romanists, did not exist at the time of the introduction of this epithet. The custom was to cut the hair to a moderate degree simply for the sake of decent appearance, and especially to avoid conformity to the existing fashion of wearing long hair. St. Jerome says that none but the priests of Isis and Serapis have shaven crowns. The term coronati might be given to the clergy out of respect to their office and character, which were held in great honor. It was customary, in addressing bishops, to use some title of respect, such as per coronam, and per coronam vestram; and the allusion may be to the corona, or mitre, which the bishops wore as a part of their priestly dress; or it may be considered as a metaphorical expression, denoting the honor and dignity of the episcopal order.” — Bingham, Orig. Eccl. 6, 4:17.

(II.) A title traditionally given to four martyrs — Severus, Severianus, Carpophorus, and Victorinus — so named because, it is said, they were killed, in 304, by having crowns with sharp nails pressed into their heads. A church erected at Rome in their honor is mentioned by pope Gregory I, and still exists. They are commemorated in the Church of Rome on Nov. 8; the Acts of their martyrdom are spurious. See Wetzer u. Welte, Kirch.-Lex. 2:880.

## Coronati Dies[[@Headword:Coronati Dies]]

             SEE FESTIVAL.

## Coronati Quatuor, Legend And Festivatl Of[[@Headword:Coronati Quatuor, Legend And Festivatl Of]]

             is the title given to four martyrs, Severus, Severianus, Carpophorus, and Victorinus, who suffered martyrdom at Rome in the reign of Diocletian.. The tradition respecting them is to the effect that they refused to sacrifice to idols, and were then, at the command of the emperor, beaten to death before the statue of AEsculapius, with scourges loaded with lead. The bodies having lain where they died for five days, were then deposited by pious Christians in a sandpit on the Via Lavicana, three miles from the city, near the bodies of five who had suffered martyrdom on the same day two years before, Claudius, Nicostratus, Symphonianus, Castorius, and Simplicius. See, e.g. the Martyrology of Ado, Nov. 8 (Migne, Patrol. 123:392), who gives the legend more fully than others.

It is stated by Anastasius Bibliothecarius (ibid. 128:699), that pope Honorius I (died A.D. 638) built a church in Rome in their honor. To this church the remains of the martyrs were subsequently transferred by pope Leo IV (died A.D. 855), who had been its officiating priest, and who, finding it in a very ruinous condition on his ascension to the pontificate, restored it with much splendor, and bestowed upon it many gifts. This church was situated on the ridge of the Caelian Hill, between the Coliseum and the Lateran; and on its site the present church of the Santi Quattro Incoronati was built bv pope Pascal II.

As to the appointment of the festival of these martyrs on November 8, which is said to be due to pope Melchiades (died A.D. 314), a curious difficulty has arisen. Thus. in the notice of the festival in the editions of the Gregorian Sacramentary (for the words would appear to be wanting in MS. authority), the remark is made that, it being found impossible to ascertain the natal day of the four martyrs, it was appointed that in their church the natal day of the five other saints, near to whose bodies they had been buried, should be celebrated, that both might have their memory recorded together (Patrol. 78:147).

## Coronation[[@Headword:Coronation]]

             of kings and emperors, the most august ceremony of Christian national life, affords a striking example of the manner in which Christianity nbreathed a new spirit into already existing ceremonies, and elevated them to a higher and purer atmosphere. Under her inspiration a new life animated the old form: heathen accessories gradually dropped off; fresh and appropriate observances were developed; and the whole ceremonial assumed a character in harmony with the changed faith of those who were its subjects. It has been remarked by Dean Stanley (Memorials of Westminster Abbey, page 42) that the rite of coronation, at least in early Christian times, represents two opposite aspects of European monarchy. It was (1) a symbol of the ancient usage of the choice of the leaders by popular election, and of the emperor by the Imperial Guard, derived from the practice of the Gallic and Teutonic nations; and (2) a solemn consecration of the new sovereign to his office by unction with holy oil, and the placing of a crown or diadem on his head by one of the chief ministers of religion, after the example of the ancient Jewish Church. In modern times, the custom has been kept sup of calling upon a high ecclesiastical functionary to take a prominent part in this act of public inauguration of a sovereign, in all the countries of Europe where monarchy prevails. SEE CROWN.

## Coronation Of The Virgin[[@Headword:Coronation Of The Virgin]]

             is a ceremony performed annually at Rome, in which the pope takes a conspicuous part. An image of the Virgin Mary is arrayed in velvet or satin, adorned with silver and gold, and trimmed with the most costly lace. It is gorgeously decked with necklaces and earrings, and bracelets of precious stones. At the appointed time this figure is placed on an altar, in a church hung round with tapestry and brilliantly lighted. In the presence of immense crowds a service is performed, after which the priests approach the image and crown it. In the course of these ceremonies the priests burn incense before the figure, bow down before it, and mutter prayers to the Virgin. In many respects these ceremonies resemble those followed by the ancient Romans in crowning the statues of their heathen gods. See Seymour, Pilgrimage to Rome.

## Coronel, Gregor Nunez[[@Headword:Coronel, Gregor Nunez]]

             a Portuguese priest who lived in the 16th century, was preacher to the duke of Savoy. Clement VIII, whose confessor he was, appointed him first secretary and consulter of the Congregatiao de Auxiliis. His treatise against IMolina is preserved in MS. in the Angelica. He died at Rome in 1620, leaving, De Vera Christi Ecclesia (Rome, 1594): — De Optimo Republicae Statu (ibid. 1597): — Apologeticum de Traditionibus Apostolicis (ibid. eod.). See Ossinger, Bibl. Aug. page 636; Lanteri, Saec. Sex, 2:280; Schmalfus, Hist. Relig. et Eccles. Christ. 5:244 (giving the substance of Coronel's treatise against Molina); Keller, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Coronel, Paolo[[@Headword:Coronel, Paolo]]

             a Spanish convert from Judaism, was born at Segovia in 1480. After his baptism, in 1492, he studied theology, and was appointed professor at the University of Salamanca, where he died, September 30, 1534. He was a celebrated Talmudist, and deeply versed in Hebrew, Greek, Latin, and the Oriental languages. He contributed to the famous Complutensian Polyglot. See Furst, Bibl. Jud. 1:189; Wolf, Bibl. Hebr. 1:965; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Lindo, Hist. of the Jews in Spain, page 358. (B.P.)

## Coronet[[@Headword:Coronet]]

             This ornament first appears in the effigy of John of Eltham, who died in 1332. The addition of a marquis' coronet to an archiepiscopal mitre does not date back before the time of Sheldon. Edmundson speaks of it as a novelty. It has since then been drawn as a ducal coronet. The bishops of Durham, who took their title by the grace of God or by divine providence (in distinction from other bishops, who are styled, by divine permission), while still palatine, until 1833, used the coronet by right, or in lieu of it a plume of feathers.

## Coronidian Maidens[[@Headword:Coronidian Maidens]]

             in Greek mythology, were Metioche and Menippe, the daughters of Orion, both endowed by Minerva with wisdom and rare beauty. When their father had been killed by Diana, a pestilence broke out. The oracle, on being consulted, declared that, in order to atone to the subterranean deities, two  maidens must be sacrificed. Then Metioche and Menippe offered themselves as victims, but Pluto changed them into two comets. A temple of the Coronidian Maidens was built by the AEolians.

## Corophites[[@Headword:Corophites]]

             is the same as Agonistici (q.v.). Corporal is a word used in the Sacramentaries by Gregory the Great, Isidore of Seville, and in the capitulars of the Frankish kings in 800, meaning a fine linen, or canvas, cloth of pure white, according to the Council of Rheims, on which the sacred elements are consecrated, and hence called the corporal, in allusion to the body of Christ, of which bread is the sacrament. Isidore of Pelusium called it the eileton, the wrapping-cloth; and Isidore of Damascus speaks of it as the winding-sheet. The centre, on which the chalice and paten stood, were quite plain, the ends alone being of silk, or worked with gold or silver. It was ordered to be used by pope Sixtus I in 125, and Sylvester I, cir. 314, directed it to be of linen and not of stuff, as before. It was also known as the pall-veil, or sindon, and represented the fine linen in which Joseph of Arimathnea wrapped the Lord's body in the garden tomb. The altar, by canon law, had two palls, and one corporal of plain linen cloth. The removal of the cloth from the consecrated elements typified the manifestation of the mysteries of the Old Test. by the death of Jesus. The earliest corporals covered the entire altar, and hung down at each side; two deacons were required to spread them. SEE ALTARCLOTH; SEE ANTIMENSIUM.

## Corpaeus[[@Headword:Corpaeus]]

             SEE CAIPRE.

## Corporal[[@Headword:Corporal]]

             (corporale, sc. relum), the linen cloth which is spread over the symbols after communion. It is so called from being originally intended to represent the sheet in which our Lord's body (corpus) was wrapped after death. It is of linen with reference to Luk 23:53. Originally it was so large as to cover the host and the wine, hence the name palla (εἰλητόν); but in the Middle Ages it received its present smaller size. It was retained by the English Reformers. Herzog, Real-Encyk. 3:153; Wetzer u. Welte, Kirch.- Lex. 2:881.

## Corporal Acts Of Mercy[[@Headword:Corporal Acts Of Mercy]]

             is an ecclesiastical phrase for

(1) feeding the hungry; (2) giving drink to the thirsty; (3) clothing the naked; (4) harboring the stranger; (5) visiting the sick; (6) ministering to prisoners; (7) burying the dead (Mat 25:35; Tob 1:17).

## Corporal Inflictions[[@Headword:Corporal Inflictions]]

             1. In all ages, among the Israelites, beating was the commonest form of bodily chastisement known in civil offenses (Deu 25:2), e.g. in cases of a team of different sorts of beasts (i.e. the driver as well as the person sitting in the wagon), forty blows were inflicted (Mishna, Chil. 8:3). SEE BASTINADO. The delinquent probably received the strokes from a stick (comp. Pro 10:13; a rod of “scorpions” is named in 1Ki 12:11; 1Ki 12:14; 2Ch 11:14, either a thorny, knotty staff [comp. scorpio in Isidor. Origg. v. 27, 18; thongs of oxhide are mentioned in Lev 19:20, as בַּקֹּרֶת; but see Gesenius, Thes. p. 234], or one set with pointed projections [Gesen. Thes. p. 1062], probably an unusual severity), in a prostrate attitude (not on the soles of the feet, as in the modern East, Arvieux, 3, 198), and in the presence of the judge (comp. Wilkinson, 2:41; Rosellini, 2:3, p. 274); but not over forty stripes (Deu 25:2). The later Jewish infliction (see the Mishna, Maccoth) was executed by means of a twisted leather thong (whip), and the blows, not exceeding thirty. nine in number (Maccoth, 3. 10; compare Josephus, Ant. 4:8, 21; 2Co 11:24), were dealt by the officer of justice (חִוָּן) ipon the culprit, who stood bent forward (Maccoth, 3:12). The cases in which this punishment was applied were sometimes such as were deemed a capital offense by the Mosaic law (Maccoth, 3, esp. 15). That scourging was also in vogue in the synagogue appears from the New Test. (Mat 10:17; Mat 23:34), where there seems to be an allusion to the threefold sentence that prevailed in that ecclesiastical court (Lightfoot, Hor. Hebr. p. 332); yet the Talmudists are not agreed whether forty blows could be inflicted in any case (Sanhedr. 1:2). SEE SYNAGOGUE.

Scourging is mentioned (Act 5:40) as a penalty in the power of the Sanhedrim; an increase of severity being employed in instances of repeated offense (Sanhedr. 9:5; see Wendt, De debitis recicdus, Erlangen, 1824). SEE COUNCIL. Under the Syrian rule chastisement with the lash occurs as a form of torture (2Ma 7:1; comp. Juvenal, 13:195; Cicero, Cluent. 63). SEE FLAGELLATION. The Roman scourging (φραγελλοῦν, μαστιγοῦν) with thongs was inflicted on Jesus before crucifixion (Mat 27:26; Joh 19:1), and on the apostles as a civil penalty (Act 16:22; Act 16:37); but Roman citizens could only be beaten with rods (virgis caedi, Cicero, Verr. v. 66; comp. Act 22:25). That this  punishment might be carried to a fatal extent is evident (Cicero, Verr. v. 54; Pluto, Opp. 2:528); it was generally applied with fearful severity by the Roman governors (Josephus, War, 6:5, 3). SEE SCOURGE.

2. Physical injuries committed upon a free Israelite were to be avenged by retaliation upon the author (Exo 21:23 sq.; Lev 24:19 sq.). SEE DAMAGES.

3. Of foreign corporal inflictions we may here enumerate the following:

(1.) Partial dichotomy, or the cutting off of the nose and ears, also of the hands or one of them, which species of punishment was often practiced among the later Jews, but chiefly in tumultuous times (Josephus, Life, 30, 34, 35). A similar maiming of the toes occurs among the Canaanitish incidents (Jdg 1:7). In Egypt such mutilations were sanctioned by law; and it was usually the member through which the offense had been committed that was cut off (Diod. Sic. 1:78); the adulteress must expiate her crime by the loss of the nose (so as to spoil her countenance), a penalty to which Eze 23:25, is usually referred, a passage, however, that rather rea lates to Babylonian usage. (On the Persian custom, see Xenophon, Anab. 1:9, 13; Curtius, v. 5, 6; 7:5, 40. An allusion to dichotomy occurs in the Behistun inscription; see Rawlinson's explanation, p. 9, 17.) On captives in war such disfigurations were and still are (Russegger, Reise, 2:138) most recklessly perpetrated.

(2.) Blinding (עַוֵּר) was a Chaldeean (Jer 52:11; 2Ki 25:7) and ancient Persian punishment (Herodotus, 7:18). SEE EYE. It still prevails in Persia with regard to princes, who are sometimes thus deprived of all prospect to the succession; vision is not entirely obliterated by the process employed in such cases (Chardin, v. 243; Rosenmüller, Morgenl. 3:950 sq.; a different treatment is mentioned by Procopius, in Phot. Cod. 63, p. 32). The extinction of the eyes (נַקֵּר אֶתאּעֵינִיַם), a practice frequent in Persia (Ctesias, Pers. 5), is named in Jdg 16:21, as a piece of Philistine barbarity, in 1Sa 11:12, the same atrocity appears to have obtained with the Ammonites. SEE PUNISHMENT.

## Corporal Punishment[[@Headword:Corporal Punishment]]

             subsisted during the first five centuries of the Christian aera under its most usual forms, as a social degradation, but the liability to it was afterwards greatly extended.

I. Civil. — The equality before the law which might have been reached through the extension of Roman citizenship had been by no means attained, but the character of that prerogative itself had become debased, and the exemption from corporal punishment, which still fluttered, like a last rag of the toga, on the shoulders of the civic officers, had already been blown off for some. There were decurions who had been flogged, and decurions who could be flogged. Exemption was, indeed, growing to be a privilege attached to the mere possession of wealth. Thus delation, if proved false, or where the delator did not persevere, should he be of mean fortune, which he did not care to lose, was to be punished with the sharpest flogging. Among the offences which entailed corporal punishment, besides the one already mentioned, may be named false witness. The use of it multiplied, indeed, as the character of the people became lowered, and the Novels are comparatively full of it. The eighth enacts flogging and torture against the taking of money by judges; the one hundred and twenty-third punishes with "bodily torments" those persons, especially stageplayers and harlots, who should assume the monastic dress or imitate or make a mock of Church usages; the one hundred and thirty-fourth enacts corporal punishment against those who detained debtors' children as responsible for their father's debt, or who abetted illegal divorces, and requires the adulterous wife to be scourged to the quick. On the other hand, a husband chastising his wife, otherwise than for conduct for which he might lawfully divorce her, was by the one hundred and seventeenth Novel made liable to pay to her, during coverture, the amount of one third of the ante-nuptial gift. The last chapter of the one hundred and thirty-fourth Novel, indeed, professes to inculcate moderation in punishment, and enacts that from henceforth there shall be no other penal mutilation than the cutting off of one hand, and that thieves shall only be flogged. Already, under Constantine, it had been enacted (A.D. 315) that branding should not be in the face, as disfiguring "the heavenly beauty," a law in which the influence of Christian feeling upon the first Christian emperor is strikingly displayed.

Passing from the legislation of the East to that of the West, we find on the whole a very similar course of things. Among the ancient Germans,  according to the account of Tacitus, corporal punishment was rare. He notes as a singularity that, in war, none but the priest was allowed to punish, bind, or even strike a soldier. A husband might, indeed, flog his adulterous wife naked through the streets; but otherwise even slaves were rarely beaten.

Among the Anglo-Saxons corporal punishment seems in general to have been confined to slaves, as an alternative for compensation, wherewith the slave "redeemed" or "paid the price of his skin," as it is expressed; e.g. for sacrificing to devils (A.D. 691-725), for working on Sundays (A.D. 688- 728). In certain cases of theft the accuser himself was allowed to flog the culprit. A foreigner or stranger wandering out of the way through the woods, who neither shouted nor blew the horn, was to be deemed a thief, and to be flogged or redeem himself.

Capital punishment is again prominent in the Capitularies. The first Capitulary of Carloman (A.D. 742), imposes two years' imprisonment on a fornicating priest, after he has been scourged to the quick. The Capitulary of Metz, 755, following a synod held at the same place, enacts that for incest a slave or freedman shall be beaten with many stripes, as also any "minor" cleric guilty of the like offence. The same enactment, confined to the case of marrying a cousin, and in slightly different language, occurs elsewhere in the general collection. A savage one on conspiracies (A.D. 805) is added to the Salic law, enacting that where conspiracies have been made with an oath — the principal suffering death — the accessories are to flog each other and cut each other's noses off; even if no mischief shall have been done, to shave and flog each other. For conspiracies without an oath, the slave only was to be flogged, the freeman clearing himself by oath or compounding. The same law occurs in the General Capitularies. Another law enacts public flagellation and decalvation for the slave marrying within the seventh degree of consanguinity, and there is also embodied much of the rigorous Visigothic Code as towards the Jews, who are to be decalvated and receive one hundred lashes publicly if they marry within the prohibited degrees. The Visigothic provision against marrying without priestly benedictions, or exceeding in any wise the laws as to dowry, is by this extended to Jews as well as Christians.

II. Ecclesiastical. — Here, indeed, we find at first a much higher standard than that of the civil law. Among the persons whose offerings the Apostolic Constitutions require to be rejected are such as "use their slaves  wickedly, with stripes or hunger, or hard service." Soon, however, a harsher law must have prevailed. The Council of Elvira (A.D. 305), enacted that if a mistress, inflamed by jealousy, should so flog her handmaid that she should die within three days, she is only to be admitted to communion after seven years' penance (unless in case of dangerous illness), if the act were done wilfully, or after fine, if death were not intended — a provision which speaks volumes indeed of the bitterness of Spanish slavery at this period, but which nevertheless shows the Church taking cognizance of the slave-owner's excesses, and endeavoring to moderate them by its discipline, at least in the case of women. On the other hand, the right of personal chastisement was often arrogated by the clergy themselves, since the Apostolic Canons enact that a bishop, priest, or deacon, striking the faithful who have sinned, or the unfaithful who have done wrong, seeking thereby to make himself feared, is to be deposed, and Augustine clearly testifies to the fact of corporal punishment being judicially inflicted by bishops, in a letter to the praefect Marcellus, in which, while exhorting him not to be too severe in punishing the Donatists, he praises him at the same time for having drawn out the confession of crimes so great by whipping with rods, inasmuch as this "mode of coercion is wont to be applied by the masters of liberal arts, by parents themselves, and often even by bishops in their judgments."

Corporal punishment seems, moreover, to have formed, from an early period, if not from the first, a part of the monastic discipline. The rule of Pachomius, translated into Latin by Jerome, imposes the penalty of thirty- nine lashes, to be inflicted before the gates of the monastery (besides fasting), after three warnings, on a monk who persists in the "most evil custom" of talking, as well as for theft. Cassian (end of 4th or beginning of 5th century) places flogging on the same line with expulsion as a punishment for the graver offences against monastic discipline (some of which, indeed, may appear to us very slight), as "open reproaches, manifest acts of contempt, swelling words of contradiction, a free and unrestrained gait, familiarity with women anger, fightings, rivalries, quarrels, the presumption to do some special work, the contagion of money-loving, the affecting and possessing of things superfluous, which other brethren have not, extraordinary and furtive reflections, and the like." In the rule of Benedict (A.D. 528) corporal punishment seems implied: "If a brother for any, the slightest, cause is corrected in any way by the abbot or any prior, or if he lightly feel that the mind of any prior is wroth or moved against  him, however moderately, without delay let him lie prostrate on the earth at his feet, doing satisfaction until that emotion be healed. But if any scorn to do this, let him be either subjected to corporal punishment, or, if contumacious, expelled from the monastery." Here, it will be seen, corporal punishment is viewed as a lighter penalty than expulsion.

In the letters of Gregory the Great, 590-603, the right of inflicting, or at least ordering, personal chastisement is evidently assumed to belong to the clergy. In a letter to Pantaleo the Notary, on the subject of a deacon's daughter who had been seduced by a bishop's nephew, he required either that the offender should marry her, executing the due nuptial instruments, or be "corporally chastised" and put in penance in a monastery, and the pope renews this injunction in a letter to the uncle, bishop Felix, himself. Bishop Andreas of Tarentum, who had had a woman on the roll of the Church cruelly whipped with rods, against the order of the priesthood, so that she died after eight months, was nevertheless only punished by this really great pope with two months' suspension from saying mass. Sometimes, indeed, corporal punishment was inflicted actually in the church, as we see in another letter of the same pope to the bishop of Constantinople, complaining that an Isaurian monk and priest had been thus beaten with rods, "a new and unheard-of mode of preaching." But the same Gregory deemed it fitting that slaves guilty of idolatry, or following sorcerers, should be chastised with stripes and tortures for their amendment. Elsewhere the flogging of penitent thieves seems to be implied.

Towards the end of the same century, the sixteenth Council of Toledo (A.D. 693), enacted that one hundred lashes and shameful decalvatio should be the punishment of unnatural offences. With this and a few other exceptions, however, the enactments of the Church as to corporal punishment chiefly refers to clerics or monks. The Council of Vannes, in 465, had indeed already enacted that a cleric proved to have been drunk should either be kept thirty days out of communion, or subjected to corporal punishment. The first Council of Orleans, in 511, had enacted that if the relict of a priest or deacon were to marry again, she and her husband were, after "castigation," to be separated, or excommunicated if they persisted in living together. Towards the end of the 7th century, the Council of Autun (about 670) enacted that any monk who went against its decrees should either be beaten with rods, or suspended for three years from communion. In the next century, Gregory III (731-741), in his  excerpt from the Fathers and the Canons, assigns stripes as the punishment for thefts of holy things. The Synod of Metz, 753, in a canon already quoted in part above as a capitulary, enacted that a slave or freedman without money, committing incest with a consecrated woman, a gossip, a cousin, was to be beaten with many stripes, and that clerics committing the like offence, if minor ones, were to be beaten or imprisoned.

## Corporation Ecclesiastical[[@Headword:Corporation Ecclesiastical]]

             (CORPUS ECCLESIASTICUM), an association for ecclesiastical purposes sanctioned by the state and recognised as a civil person (corpus). Among the usual rights of corporations are those to acquire property, to contract  obligations and debts, to sue and be sued. Their legal status may be regulated either by general laws applying to all corporations of a certain class, or by special laws given for the benefit of one corporation only. — Wetzer u. Welte, Kirchen-Lex. 2:881.

## Corporax Cups[[@Headword:Corporax Cups]]

             are vessels of precious metal, suspended by a chain under a canopy, and used for the reservation of the eucharist for the sick. They sometimes took the form of a tiara of crowns, in allusion to Rev 19:12, and were covered often by a thin veil of silk or inuslin, called the "kerchief of cobweb lawn." At Durham it was of very fine lawn, embroidered with gold and red silk, and finished with four knobs and tassels. That used by St. Cuthbert formed the banner carried to victory at the Red Hills.

## Corpse[[@Headword:Corpse]]

             (גְּוַיָּה, geviyah', Neh 3:3, a carcase, as rendered in Jdg 14:8-9, elsewhere “body; פֶּגֶר pe'ger, 2Ki 19:35; Isa 37:6, a “carcase” or “body” [usually dead], as elsewhere rendered; πτῶμα, Mar 6:29, a dead “body” or “carcase,” as elsewhere rendered), the dead body of a human being. SEE CARCASE.

## Corpus Catholicorum[[@Headword:Corpus Catholicorum]]

             (body of the Catholics), formerly the collective name of the Roman Catholic states of Germany, as contradistinguished from the Corpus Evangelicorum (q.v.) of the Protestant states. It was not until after the treaty of Westphalia, wherein the pope had, by settling, so to say, the rights of both parties, officially recognised their existence, that the expression Corpus Catholicorum came into general use. Yet the confederation had existed before the Corpus Evangelicorum, as is proved by the harmonious action of the Roman Catholic states at the Diet of Nuremberg and the decisions of the Confederation of Ratisbon (1524). The elector of Mayence was the President of the Corpus Catholicorum, which generally held its proceedings in a convent of that city in which the diet happened to meet. The abolition of the German Empire in 1806 led to the extinction of the Corpus Evangelicorum, and, as a consequence, of that of the Corpus Catholicorum. — See Faber, Europdische Staats Cantzley, who, in vol. 53, p. 237, gives a complete list of the states constituting the Corpus Catholicorum; Moser, Teutsches Staats-Recht, etc.; and CORPUS EVANGELICORUM.

## Corpus Christi[[@Headword:Corpus Christi]]

             (body of Christ), a festival instituted in the Roman Church in honor of the consecrated host and of transubstantiation. It owes its origin to a nun of Libge named Juliana. In 1230, while looking at the full moon, she said she saw a gap in its orb, and, by a revelation from heaven, learned that the moon represented the Christian Church, and the gap the want of a certain festival — that of the adoration of the body of Christ in the consecrated  host — which she was to begin to celebrate, and to announce to the world. Further, in 1264, while a priest at Bolsena, who did not believe in transubstantiation, was going through the ceremony of benediction, it is said drops of blood fell on his surplice, and, when he endeavored to conceal them in the folds of his garment, they formed bloody images of the host! A bloody surplice is still said to be shown at Civita' Vecchia. Urban IV published in the same year a bull, in which he appointed the Thursday of the week after Pentecost for the celebration of the Feast of Corpus Christi throughout Christendom, and promised absolution for a period of from forty to one hundred days to the penitent who took part in it. It was afterwards neglected, but was reestablished by Clement V, and since that time the festival has been observed as one of the most important in the Romish Church. Splendid processions form a part of it. The children belonging to the choir with flags, and the priests with lighted tapers, move through the streets in front of the priest who carries the host in a precious box, where it can be seen under a canopy held by four laymen of rank. A crowd of common people closes the procession. — Elliott, Delineation of Romanism, bk. 2, ch. 7; Sieger, Handb. d. Christl. Alterthumer, and references there, and for the Romish view, Butler, Feasts and Fasts, treatise 11.

## Corpus Christi (2)[[@Headword:Corpus Christi (2)]]

             (French, Fete Dieu), the Feast of the Body of Christ, kept on the Thursday after Trinity Sunday (or the octave of Pentecost), was instituted in 1264, by pope Urban IV, for a procession bearing the eucharist, with an office and prose composed by Aquinas; the office is also attributed to Robert, bishop of Liege, inn 1249. Colleges at Oxford and Cambridge bear this dedication. It afterwards became the chief occasion on which the mysteries were acted by the clergy, and the miracle-plays by guilds. The mother churches began the procession on this day, and subordinate churches on or within the octave. It was an immemorial custom in Spain for the priests to carry the tabernacle upon these occasions raised upon their shoulders. In England, on Corpus-Christi day, they carried the silver pyx under a canopy of silk and cloth-of-gold, borne by four men, preceded by a pageant — Ursula and her maidens, St. George with spear and dragon, the devil's house, St. Christopher bearing the Infant, St. Sebastian pierced with arrows, St. Catharine with sword and wheel, St. Barbara with the chalice and cakes, followed by banners, crosses, candlesticks, reliquaries, cups, and images, which the priests lifted on high, while before them went many sacring bells and musicians, St. John pointing to the Lamb, upon which  two, clad as angels, cast sweet-smelling flowers. The highway was strewn with boughs, every wall and window was decorated with branches. In villages the husbandmen. went among the cornfields with crosses and banners; and the priest, carrying the blessed bread in a bag round his neck, read the gospel at certain stations, as an amulet against the wind, rain, and foul blasts.

## Corpus Doctrinae[[@Headword:Corpus Doctrinae]]

             the name given to certain collections of writings which were intended to have authority in the Protestant churches of Germany. The most important of these collections are the following:

1. Corpus Phillippicum, also called Saxonicum or Misnicum (published in 1560, fol. and often). It contained the three general symbols (the Apostolic, Nicaean, and Athanasian), the Confession of Augsburg (the Invariata) and the Apology, and Melanchthon's Loci Communes, Examen Ordinandorum, and resp. ad artic. Bavaric. It was considered as crypto- Calvinistic, and violently denounced by the rigorous Lutherans. The Elector of Saxony, in 1569, threatened with deposition all who refused to teach in accordance with it, but subsequently this decree was repealed, and a number of defenders of the work were tried and imprisoned.

2. The Corpus Doctrinae Pomeranicum had the same contents as the preceding one.

3. The Corpus Doctrinae Prutenicum (Prussian), also called Repetitio doctrinae ecclesiasticoe, was published in 1567, and directed against the Osiandrian errors. A decree of the prince, in 1567, prescribed it as a rule of faith for all times to come, and declared that none who refused to accept it should receive office.

## Corpus Evangelicorum[[@Headword:Corpus Evangelicorum]]

             (body of the Evangelical), formerly the collective name of the evangelical states of Germany. The first league was made between Saxony and Hesse in 1528. Other evangelical states followed, and at the Protestation of Spires in 1529, the Corpus Evangelicorun was organized. In the Nuremberg religious peace in 1532, it entered as such in relation with the Corpus Catholicorum (q.v.). The head-quarters of the latter were in the electorate of Mayence, while Saxony stood at the head of the evangelical states. At the close of the sixteenth century, Frederic III, elector of the Palatinate, having become Protestant, became head of the Corpus Evangelicorum, but after he had lost all his states in the Thirty Years' War, Sweden took the lead, which was, however, restored to Saxony by the Diet of 1653. After the electoral house of Saxony had become Romanist, the lead of the Corpus Evangelicorum was claimed by several other Protestant states; yet it remained finally with Saxony, it being, however, stipulated that the envoy of Saxony should receive his instructions, not from the elector, but from the college of the privy council at Dresden. The Corpus Evangelicorum ended with the dissolution of the German empire in 1806. — Herzog, Real-Encyklop. 3, 156; Billow, Ueber resch. u. Verf. des Corp. Evang. (1795).

## Corpus Juris Canonici[[@Headword:Corpus Juris Canonici]]

             a collection of the sources of the Church law of the Roman Catholic Church, consisting of old canons, resolutions of councils, decrees of popes, and writings of Church fathers. The collection gradually arose from the desire to have for the decision of ecclesiastical cases a law-book of equally general authority as the Corpus Juris Civilis possessed in the province of civil legislation. Its component parts were originally compiled in strict imitation of the Corpus Juris Civilis.

I. Component Parts. — Generally recognized as parts of the Corpus Juris Canonici, and constituting what is called the Corpus Juris Clausum, are the Decretum Gratiani (1151), the decretals of Gregory IX (1234), the  Liber Sextus of Boniface VIII (1298), and the Clementines (1313). Disputed is the authority of the two collections of Extravagantes of pope John XXII (1340) and of the Extravagantes Communes (1484) Generally rejected are now the 47 Canones penitentiales taken from the Summa de Casibus Conscientioe of cardinal di Asti (“Summa Astesana”), and the Canones Apostolorum, both of which were, in the earlier editions of the Corpus Juris Canonici, given as an appendix to the Decretum Gratiani. The same is the case with the Institutiones Juris Canonici, and with the Liber Septimus of Peter Mathews of Lyons.

II. The Formation of the Collection. — The name of Corpus Juris Canonici was early given to the Decretum Gratiani in distinction from the Corpus Juris Civilis. But from the fifteenth century it became customary to apply the name to the collection of the law-books above enumerated. Printed editions of the collection with the title of Corpus Juris Canonici do not occur before the sixteenth century, Among those who are most noted for spending critical labor on the editing of the Corpus Juris Canonici are Anthony Demochares (ed. Paris, 1550-52, — without glossae, and Paris, 1561, 3 vols. fol., with glossae), who completed the indefinite references in the headings of the Decretum by more accurate statements; Charles Dumoulin, or (as he called himself with a Latin name) Car. Molinaeus (Lyons, 1554, 4to, and 1559, fol.), who designated the several passages of the Decretum (with the exception of the Paleoe) with notes; Le Conte, or Contius (Antw. 1569-1571, 4 vols. 8vo), who, from older unprinted collections added, in particular in the decretals of Gregory IX, the partes decisae which had been suppressed by Raymund of Pennaforte; the Correctores Romani (q.v.), whose work (Rome, 1582, 5 vols. fol.) is a turning-point of the history of the Corpus; the brothers Francois and Pierre Pithou, whose valuable notes were used by Le Pelletier in his edition (Paris, 1687; again Lpz. 1690 and 1705; and Turin, 1746, 2 vols. fol.); Justus Henning Bohmer (Halle, 1747, 2 vols. 4to); Aem. Lud. Richter (Leipz. 1833-1839, I vol. in 2 parts, 4to), who left out all the ,appendixes having no legal authority. For fuller information on the component parts of the Corpus Juris Canonici, and for their legal authority, see article CANON LAW (p. 87 sq.). See also Wetzer u. Welte, Kirchen-Lex. 2:886.

## Corpus Juris Civilis[[@Headword:Corpus Juris Civilis]]

             (body of Civil Law). SEE JUSTINIAN.

## Corradi, Domenico[[@Headword:Corradi, Domenico]]

             (called Ghirlandajo), an eminent Italian painter, was born at Florence in 1451, and was instructed in the school of Alessio Baldovinetti. Two of his best pictures are, The Resurrection, and The Calling of St. Peter and St. Andrew to the Apostleship. There are many of his works in the churches of Rome, Florence, Pisa, and Rimini. He died in 1495. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Rose, Genesis Biog. Diet. s.v.

## Corradi, Ridolfi[[@Headword:Corradi, Ridolfi]]

             (also called Ghirlandajo), an Italian painter, son of Domenico, was born at Florence in 1485. He studied under Fra Bartolommeo di S. Marco, and made such rapid advance that he was intrusted by Raphael to finish a picture, begun by him, of the Virgin and Infant, for one of the Sienese churches. Several of his first productions are in the churches at Florence, viz., Santi Girolamo and Jacopo. He died in 1560. See Rose, Genesis Biog. Dict. s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Corradini, Pietro Marcellino[[@Headword:Corradini, Pietro Marcellino]]

             a learned Italian antiquary and prelate, was born at Sezza, June 2, 1658. He became an eminent lawyer, and was afterwards canon of St. John Lateran, and finally cardinal in 1712. He was employed in several diplomatic embassies, and died at Rome, February 8, 1743. He wrote several works on ecclesiastical jurisprudence and history, for which see Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Corrado, Carlo[[@Headword:Corrado, Carlo]]

             an Italian painter, was born at Naples in 1693, and studied under Solimena. He painted a number of altar-pieces for the churches at Rome, and also a large fresco painting in the ceiling of the Church of Buono Fratelli, which represented Christ Glorified, and Surrounded by his Saints. He died in  Italy in 1768. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Corrado, Pirro[[@Headword:Corrado, Pirro]]

             (Lat. Pyrrhus Corradus), an Italian theologian, born in the diocese of Rossano, Calabria, lived in the 17th century. He was prothonotary apostolical, canon of the metropolitan church of Naples, and minister- general of the inquisition at Rome. He wrote, Praxis Beneficiaria (Naples, 1656): — Praxis Dispensationum Apostolicarum (Cologne, 1672, 1678, 1716; Venice, 1735). See Hoefer, Nouv. Biog. Generale, s.v.

## Corrado, Quinto Mario[[@Headword:Corrado, Quinto Mario]]

             a learned Italian, was born at Oria, Otranto, in 1508. He studied at Bologna under Romulo Amaseo;) entered holy orders, and opened a school in his native place. He spent some years at Rome as secretary of cardinals Alexander and Badia. He afterwards taught belles-lettres at Naples and Salerno, and died in his native country in 1575, leaving several educational and other works, for which see Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Corranus (or De Corro), Antonius[[@Headword:Corranus (or De Corro), Antonius]]

             an Italian Protestant divine, was born at Seville, Spain, in 1527, and educated for the Roman Church, but went to England in 1570, and was admitted to the Anglican Church. In 1571 he was made reader in the Temple, London, and afterwards at St. Mary's and Hart Hall, Oxford, and finally prebendary in St. Paul's. He died in London in March, 1591, leaving several Latin works on language and practical religion, including notes on Canticles and Ecclesiastes.

## Corraro (Lat. Corrarius), Antonio[[@Headword:Corraro (Lat. Corrarius), Antonio]]

             an Italian prelate, was born at Venice in 1359. He was one of the institutors of the society of St. George in Alga, and was appointed bishop of Ostia, and afterwards cardinal, by pope Gregory XII, his uncle. After having performed the functions of legate in France and Germany, he passed the last years of his life in a monastery. He died at Padua, January 19, 1445, leaving some works on festivals and casuistry, which have perished.  Another Antonio Corraro, a Benedictinae of Venice, who died the same year, had been bishop of Brescia and Ceneda. See Biog. Universelle, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Corraro, Gregorio[[@Headword:Corraro, Gregorio]]

             an Italian writer and ecclesiastic, was born at Venice in 1411; became prothonotary apostolic at Rome, and in 1464 patriarch of Venice. He died at Verona the same year, leaving several works of an ethical rather than strictly religious character, for which see Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Correa, Diego[[@Headword:Correa, Diego]]

             a Spanish painter, flourished about 1550. At Piacenza, in the convent of San Vincente, are two pictures by him, representing subjects from the Life of the Virgin, and in the Madrid Museum are several pictures representing The Passion.

## Correa, Manoel (1)[[@Headword:Correa, Manoel (1)]]

             a Portuguese Jesuit, was born in 1636 in St. Paul de Loanda, in the African colony of Angola. He went to Lisbon and entered the Jesuit order May 31, 1651; afterwards taught at the University of Evora, received the degree of doctor in 1685, and became rector of the University of Coimbra. Being called to Rome, he was there promoted to the dignity of provincial, appointed assistant of P. Tyrso Gonzales, and died in 1708, leaving Idea Consilarii (Rome, 1712). See Hoefer, Nouv. Biog. Generale, s.v.

## Correa, Manoel (2)[[@Headword:Correa, Manoel (2)]]

             a Portuguese Jesuit, was born in 1712. He entered upon the life of a monk in 1729, went to Brazil, taught at Bahia and at Pernambuco, but was arrested in 1758, for an attack upon Joseph I, and sent to Rome, where he died in 1789. His life, written in Latin, contains interesting particulars upon the religious institution to which he belonged. See Hoefer, Nouv. Biog. Generale, s.v.

## Correa, Pelagio (or Payo) Perez[[@Headword:Correa, Pelagio (or Payo) Perez]]

             surnamed the Portuguese Joshua, was born in the early part of the 13th century, according to some historians, at Evora, according to others, at  Santarem. He entered the new order of St. James, and was soon regarded as one of the most formidable adversaries of the powerful Mussulmans in the Peninsula. In 1242 he was elected grand master of the order, and at this time the Spanish chroniclers give to his history a truly legendary character. In 1248 he aided in the conquest of Seville by Ferdinand III of Castile. When Alfonso III was securely fixed upon the throne of Portugal, he called to his aid Correa, for the purpose of pushing his conquests. Correa died in 1275. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Correctores Romani[[@Headword:Correctores Romani]]

             a congregation of cardinals and Roman theologians of thirty-five members, appointed by pope Pius V to revise the decretum Gratiani (see Corpus juris Canonici). Among the five cardinals who belonged to the college was Hugo Boncompagnus (subsequently pope Gregory XIII). The work was completed during the pontificate of Gregory XIII, who ordered the compilers to index all that had been collected, with regard to the decretum, by the congregation and by others, to invite all Catholic academies to cooperate in the work of revision, and to have all the former editions of the decretum compared. Gregory sanctioned the work July 1, 1580. — Wetzer u. Welte, Kirchen-Lex. 2:894.

## Correggio[[@Headword:Correggio]]

             SEE ALLEGRI, ANTONIO.

## Correspondences[[@Headword:Correspondences]]

             is the name applied to one of the principal doctrines which Swedenborg (q.v.) believed himself specially commissioned to promulgate. He taught that there are certain links of harmony and correspondence between the seen and the unseen worlds, so that every object ought to suggest to the mind of man its own appropriate divine truth. The fundamental idea of his system was that matter and spirit are associated together and connected by an eternal law, and all analogies were converted in his mind into predetermined correspondences. See Vaughan, Hours with the Mystics.

## Corrie, Daniel[[@Headword:Corrie, Daniel]]

             a bishop of the Church of England, was born about 1777. Having been nominated a chaplain on the Bengal Establishment, he proceeded to India towards the close of 1806. His first station up the country was at Chunar, where he was soon able to speak to the natives in Hindostanee, of which he had acquired the rudiments on his voyage out. Benares had also the benefit of his visits and ministrations. By the assistance of friends he raised a small church at Secrole, soon after another at Benares, and in 1818 the beautiful church at Chunar, together with a small chapel at Buxar, to the poor invalids and native Christians of which place he extended his labors of love. In 1810 he was removed to Cawnpore to labor with his friend, Henry Martyn, and continued there about a year, until obliged, by illness, to proceed to Calcutta. At the close of 1812 he removed to Agra, and two years later returned to England for the benefit of his health. and while there was much engaged in preaching for the Church Missionary Society in behalf of India. On resuming his missionary labors at Benares he devoted  much of his care to establishing schools for the native Hindus and Mohammedans. In 1819 he became presidency chaplain, and in 1823 archdeacon of Calcutta; but this appointment did not prevent him from working for the native congregations, besides translating Sellon's Abridgment of Scripture, the Prayer-book, and many of the homilies, into Hindostanee. He likewise drew up Outlines of Ancient History, in English, for the benefit of the native youth. In 1834, after a sojourn of nearly twenty-eight years in India, archdeacon Corrie was called to England to be consecrated bishop of Madras. He returned at once to India, but died February 5, 1837. Bishop Corrie was a man in whose character the Christian graces were beautifully developed. See (Lond.) Christian Remembrancer, July, 1837, page 442.

## Corrington, Elijah[[@Headword:Corrington, Elijah]]

             a Methodist Episcopal minister, was born in Harrison County, Kentucky, January 28, 1797. He embraced religion in 1827, was licensed to preach in 1828, removed to Jacksonville, Illinois, in 1830, and in 1836 entered the Illinois Conference. With but one year's exception as a superannuate, he labored zealouslv and successfully until his second superannuation, in 1863. He died late in 1863 or in 1864. See Minutes of Annual Conferences, 1864, page 191.

## Corrington, James B., D.D[[@Headword:Corrington, James B., D.D]]

             a Methodist Episcopal minister, was born in Kentucky, October 24, 1801. He was converted in 1828, licensed to preach soon after, in 1830 went to Illinois, and in 1838 joined the Illinois Conference. He located in 1842, but in 1847 was readmitted into the same conference. In 1849 he was appointed presiding elder of the Sparta District, subsequently filling that position on different districts with great acceptability and usefulness. He was a model presiding elder, possessing great executive ability, and being peculiarly adapted to that work. In 1872 he became superannuated, and continued in that relation until his death, November 15, 1880. Dr. Corrington was a delegate to each session of the General Conference from 1852 until 1868. He was a man of marked ability, eminently popular among the masses. His sermons were clear, eloquent, full of pathos and power. See Minutes of Annual Conferences, 1881, page 323.

## Corrington, William H[[@Headword:Corrington, William H]]

             a Methodist Episcopal minister, was born of godly parents in Kentucky in 1826. He removed to Greene County, Illinois at the age of four, with his parents; experienced religion while a student at McKendree College, where he graduated in 1849; for some time afterwards was tutor in that institution, and its financial agent; labored as a teacher in Chester, Mount Carmel, Rockford, and elsewhere, with marked success; became president of Southern Illinois Female Seminary, and in 1861 entered the Southern Illinois Conference. After two years in the ministry he again resumed the presidency of the college. He subsequently re-entered the regular work, and afterwards became presiding elder, which position he resigned but a few weeks before his death, June 6, 1872. Mr. Corrington was a man of sound sense and excellent judgment. His words were few, but plain and practical. His career was an undoubted success. See Minutes of Annual Conferences, 1872, page 136.

## Corrodi, Heinrich[[@Headword:Corrodi, Heinrich]]

             a prominent writer of the Rationalistic school, was born at Zurich, July 31, 1752. He was admitted to the ministry in 1775; continued his theological studies in Leipsic and Halle, where especially Semler (q.v.) had great influence upon him, and was in 1786 appointed professor of ethics and natural law at, the gymnasium of Zurich. This position he retained until his death, Sept. 14,1793. His principal works are Geschichte des Chiliasmus (4 vols. Frankf. and Leips. 1781-83, full, but very diffuse, and abounding in worthless matter); Beleuchtung der Gesch. des jud. u. christl. Bibelcanons (Halle, 1792, 2 vols.); Philos. Aufstze u. Gesprache (Winterthur, 1786, 2 Vols.); Versuch iber Gott, die Welt u. d. menschl. Seele (Berlin, 1788), and the periodical Beitrage zur Beforderung des verniinftigen Denkcens in d. Religion (18 numbers, Winterthur, 1781-1794; two numbers appeared after his death under the name of Neue Beitrsige). Pierer, Universal- Lexikon, 4:464; Herzog, Real-Encyklopadie, 3:157.

## Corrody[[@Headword:Corrody]]

             is (1) a payment, in kind or money, made by a monastery to the nominee of a benefactor, who had the right of appointing often an indefinite number of such persons; (2) an allowance by a monastery to servants or outside persons.

## Corrupticolae[[@Headword:Corrupticolae]]

             a sect of Monophysites, who taught that the body of Christ before the resurrection was corruptible. SEE MONOPHYSITES; SEE SEVERIANS.

## Corruption[[@Headword:Corruption]]

             (prop. some form of שָׁחָה, shachah'', διαφθείρω). This term is used in Scripture to signify the putrefaction of dead bodies (Psa 16:10), the blemishes which rendered an animal unfit for sacrifice (Lev 22:25), sinful inclinations, habits, and practices, which defile and ruin men (Rom 8:21; 2Pe 2:12; 2Pe 2:19), everlasting ruin (Gal 6:8), men in their mortal and imperfect state (1Co 15:42; 1Co 15:50).

MOUNT OF CORRUPTION (הִר הִמִּשְׁחַית, Sept. ὄρος τοῦ Μοσχίθ v. r. Μοσθάθ, Vulg. mons offensionis), a hill in the neighborhood of Jerusalem,  where Solomon had established the worship of the Ammonitish deity Milcom, which Josiah overthrew (2Ki 23:13). Tradition assigns the locality of the “Mount of Offence” to the eminence immediately south of the Mount of Olives (see Barclay, City of the Great King, p. 64 sq.; Stanley, Palest. p. 185, note). SEE JERUSALEM.

## Corsawr, John[[@Headword:Corsawr, John]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1661, had a unanimous call by the parishioners to the living at South Leith in 1664, and was transferred to Dalgety in 1669. He died May 20, 1680, aged thirty-seven years, See Fasti Eccles. Scoticanae, 1:105; 2:589.

## Corse[[@Headword:Corse]]

             is a plaited or woven silk ribbon, used as an ornament of vestments.

## Corse, Alexander[[@Headword:Corse, Alexander]]

             a Scotch clergyman, was licensed to preach in 1733; called to the living at Abernyte in 1739, and ordained. He died January 26, 1754. See Fasti Eccles. Scoticanae, 3:702.

## Corse, David (1)[[@Headword:Corse, David (1)]]

             a Scotch clergyman, was appointed minister at the second charge, Aberdeen, in 1704, and transferred to the first charge in 1705. He died before October 23, 1712. See Fasti Eccles. Scoticanae, 3:485, 487.

## Corse, David (2)[[@Headword:Corse, David (2)]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1726; was assistant minister at Dunnottar, and appointed to that living in 1734; ordained in 1735. He died in February, 1736, aged thirty years. See Fasti Eccles. Scoticanae, 3:862.

## Corse, Hugh[[@Headword:Corse, Hugh]]

             a Scotch clergyman, studied at Glasgow University; was licensed to preach in 1701; appointed to the living at Bower the same year, and ordained. He died July 6, 1738, aged sixty-two years. See Fasti Eccles. Scoticanae, 3:357.

## Corse, John, D.D[[@Headword:Corse, John, D.D]]

             a Scotch clergyman, was licensed to preach in 1737; appointed to Gorbals Chapel of Ease, Glasgow, in 1739; called to Tron Church as assistant minister in 1743, and ordained. He died February 5, 1782, aged sixty-seven years. See Fasti Eccles. Scoticanae, 2:12.

## Corser, Enoch[[@Headword:Corser, Enoch]]

             a Congregational minister, was born at Boscawen, N.H., January 2, 1787. He attended the academy in Salisbury, and in 1811 graduated from Middlebury College. For three years he taught school in Danvers, Mass.; commenced the study of divinity in May 1814, with the Reverend Dr. Harris, of Dunbarton, and was licensed in 1815 by the Hopkinton Association. After preaching in Middleton, Massachusetts, and Colebrook, N.H., he was invited to London, where he was ordained as pastor, March 17, 1817. His labors here were attended with great success, and ended December 13, 1837. At Sanbornton Bridge he preached for nearly six years, and in May 1843, began service as stated supply to the Church at Plymouth. He held the same relation to the Church in Epping for three years, from May 1845, after which he removed to Boscawen. During the two years following he supplied, for short periods, the churches in  Fisherville, Henniker, and Warner. At this time he was compelled to relinquish ministerial labors for several years, on account of an attack of palsy; but in August 1857, he began service at London, which continued until his death, June 17, 1868. See Cong. Quarterly, 1869, page 285.

## Corsicus[[@Headword:Corsicus]]

             a presbyter, is honored June 30 as a Christian martyr in Africa.

## Corsini, Andrea[[@Headword:Corsini, Andrea]]

             an Italian ecclesiastic, was born at Florence, November 30, 1302. He entered the order of Carmelites in 1319, was ordained priest in 1328, and became distinguished by his sermons, and still more by the sanctity of his life. According to the Bibliotheque Sacree, he was made bishop of Fiesole in 1359 or 1360, in spite of his efforts to avoid it, and his fife was one of deep humility. He was sent as legate to Bologna by pope Urban V, and appeased the seditions which disturbed that city. He died January 6, 1373, and is commemorated on February 4. Urban VIII canonized him. See Hoefer, Nouv. Biog. Generale, s.v.

## Corsini, Lorenzo[[@Headword:Corsini, Lorenzo]]

             SEE CLEMENT XII.

## Corsinus [[@Headword:Corsinus ]]

             SEE CORVINUS.

## Corsned [[@Headword:Corsned ]]

             (from kur, trial, and snoed, a slice) was an ordeal among the Saxons, mentioned as early as 1015, consisted of eating barley-bread and cheese, over which prayers had been said by the priest. The eater, if guilty, was expected to be choked by the morsel. It is supposed that this ceremony was invented in the early ages of Christianity from a presumptuous use of the consecrated elements, and that the Saxon corsned was actually the sacramental bread. The custom long since fell into disuse, though traces of it still exist in certain phrases of abjuration in use among certain classes, such as "I will take the sacrament upon it," "May this morsel be my last." SEE ORDEAL.

## Corso, Giovanni Vincente[[@Headword:Corso, Giovanni Vincente]]

             a Neapolitan painter, was born about 1490. He studied under Giovanni Antonio Amato, and afterwards entered the school of Pierino del Vaga, at Rome. Most of his works in the churches at Naples have been retouched. The best preserved are an admirable picture of Christ Bearing his Cross, with many figures, in San Domenico, and The Adoration of the Magi, in San Lorenzo. He died at Rome in 1545. See Spooner, Biographical History of the Fine Arts, s.v. Bryan, Dict. of Painters and Engravers (ed. Graves), s.v.

## Corso, Niccolo[[@Headword:Corso, Niccolo]]

             a Genoese painter, flourished about 1503. His works are chiefly in the cloister and refectory of the monastery of the Olivetani at Quarto, near Genoa. The most esteemed is a picture from the life of St. Benedict. Corson, Charles Wesley, a Methodist Episcopal minister, was born at Beesley's Point, Cape May County, N.J., September 19, 1838. He was converted in 1852, and in 1872 joined the Genesee Conference, being ordained deacon the same year, and elder two years after. He served successfully Chili, Walworth, and Penfield (all in New York). In 1880 he was appointed to Prattsburg, where he died, January 26, 1881. He was a man of sympathetic nature and true piety, arduous and faithful in his labors. See Minutes of Annual Conferences, 1881, page 328.

## Corson, Robert[[@Headword:Corson, Robert]]

             a Canadian Methodist minister, was born at Clinton, Ontario, September 12, 1793. In the war of 1812 he served at the battles of Stony Oreek, Queenston Heights, and Lundy's Lane. He was converted in 1817, sent out to preach in 1822, ordained in 1825, became superannuated in 1858, still continued. abundant in labors, and died at Cainsville, Ontario, October 8, 1878. Mr. Corson had poor fare, poor pay, but tireless energy. He would preach forty sermons a month. He smiled at toil, hardship, and danger. His love of preaching was marvellous; it was a passion, an enthusiasm, an inspiration. See Minutes of London Ont. Conference, 1879, page 25.

## Cort, Corenelius[[@Headword:Cort, Corenelius]]

             (in Italy, Cornelio Flamingo), anl eminent Dutch engraver, was born at Hoorn in 1533 or 1536, and was probably instructed by Jerome Cock. He  afterwards established a famous school at Rome, where he died in 1578. The following are some of his numerous prints from different masters: Adam and Eve, with the Serpent; The Resurrection; The Descent of the Holy Ghost; Christ Walking on the Water; Christ Crowned with Thorns; St. John the Baptist; The Adoration of the Magi; The Entombing of Christ; The Creation of Adam and Eve; Moses and Aaron Before Pharaoh; The Nativity; The Holy Family; The Resurrection of Lazarus; The Death of the Virgin; Christ on the Mount of Olives. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Chalmers, Biog. Dict. s.v.; Bryan, Dict. of Painters and Engravers, s.v.

## Cortasse, Pierre Joseph[[@Headword:Cortasse, Pierre Joseph]]

             a French theologian, was born at Apt, May 21, 1681. He entered the Jesuit order; taught grammar, rhetoric, philosophy, positive theology, and Hebrew in the colleges of his order; and. for fourteen years devoted himself to preaching. He died at Lyons, March 24, 1740, leaving, Traite des Noms Divins Traduit du Grec de Saint-Denis I'Areopagite (Lyons, 1739). See Hoefer, Nouv. Biog. Generale, s.v.

## Corte, Cesare[[@Headword:Corte, Cesare]]

             an Italian painter, the son and scholar of Valerio, was born at Genoa in 1550. His; best historical works are in that city. In San Pietro is his picture of St. Peter at the Feet of the Virgin. In San Francesco is an altar-piece, representing Mary Magdalene; and in Santa Maria del Carmina are two pictures by him, of St. Simeon and St. Francis. He died in 1613. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Bryan, Dict. of Painters and Engravers, s.v.

## Corte, Juan de la[[@Headword:Corte, Juan de la]]

             a Spanish painter, was born at Madrid in 1597, studied in the school of Velasquez, and was distinguished for his small pictures of sacred subjects. He died at Madrid in 1660. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cortese (or Cortesi, Fr. Courtois), Giacomo[[@Headword:Cortese (or Cortesi, Fr. Courtois), Giacomo]]

             (or Jacopo, called II Borgognone), a Jesuit and painter, was born at St. Hippolyte, in Franche-Comte, in 1621. At the age of fifteen he visited Milan, and afterwards Rome, where he painted a picture of Magdalene at  the Feet of Christ, in the church of Santa Marta; and, in II Gesu, The Adoration of the Magi and The Murder of the Innocents. He died at Rome in 1676. See Chalmers, Biog. Diet. s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.; Bryan, Diet. of Painters and Engravers, s.v.

## Cortese, Guglielmo[[@Headword:Cortese, Guglielmo]]

             (likewise called Il Borgognone), a painter, brother of the foregoing, was born at St. Hippolyte, in 1628, and was instructed, while young, in the school of Pietro da Cortona, at Rome. His best works are in that city. They are, The Crucifixion, Joshua's Battle, a Madonna, with several Saints. He died at Rome in 1679. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Bryan, Dict. of Painters and Engravers, s.v.

## Cortesi (or Cortezi), Paolo[[@Headword:Cortesi (or Cortezi), Paolo]]

             an Italian theologian, was born at San Geminiano, Tuscany, in 1465. He entered orders, and applied himself to the study of Latin literature. He was apostolic secretary under Alexander VI and Pius III, prothonotary, and finally bishop of Urbino. He died in 1510, leaving, De Hominibus Doctis Dialogus (published by Alexander Politi, more than two centuries after the death of Cortesi; Florence, 1734): — In Quatuor Libros Sententiarum P. Lombardi Commentarii (Rome, 1503; Paris, 1513; Basle, 1540): — De Cardinalitu (1510). See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.

## Cortez, Donoso[[@Headword:Cortez, Donoso]]

             SEE DONOSO CORTEZ

## Cortholt, Christian[[@Headword:Cortholt, Christian]]

             an eminent Lutheran Church historian, was born at Burg, in the island of Femern, Denmark, Jan. 15th, 1632. His studies, commenced at Schleswig, were continued in the universities of Rostock, Jena, Leipsic, and Wittenberg. In 1662 he became professor of Greek at Rostock, where he was made D.D. He was afterwards called to the professorship of theology at Kiel by the duke of Holstein-Gottorp, and in 1666 became vice- chancellor of that university. He died March 31 (or April 1st), 1694. His principal works are, De persecutionibus ecclesie primitive sub imperatoribus ethnicis (Jen. 1660, 4to;. Kilen. 1689); Paganus obtrectator s. de calumniis gentilium (lib. 3, Kil. 1698; Lubec, 1703, 4to); Disquisitiones Anti-Baronianoe (Kil. 1700, 1708, etc.); Hist. Eccl. N.T. (Lips. 1697), etc. See Pipping, Memoria Theologorum nostra estate cl trissimorum (Lips. 1705, p. 571 sq.); Bayle, Dictionary, s.v.; Iselin, Hist. Worterbuch; Schrockh (1, p. 173); Herzog, Real-Encyklop. 8:32.

## Cortois (de Pressigny), Gabriel[[@Headword:Cortois (de Pressigny), Gabriel]]

             a French prelate, was born at Dijon, December 11, 1745. After having charge of the abbey of St. Jacques, in 1780, in the diocese of Boziers, he was appointed, in 1785, to the bishopric of St. Malo, and consecrated January 15, 1786. During the Revolution he spent most of his time in Switzerland. On the return of the Bourbons he was appointed member of a commission of bishops and ecclesiastics to examine the wants of the Church, and was sent to Rome as ambassador. In 1816, he was made peer of France, and the following year archbishop of Besancon, but did not take possession until October 31, 1819. He died May 2, 1822. See Hoefer, Nouv. Biog. Generale, s.v.

## Corvaria (Corbario, or Corvara), Pietro Di[[@Headword:Corvaria (Corbario, or Corvara), Pietro Di]]

             SEE NICHOLAS V.

## Corvey[[@Headword:Corvey]]

             ABBEY of, a celebrated monastery near Hoxter, in Germany. The Benedictines of Corbie (q.v.), in Picardy (France), sent out in 816 a colony to found a convent in the forests of Sollingen, but the monks removed in 822 to a more healthy region, where they established Corbeja nova, or Corvey. Louis the Pious endowed them with numerous possessions and privileges, and his example was followed by many other princes and laymen, so that Corvey soon became the richest of all the German convents. The abbot obtained a Voice in the diets, and was amenable only  to the papal authority. The school of the convent was highly flourishing during the 9th and 10th centuries. Among the many celebrated men who proceeded from Corvey was Ansgar (q.v.), the apostle of the Scandinavians, with his eminent associates and pupils, St. Adalbert, archbishop of Magdeburg, and many archbishops of Bremen and Hamburg. At the period of its greatest prosperity the convent had twenty-four theological professors, and its library was celebrated for its large number of classical manuscripts. Thus the first five books of Tacitus, which were commonly regarded as lost, were found in Corvey. Unfortunately, this exquisite library was destroyed in the Thirty Years' War. In 1794 Corvey was erected into a bishopric, but secularized in 1804, and joined in 1807 to Westphalia, and in 1815 to Prussia. See Wigand, Gesch. d. A bte; Korvey (Hoxter, 1819); and Korveische Geschichtsquellen (Lpz. 1841); Schumann, Heber das Chrosicon Corvejense (Gott. 1839); Wetzer u. Welte, Kirchen-Lex. 2:898.

## Corvi, Domenico[[@Headword:Corvi, Domenico]]

             an Italian painter, was born at Viterbo in 1623, and studied under Mancini. He was one of the most eminent modern Roman masters, and his best works are his night-pieces, as his Nativity, in the Church of the Assumption. He died at Rome in 1703. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Corvinus (or Corsinus, properly Rabe), Johannes Arnoldus[[@Headword:Corvinus (or Corsinus, properly Rabe), Johannes Arnoldus]]

             a Dutch jurist and theologian, devoted himself to preaching in 1606, and embraced the doctrine of the Remonstrants, for which he was deprived of his office as preacher, and, in 1622, obliged to seek an asylum in Schleswig. In 1623 he went to France, sojourned at Paris, Rouen, and Orleans, and was made doctor of law. In 1625 he returned to Amsterdam, and became professor of canon law. He is often confounded with his son, Corvinus of Beldern, who embraced Catholicism. The subject of this sketch died in 1650, leaving Defensio Sententice Jac. Arminii, etc. (Leyde-N 1613): — Censura Anatomes Arminianismi P. Molincai (Frankfort-on- the-Main, 1622), etc. See Hoefer, Nouv. Biog. Geinrale, s.v.; Biog. Universelle, s.v.

## Corvinus, Anthonius[[@Headword:Corvinus, Anthonius]]

             (properly RABENER), one of the German Reformers, was born at Warburg in 1501 He became a monk, and as such resided for a time in the convents of Riddagshausen and Loccum, but having embraced the doctrine of Luther, was expelled in 1523. He then went to Wittenberg, and thence to Marburg in 1526, and laid the foundation of the university there. He was present at the two synods of Pattensen, 1544, and Munden, 1545, and made himself very useful to the cause by his preachings, writings, and travels;, but the duke Erich II having returned to the Roman Church, Corvinus was taken and held a prisoner at Kalenberg in 1549. He died in Hanover in 1553. His principal work is the Postilla in evangelia et epistolas. See Baring, Leben Corvin's (Hann. 1749); Uhlhorn, Ein Sendbrief v. Anton us Corvinus m. einer liographischen Einleitung (Gottingen, 1853); Herzog, Real-Encyklop. 3:166.

## Corwin, Franklin D[[@Headword:Corwin, Franklin D]]

             a Methodist Episcopal minister, was born at Jefferson, Chemung County, N.Y., October 9, 1838. He received an early religious training; was passionately fond of books and study from childhood; entered Rock River Seminary, Illinois, in 1857, with the intention of preparing for the law, but, experiencing conversion, repaired to the Garrett Biblical Institute, remained about two years, and then, in 1861, entered the Rock River Conference, in which he labored with much energy and acceptability until his decease, June 24, 1865. As a preacher, Mr. Corwin was studious and careful in preparation, earnest, attractive, and convincing in his delivery; as a pastor, mild, social, and winning. See Minutes of Annual Conferences, 1865, page 225.

## Corwin, James[[@Headword:Corwin, James]]

             a Methodist Episcopal minister, was born in Pendleton District, S.C., in 1811. After seventeen years of effective service in Indiana, he emigrated to California in 1849, became a member of the first conference in the state,  and travelled very extensively between Siskiyou and San Diego. He died December 1, 1876. Mr. Corwin was remarkable in his exemplary life, energy, and devotedness in self-culture and service for the Church, and in his success. See Minutes of American Conferences, 1877, page 100.

## Corwin, Jason[[@Headword:Corwin, Jason]]

             a Baptist minister, was born at Franklin, Connecticut, in February 1792, of Presbyterian parents. He removed to Cazenovia, N.Y., where he was baptized by elder John Peck, and soon after licensed to preach. He studied at the Theological Institute in Hamilton, was ordained at Woodstock, and in a few months became pastor of the church in Deposit, Delaware County Here he remained three years; was then pastor in Penfield, Monroe County, five years, Webster two years, Binghamton two years, and then removed to Great Bend, Pennsylvania. His other pastorates were in Earlville, Bridgewater, Augusta, Clinton, all in N.Y. In 1848 he received an appointment from the American Baptist Home Mission Society, and labored in Illinois four or five years. Subsequently he was an agent of the American Bible Union. He died at Washington, Tazewell County, Illinois, May 15, 1860. See Minutes of Illinois Anniversaries, 1860, page 8, 9. (J.C.S.)

## Corwin, Richard[[@Headword:Corwin, Richard]]

             a Methodist Episcopal minister, was born in Mason County, Kentucky, August 29, 1789. He was piously trained, joined-the Church in 1809, entered the ministry in 1817, travelled in Kentucky, was presiding elder for ten years, agent for American Colonization Society in 1834, and died while elder of Louisville District, in 1843. He was consistent, grave, intelligent, and spiritual. See Minutes of Annual Conferences, 1843-44, page 454.

## Cory, Andrew[[@Headword:Cory, Andrew]]

             an English Bible Christian preacher, was born at Moorwinstow, Cornwall. He was converted in 1816, became a class-leader and local preacher: entered the ministry in 1818, and travelled the best cir. cults for fifteen years; was superintendent of circuits and districts several years, treasurer of the Missionary Society, and once president of conference. He was drowned in September, 1833, at St. Neots, Cornwall.

## Coryate, George[[@Headword:Coryate, George]]

             an English clergyman and Latin poet, was born in the parish of St. Thomas, Salisbury, and was educated at Winchester School and New College, Oxford, where, in 1562, he was admitted a perpetual fellow. In June 1570, he became rector of Odcombe, and in 1594 was appointed prebendary in the cathedral of York. He died at Odcombe, March 4, 1606 leaving Poemata Varia Latina (London, 1611, 4to), and Descriptio Anglicea Scotice, et Hibernie. See Chalmers Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Corybantes[[@Headword:Corybantes]]

             in Greek mythology, were priest, of Rhea or Cybele, who, danced, with shrieks and convulsive movements, to express their sorrow at the death of Atys, who loved Cybele. They are often confounded with the Curetes or Cabiri and the Idaean Dactyles.

## Cos[[@Headword:Cos]]

             (1Ma 15:23). SEE COOS.

## Cosack, Johann Carl[[@Headword:Cosack, Johann Carl]]

             a Lutheran theologian of Germany, was born September 27, 1813, at Marienwerder, and died October 30, 1868, while professor of theology at Konigsberg. He wrote, Ueber die Taufe der unehelichen Kinder (Konigsberg, 1858): — Paulus Speratus Leben und Lieder (Braunschweig, 1861). See Zuchold, Bibl. Theol. 1:246. (B.P.)

## Cosam[[@Headword:Cosam]]

             (Κωσάμ, prob. for Heb. קֹסֵם, a diviner), son of Elmodam, and father of Addi, ancestors of Christ, and descendants of David in the private line,  before Salathiel (Luk 3:28), B.C. ante 588. He is not mentioned in the Old Testament. SEE GENEALOGY (OF CHRIST).

## Cosattini, Giuseppe[[@Headword:Cosattini, Giuseppe]]

             an Italian ecclesiastic, canon of Aquileja, was a native of Udine (Friuli), where he flourished from 1672 to 1734. He is particularly noted for his picture of St. Philip at the Altar, painted for the congregation of Udine. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv., Biog. Generale, s.v.

## Cosby, Jouett Vernon[[@Headword:Cosby, Jouett Vernon]]

             a Presbyterian minister, was born July 8, 1816, at Staunton, Virginia. He was prepared for college at his native place; graduated from Hampden- Sidney College in 1836; taught school three years, then entered the theological seminary at Prince Edward, Virginia, where he spent two years, but graduated from Princeton Theological Seminary in 1843. He was licensed to preach by East Hanover Presbytery, May 3, 1843; was ordained  as an evangelist by the same presbytery at Mount Carmel, Virginia, September 23 of the same year, and assigned to Southampton as his field of labor, but afterwards supplied the church at Smithfield for two or three years. He commenced labor at Bardstown, Kentucky, in 1847, and also took charge of the Bardstown Academy. His relation as pastor was dissolved in 1860, and then he supplied the churches of Midway and Clear Creek, and was principal of Rose Hill Female Academy, at Woodford, but in 1864 he returned to Bardstown, and resumed the care of the church as stated supply, and the charge of the academy, where he continued till his death, November 14, 1877. Mr. Cosby was a highly cultivated scholar, a devoted and successful teacher. See Necrol. Report of Princeton Theol. Seam. 1878, page 51.

## Cosby, Minor M[[@Headword:Cosby, Minor M]]

             a Methodist Episcopal minister, embraced religion when about twenty-one, and two years later entered the Kentucky Conference. He gave full proof of his calling during the four years of his ministry, and died September 5, 1835. Mr. Cosby was a young man of good understanding, great industry, and exemplary life. See Minutes of Annual Conferences, 1836, page 405.

## Coscia, Lelipo[[@Headword:Coscia, Lelipo]]

             a Neapolitan prelate, brother of Niccolo, was born at Benevento, and lived at Rome in 1731. He was, like his brother, an attendant of Benedict XIII, and became private chamberlain and vicargeneral. April 8, 1725, he was consecrated bishop of Targo by the pope, who, in April, 1729, appointed him his auditor. After the death of Benedict XIII, Coscia was included in the disgrace of his brother, and shared a similar fate, being deprived of his honors and condemned to suffer imprisonment. Nothing is known of the closing years of his life. See Hoefer, NVouv. Biog. Generale, s.v.

## Coscia, Niccolo[[@Headword:Coscia, Niccolo]]

             a Neapolitan prelate, was born at Benevento, January 25, 1682. He was at first domestic and intimate confidant of cardinal Orsini, archbishop of Benevento, who, having become pope under the name of Benedict XIII, made him, in June 1724, secretary of memorials, with an abbey of a thousand pounds' revenue; consecrated him titular archbishop of Trajanopolis on July 2; declared him assistant bishop of the throne, August 15, and made him cardinal, under the title of Santa Maria in Dominica  (called the Novicella), September 15, August 2, 1725, Coscia was appointed to various other ecclesiastical privileges. September 5, Benedict XIII declared him successor to the archbishopric of Benevento. On the 13th of the same month Coscia received the title of protector-commander of the order of St. John of Jerusalem, with provision for six thousand pounds of revenue. In December he was made protector of the order of Conventual Minors, and, February 10, 1726, of the brotherhood of writers and copyists, and finally, on June 12, prsefect of the congregation of the state of Avignon. The bestowal of so much honor brought upon him general hatred. He was from time to time robbed of his honors, and suffered great persecution, especially at the hand of Clement XII. After suffering ten years imprisonment, he returned to Naples, where he died in 1755. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Coscinomancy[[@Headword:Coscinomancy]]

             in Grecian superstition, was fortune-telling by means of a sieve. When, for example,. a thief was to be detected, the sieve was suspended by a thread in the air, and a number of suspected persons named, the gods being invoked in the meantime. At. whosesoever name the sieve moved, he was held to be. the thief. SEE DIVINATION.

## Cosens, Peter[[@Headword:Cosens, Peter]]

             a Scotch clergyman, a native of Forfarshire, was licensed to preach in 1806; presented, to the living at Torryburn in 1808; ordained in 1809; transferred to Lauder in 1811, and died August 20, 1845, aged sixty-three years, leaving a son, Alexander, minister of Broughton. See Fasti Eccles. Scoticanae, 1:521, 2:605.

## Cosimo, Pietro Di[[@Headword:Cosimo, Pietro Di]]

             a Florentine historical and portrait painter, was born in 1441, and studied under Cosimo Roselli. He went to Rome and assisted in painting a chapel for the pope, which gave such proofs of his skill that he was much patronized by the nobility, and established a school. He died in 1521.

## Cosin, John[[@Headword:Cosin, John]]

             a learned prelate of the Church of England, was born at Norwich Nov. 30,1594. In 1624 he became a prebendary of Durham, in 1628 rector of Brancepath, in 1634 master of Peter-house, and in 1640 dean of Peterborough. The Puritans deprived him of his preferments during the Commonwealth, and even went the length of impeaching him on a charge of being inclined to popery. (For the charges, see Hook, Eccles. Biog., 4:182.) He was acquitted of all these charges, and then retired to France, where he remained until the restoration of Charles II, who raised him to the see of Durham, Dec. 2, 1660, which office he filled with eminent charity and zeal. He died in 1672. Among his writings are, A History of Transubstantiation, and A Scholastical History of the Canon of the Holy Scriptures, published, with his Life, 1673. His whole works are collected in the Library of Anglo-Catholic Theology (Oxford, 1843-53, 5 vols. 8vo).

## Cosin, Richard, LL.D[[@Headword:Cosin, Richard, LL.D]]

             an English divine, and civil and canon lawyer, was dean of the arches, and chancellor of the diocese of Worcester from 1579 until. 1598. His works include An Answer to a Libel, entitled, An Abstract of Certain Acts of  Parliament (1584): — Conspiracie for Pretended Reformation, viz. Presbyterial Discipline by Hacket, Coppinger, and Arthington (1592): — Apologie for Sundrie Proceedings by Jurisdiction Ecclesiasticall (1594): — Ecclesiae Anglicanae Patria in Tabulas Digesta (1604); and other works. See Fuller, Worthies of England; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cosin, Robert[[@Headword:Cosin, Robert]]

             an English martyr, was a godly man, and did much good by reading the Scriptures to those who could not read. For dissuading his neigh-bors from image-worship he was condemned and burned. at Buckingham in 1533. See Fox, Acts and Monuments, 4:214.

## Cosmas[[@Headword:Cosmas]]

             (usually styled "the Elder") was a monk of ST. SABA. After a youth devoted to the study of the liberal arts, philosophy, and theology, when already a presbyter, he was captured and enslaved by the Saracens in a journey from Italy to Damascus, but was redeemed by the father of Joannes Damascenus, who intrusted to his care the education of his son, with his companion Cosmas (the Younger, "Cosmas of Jerusalem"). After he had completed the instruction of his pupils he retired to the monastery of St. Saba, where he renained till his death, cir. A.D. 750 (Joann. Hierosol. in Vita Joann. Damasc.; Moschuls, Prat. Spirit. c. 40). The greater part of the hymns that pass under the name of Cosmas the Melodist are attributed to him, but in the confusion that exists between the elder and younger Cosmas, it is impossible to assign them to their respective authors with any accuacy.

## Cosmas (Cosmus, or Cosmo), Saint[[@Headword:Cosmas (Cosmus, or Cosmo), Saint]]

             The following is the full legend of this saint, as given by Mrs. Jamieson, Legends of the Saints, page 433.

## Cosmas Indicopleustes[[@Headword:Cosmas Indicopleustes]]

             (i.e. traversing India), an Egyptian monk, living probably about the middle of the 6th century. He visited as a merchant Egypt, India, and other Eastern countries, and wrote a work, entitled Χριστιανικὴ τοπογραφία,  in which he undertook to substitute for the pagan geography of the ancients a new Christian system of geography, based upon all kinds of delusions. His work is contained in the second volume of Montfaucon's Collectio nova patraum Gr. (Paris, 1707).

## Cosmas Of Alexandria[[@Headword:Cosmas Of Alexandria]]

             a deacon. Maximus, abbot of Chrysopolis (A.D. 662), mentions, in a letter to a nobleman named Petrus, a treatise on the union and distinction of two natures in Jesus Christ, which he had addressed to Cosmas. Cosmas had been attracted by Severian opinions, but had returned to the Catholic Church. In a second letter to Cosmas, Maximus professes his sorrow at the calumnies spread abroad against Gregory, praefect of Africa (Migne, Patrol. Graec. 91; Maximus, § 307-309, 313, 334; Ceillier, 11:768, 769).

## Cosmas Of Jerusalem[[@Headword:Cosmas Of Jerusalem]]

             (surnamed the Hagiopolite, also the Methodist), who held the second place among Greek ecclesiastical poets, was born at Jerusalem. Being left an orphan at an early age, he was adopted by the father of John of Damascus, and the two fosterbrothers were bound together by a friendship which lasted through life. They excited each other to hymnology, and assisted, corrected, and polished each other's compositions. Cosmas, like his friend, became a monk of St. Sabas, and against his will was consecrated bishop of Majuma, near Gaza, in A.D. 743, by John, patriarch of Jerusalem, the same who ordained John of Damascus priest. After administering his diocese with great holiness, he died of old age, about 760, and is commemorated by the Eastern Church October 14.

"Where perfect sweetness dwells, is Cosmas gone; But his sweet lays to cheer the Church live on," says the verse prefixed to his life. His compositions are numerous; the best seem to be his canons on Gregory  Nazianzen and the Purification. To him a considerable part of the Octoechus is owing "He is the most learned of the Greek Church poets, and his fondness for types, boldness in their application, and love of aggregating them, make him the Oriental Adam of St. Victor. It is owing partly to a compressed fulness of meaning, very uncommon in the Greek poets of the Church,. partly to the unusual harshness and contraction of his phrases, that he is the hardest of ecclesiastical bards to comprehend" (Neale ). The following hymns have been translated into English by Neale:

Χριστὸς γεννᾶται, δοξάσατε (Christmas). "Christ is born! Tell forth his fame!" Τῷ πρὸ τῶν αἰώνων. "Him, of the Father's very Essence." ῾Ράβδος ἐκ τῆς ρίζης . "Rod of the Root of Jesse." Θεὸς ]ν εἰρήνης. "Father of Peace, and God of Consolation!" Σπλάγχωνω Ι᾿ωνᾶν. "As Jonah, issuing from his three days' tomb."' Οἱ παῖδες εὐσεβείᾷ. "The Holy Children'boldly stand." Θαύματος ὑπερφυοῦς ἡ δροσοβόλος. "The dewy freshness that the furnace flings." Μυστήριον ξένον. "O wondrous mystery, full of passing grace!" Χορὸς Ι᾿σραήλ (Transfiguration). "The choirs of ransomed Israel." A Latin translation is given in Bibl. Patrol. ed. Colon. 7:536 sq. His hymns were first printed by Aldus (Venice, 1501),.and they are to be found in La Bigne, Bibl. Patrol. 12:727 sq.; Migne, Patrol. 98, and Daniel, Thesaurus Hymnologicus, 3:55. According to Allatius (De Georgiis, page 418) they have been expounded by Joannes. Zonaras, Theodorus Prodromus, George of Corinth, and others. See Suidas, s.v. Ιωανν. Δαμασκ.; Joann. Hieros. in Vita Joann. Damasc. ed. Oudin, 1:1785; Gallandi, 13, page 8; Miraeus, Auctar. de Script. Eccl.; Vossius, De Poet. Graec. c. 9; Saxius in Onom. Lit. 2:85; Fabricius, Bibl. Graec. 6:41; Le Quien, Vit. Joann. Damasc. page 20; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Smith and Wace, Dict. of Christ. Biog. s.v.; Neale, Hymns of the Eastern Church, page 127 sq.; Rambach, Anthologie Christlicher Gesange, 1:136 sq.; Jacobi, Zur Geschichte des Grechischen Kirchenliedes, in Brieger's Zeitschrift fur Kirchengeschichte (Gotha, 1881), 5:210 sq. (B.P.)

## Cosmas Of Prague[[@Headword:Cosmas Of Prague]]

             the first Bohemian historian, was born in 1045. In 1086 he was made canon of the Prague chapter; in 1099 he received holy orders, and he died October 21, 1125. When already advanced in years he set himself to write a history of Bohemia. He completed the Chronica Boemorum between 1119 and 1125. The first book reaches from the earliest times to the year  1038; the second to 1092; the third to 1125. The Chronica was published by Freher in Script. rerum Bohemicarum (Hanover, 1602, 1607, 1620); Menke, Script. Rerum Germanicarum (Leipsic, 1728); Pelzl et Dobrowsky, Script. rerum Bohemicarum (Prague, 1783); Kopke in Monum. Germ.; Migne, Patrol. Lat. 166; Emler et Tomek, Fontes rerum Bohemicarum (ibid. 1874), 2:1 sq. It was continued by some anonymous writers, under the title Continuatores Cosmoe. See Borowy in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Cosmas Of Thebes[[@Headword:Cosmas Of Thebes]]

             was a deacon, deposed A.D. 592 by his bishop, Adrian, for malversation of the goods of the Church. Cosmas and aother deposed deacon accused Adrian, by way of revenge, to the emperor Maurice. Maurice, according to the canons, sent the case to John, bishop of Larissa, Adrian's metropolitan, who condemned him. Adrian appealed to Maurice, and was acquitted. The case finally came before Gregory the Great (Gregory, Epp. 3:7; in Migne, Patrol. Lat. 77:609, § 629; Ceillier, 11:490).

## Cosmas and Damian[[@Headword:Cosmas and Damian]]

             were two brothers, Arabians bybirth, but they dwelt in AEgne, a city of Cilicia. Their father having died while they were yet children, their pious mother, Theodora, brought them up with all diligence, and in the practice of every Christian virtue. Their charity was such that they not only lived in the greatest abstinence, distributing their goods to the infirm and poor, but they studied medicine and surgery, that they might be able to prescribe for the sick, and relieve the sufferings of the wounded and infirm; and the blessing of God being on all their endeavors, they became the most learned and the most perfect physicians that the world had ever seen. They ministered to all who applied to them, whether rich or poor. Even to suffering animals they did not deny their aid, and they constantly refused all payment or recompense, exercising their art only for charity, and for the love of God; and thus they spent their days. At length those wicked emperors, Diocletiair and Maximian, came to the throne, in whose time so, many saints perished. Among them were the physicians, Cosmas and Damian, who, professing themselves Christians, were seized by Lycias, the proconsul of Arabia, and cast into prison. And first they were thrown into the sea, but an angel saved them; and then into the fire, but the fire refused  to consume them; and then they were bound on two crosses and stoned, but of the stones flung at them none reached them, but fell on those who threw them, and many were killed. So the proconsul, believing that they were enchanters, commanded that they should. be beheaded, which was done. The Greek Church, however, celebrates three pairs of these brothers as saints:

(1) July 1, in the time of Carinus;

(2) October 27, Arabs, with their brothers Anthimus, Leontius, and Euprepius, martyred under Diocletian;

(3) November 1, sons of Theodotus. It is probable that all these are but variations or imitations of one legend.

## Cosmas and Damianus[[@Headword:Cosmas and Damianus]]

             ORDER OF, an order of knights spiritual, founded in the 11th century, who adopted the rule of St. Benedict. They devoted themselves especially to the care of the pilgrims going to Palestine. They were destroyed by the Turks soon after their organization.

## Cosmas, Bishop Of Scythopolis[[@Headword:Cosmas, Bishop Of Scythopolis]]

             and metropolitan, succeeded Olympius in 466. He was a native of Cappadocia, but, with his two brothers, Chrysippus and Gabriel, was brought up in Syria under the famous abbot St. Euthymius, who on their first application for admission to his monastery rejected them on account of their youth, but afterwards, being warned in' a dream, admitted them. Cosmas was ordained deacon by Juvenal of Jerusalem about the time of the Council of Ephesus, and afterwards raised by him to the presbyterate. He was ordained bishop of Scythopolis by Anastasius, Juvenal's successor; held the see for thirty years, and died in 496. The third brother, Gabriel, was ordained priest, and was twenty-four years abbot of the monastery of St. Stephen. He founded a small monastery in honor of the Ascension, in a valley of Olivet, and died at the age of eighty years (Cyrill. Scythop. Vit. S. Euthem. 40, 54, etc.; Le Quien, Oriens Christianus). SEE CHRYSIPPUS.

## Cosmas, St[[@Headword:Cosmas, St]]

             and his brother ST. DAMIANUS, of Arabia, lived in the 3d century, and practiced medicine at AEgea, in Cilicia. The governor Lysias commanded that they, with their three other brothers, should sacrifice to the heathen deities, and as they refused so to do, commanded their heads to be cut off in 303. They are honored as martyrs, and as special patrons of physicians and druggists. They are commemorated in the Roman Church on the 27th Sept. Wetzer u.Welte, Kirchen-Lex. 2:902; Acta Sanctorum (Sept., tom. 12.

## Cosmati[[@Headword:Cosmati]]

             a family of Greek artists, who flourished at Rome as early as the 12th century. They particularly excelled in mosaic paintings. Among them, ADEODATO DI COSIMO COSMATI was the most distinguished, and he was employed in the church of Santa Maria Maggiore in 1290. Several of his name also exercised their talents in thet cathedral of Orvieto.

## Cosmo, Saint[[@Headword:Cosmo, Saint]]

             SEE COSMAS.

## Cosmocritor[[@Headword:Cosmocritor]]

             (κοσμοκράτωρ, governor of the world), in the system of Valentinus, is an appellation given to the devil, who was represented as having his dwelling in this world, while the Demiurgus, whose creature he was, dwelt in the lowest of the regions above the world (Irenaeus, 1:5, page 26). The name Cosmocrator we may believe to have been derived from Eph 6:12, reference also being had to Joh 12:31, whose phrase, "prince of this world," occurs instead of Cosmocrator in the parallel passage of Hippolytus (page 192). Harvey (ad Iren.) gives proof that in the rabbinical daemonology this Greek word was written in Hebrew characters, and thence infers that the Gnostic application of this word was derived from a Jewish use of it. On the other hand, Massuet (page 43) refers to an employment of the word by the later Platonists, to denote the rulers of the seven planetary orbs. But its occurrence in the Epistle to the Ephesians renders any other explanation unnecessary.

In the system of Marcion (Irenaeus, 1:27, pge 106), into "which the name Cosmocrator probably passed from the Valentinian, it was applied to the God who made the world.

## Cosmogony[[@Headword:Cosmogony]]

             (from κόσμος, the world, and γόνος, generation), strictly the science of the origin of the earth. The term is applied also to the various theories of the formation of the material universe. If we except the cosmogony of the Indians (which is for the most part extravagant and even monstrous, although the “Institutes of Menu” speak of a simpler system; see Sir William Hamilton's Asiatic Researches, vol. 5), the earliest profane cosmogony extant is that of Hesiod (in the first part of his Theogony, ver. 116-452), which is delivered in verse, and which served as the groundwork for the various physical speculations of most late Greek philosophers. It differs widely from the notion of Homer (Iliad, 14:200), which is also poetic, and represented the more popular view of the Greeks on this subject. — The first prose cosmogonies among heathen writers were those of the early Ionic philosophers, of whom Thales, Anaximenes, Anaximander, and Anaxagoras were the most celebrated. The theories of the ancients on this subject may be reduced to three; for those of moderns, SEE CREATION; for the view of Ovid (in his Metamorphoses), SEE CHAOS.

“1. That which represents the world as eternal in form as well as substance. Ocellus Lucanus is one of the most ancient philosophers who supposed the world to have existed from eternity. Aristotle appears to have embraced the same doctrine. His theory is, that not only the heaven and earth, but also animate and inanimate beings in general, were without beginning. His opinion rested on the belief that the universe was necessarily the eternal effect of a cause equally eternal, such as the Divine Spirit, which, being at once power and action, could not remain idle. Yet he admitted that a spiritual substance was the cause of the universe, of its motion and its form. He says positively, in his Metaphysics, that God is an intelligent spirit (νοῦς), incorporeal, immovable, indivisible, the mover of all things. According to him, the universe is less a creation than an emanation of the Deity. Plato says the universe is an eternal image of the immutable Idea or Type, united, from eternity, with changeable matter. The followers of this philosopher both developed and distorted this idea. Ammonius, a disciple  of Proclus, taught, in the 6th century, at Alexandria, the co-eternity of God and the universe. Several ancient philosophers (as also moderns) have gone further, and taught that the universe is one with Deity. Of this opinion were Xenophanes, Parmenides, Melissus, Zeno of Elea, and the Megaric sect.

“2. The theory which considers the matter of the universe eternal, but not its form, was the prevailing one among the ancients, who, starting from the principle that out of nothing nothing could be made, could not admit the creation of matter, yet did not believe that the world had always been in its present state. The prior state of the world, subject to a constant succession of uncertain movements, which chance afterwards made regular, they called chaos. The Phoenicians, Babylonians. and also the Egyptians, seem to have adhered to this theory.” “The Chaldean cosmogony, according to Berosus, when divested of allegory, seems to resolve itself into this: that darkness and water existed from eternity; that Belus divided the humid mass, and gave birth to creation; that the human mind is an emanation from the divine nature. The cosmogony of the ancient Persians is very clumsy. They introduce two eternal principles, the one good, called Oromasdes, the other evil, called Arimanius; and they make these two principles contend with each other in the creation and government of the world. Each has his province, which he strives to enlarge, and Mithras is the mediator to moderate their contentions. This is the most inartificial plan that has been devised to account for the existence of evil, and has the least pretensions to a philosophical basis. The Egyptian cosmogony, according to the account given of it by Plutarch, seems to bear a strong resemblance to the Phoenician, as detailed by Sanchoniatho. According to the Egyptian account, there was an eternal chaos, and an eternal spirit united with it, whose agency at last arranged the discordant materials, and produced the visible system of the universe. The cosmogony of the Northern nations, as may be collected from the Edda, supposes an eternal principle prior to the formation of the world. The Orphic Fragments state everything to have existed in God, and to proceed from him.” “The ancient poets, who have handed down to us the old mythological traditions, represent the universe as springing from chaos without the assistance of the Deity. Hesiod feigns that Chaos was the parent of Erebus and Night, from whose union sprang the Air (Αἰθήρ) and the Day. He further relates how the sky and the stars were separated from the earth, etc. The system of atoms is much more famous. Leucippus and Democritus of Abdera were its inventors. The atoms, or indivisible particles, said they, existed from eternity, moving at  hazard, and producing, by their constant meeting, a variety of substances. After having given rise to an immense variety of combinations, they produced the present organization of bodies. This system of cosmogony was that of Epicurus. as described by Lucretius. Democritus attributed to atoms form and size; Epicurus added weight. Many other systems have existed, which must be classed under this division. We only mention that of the Stoics, who admitted two principles, God and matter — in the abstract, both corporeal, for they did not admit spiritual beings. The first was active, the second passive.

“3. The third theory of cosmogony attributes the origin of the world to a great spiritual cause or Creator. This is the doctrine of the sacred Scriptures, in which it is taught with the greatest simplicity and beauty. From its being more or less held by the Etruscans, Magi, Druids, and Brahmins, it would seem to have found its way as a tradition from the regions in which it was possessed as a divine revelation. Anaxagoras was the first who taught it among the Greeks, and it was to some extent adopted by the Romans, notwithstanding the efforts of Lucretius to establish the doctrine of Epicurus.” Dr. Good, however, shows that this view was far from general among even the most cultivated nations of antiquity, or, indeed, unquestioned by early Christian writers (Book of Nature, p. 27). SEE COSMOLOGY.

## Cosmogony, Mosaic[[@Headword:Cosmogony, Mosaic]]

             or the Biblical account of the origin of the world, especially as contained in the first chapter of the book of Genesis. The following is a close translation of the first (Elohistic) or general account of the creation as given by Moses (Gen 1:1 to Gen 2:3). SEE GENESIS.

At first God created the heavens and the earth; but the earth was waste and bare [(a scene of ruin)], and darkness [was] upon [the] face of the abyss, while the Spirit of God [was] brooding upon [the] face of the waters. Then God said, “Let [there] be light!” and [there] was light; and God saw the light, that [it was] good: so God divided between the light and the darkness; and God called the light DAY, but the darkness he called NIGHT. Thus [there] was evening, and [there] was morning — [the] first day.

Then God said, “Let [there] be a firmament in the midst of the waters, and let [it] be a divider between [the] waters [below it] as to [the] waters [above it]:” so God made the firmament, and divided between the waters  that [are] underneath as to the firmament, and the waters that [are] overhead as to the firmament; for it was accordingly: and God called the firmament HEAVENS. This [there] was evening, and [there] was morning — [the] second day.

Then God said, “Let the waters underneath the heavens be gathered toward one place, and let the dry [land] appear;” and it was accordingly: and God called the dry [land] EARTH. but the gathering of the waters he called SEAS; So God saw that [it was] good. Then God said, “Let the earth sprout the sprout [(grasses)], the plant [(annuals)] seeding seed, the fruit- tree [(of woody stem)] bearing fruit after its kind — in which [is] its seed upon the earth;” and it was accordingly; for the earth sprouted the sprout, the plant sending seed after its kind, and the tree bearing fruit — in which [is] its seed after its kind: so God saw that [it was] good. Thus [there] was evening, and [there] was morning — [the] third day

Then God said, “Let [there] be lights in the firmament of the heavens, to divide between the day and the night; and let them be for signs, and for seasons, and for days, and years; even let them be for lights in the firmament of the heavens, to give light upon the earth:” and it was accordingly; so God made the two great lights — the greater light [(sun)] to rule the day, and the smaller light [(moon)] to rule the night — also the stars: and God appointed them in the firmament of the heavens, to give light upon the earth, and to rule over the day and over the night, and to divide between the light and the darkness; so God saw that [it was] good. Thus [there] was evening, and [there] was morning — [the] fourth day.

Then God said, “Let the waters swarm [with] the swarm of the living creature, and let the bird fly upon the earth upon the face of the firmament of the heavens:” so God created great [sea-] monsters, and every living creature that creeps, [with] which the waters swarmed, after its kind”; also every winged bird after its kind; so God saw that [it was] good: and God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas: and let the bird multiply on the earth.” Thus [there] was evening, and [there] was morning — [the] fifth day.

Then God said, “Let the earth bring forth the living creature after its kind, beast [(large quadrupeds)], and reptile [(short-legged animals)]. and [(every other)] living [thing] of the earth, after its kind;” and it was accordingly; for God made the living [thing] of the earth after its kind, and the beast after its kind, and every reptile of the ground after its kind: so  God saw that [it was] good. Then God said, “‘Let us make MAN in our image — according to our likeness [(the exact reflection of the divine [mental] lineaments)]; and let him have dominion over the fish of the sea, and over the bird of the heavens, and over the beast, and over all the earth, and over every reptile that creeps upon the earth;” so God created mankind in his [own] image, in the image of God lie created him, [yet] male and female he created them: and God blessed them, when God said to them, “Be fruitful, and multiply, and fill the earth, and subdue it.; and have dominion over the fish of the sea, and over the bird of the heavens, and over every living [thing] that creeps upon the earth” for God said, “Lo! I have given to you every plant seeding seed, which [is] upon [the] face of all the earth, and every tree in which [is] the fruit of a tree seeding seed; to you it shall be for food, also to every living [thing] of the earth, and to every bird of the heavens, and to every [thing] creeping upon the earth in which [exists] a living creature, [even] every green plant for food.” And it was accordingly; so God saw every [thing] that he had made, and lo! [it was] very good: thus [there] was evening, and [there] was morning the sixth day

Now were finished the heavens, and the earth, and all their army [of stars]; for God finished on the seventh day his work which he had made, and [therefore] ceased on the seventh day from all his work which he had made. Then God blessed the seventh day, and sanctified it; because on it he ceased [(shabath, rested)] from all his work which God created in making.

The statements contained in this passage are thought by a certain class of semi-infidel philosophers to be in conflict with the conclusions of modern science, especially astronomy and geology. We are sure, however, that the works and word of God can never be otherwise than in harmony, and if any conflict appears, it must be in consequence of the unskillfullness or erroneous system of the expounders, either of the book of nature or of revelation. The difficulty consists in the alleged contradiction between the philological “interpretation” of the sacred record and the scientific or historical exposition of the facts. In this, as in all similar instances of apparent discrepancy, its is no disparagement of philology that it is obliged to modify previous interpretations on account of new light from collateral branches of knowledge; the same course has always been pursued, e.g. in the verification of prophecy, where history has necessarily come in as a supplementary aid in fixing a definite meaning to what before was dark and general. This, it is true, would not be allowable if the scriptural statements  in question were explicit and in detail, or if they were couched in the precise terms of modern science; but it is a legitimate method of interpretation in the case of such brief and popular phraseology as. we often find in the Bible on subjects adverted to for collateral purposes. It is therefore only necessary to show that the essential meaning of the text, when explained according to the analogies of the usus loquendi of an unscientific people, should not conflict, as to the real facts involved, with the conclusions of late scientific investigators. SEE INTERPRETATION. There are three principal modes in which this adjustment has been attempted with regard to Moses's account of the creation.

(1.) Some regard chapter 1 of Genesis as a general statement of the original formation of all created things, including that of man as a race, in the several varieties scattered over the earth's surface; and chap. 2 as a detailed account of a subsequent creation of the Adamic or Hebrew lineage in particular. It cannot be denied that the difference in language (especially the distinctive use of the titles “Jehovah” and “Elohim”), and the resumptive form of the latter chapter, somewhat favor this view; but, on the other hand, it is emphatically forbidden by the doctrine of the unity of the human race (and “man” is in both cases alike called אָדָם); and after all it leaves essentially untouched the principal question of the reconcilement of the Mosaic order and date of creation with those suggested by science. SEE ADAM.

(2.) Others regard the several “days” of the scriptural narrative as periods of indefinite extent, and so find time enough for the astronomical and geological cycles required. SEE EARTH. But this interpretation is met by two objections:

(a) Although the term יוֹם, day, is sometimes used in a vague sense for a longer or shorter period of time, such a signification here is forbidden by the distinct recurrence of the divisions “night and morning” stated in connection with each νυχθήμερον or space of twenty-four hours; and the Sabbath comes in as a similar space of time at the close of the week, in a sense probably strict and literal, since it is made the basis of the hebdomadal cycle religiously observed ever since. SEE DAY.

(b) The exact number of six such periods cannot be made out satisfactorily from the records of science: e.g. the astronomical system requires the sun at the outset of the demiurgic period, whereas Moses does not introduce it  till the fourth day, although light had existed from the first; and the lowest geological strata exhibit animal life, whereas Moses speaks of vegetables as created first. SEE GEOLOGY.

(3.) Perhaps the best solution of the difficulty. is that which inserts the entire geological period between the original creation of matter in Gen 2:1 of Genesis 1, and the literal account of the last, or, properly, Mosaic creation of the present races of living things detailed in Gen 1:11-31; the intermediate verses (2-10) describing phenomenally, i.e. just as the facts would have appeared to a spectator, the gradual restoration of mundane order, after the grand cataclysm that closed the geological period, and swept off the terrestrial tribes then existing; and chap. ii, resuming the account for the purpose of further detail, especially with reference to the formation of Eve. SEE CREATION.

For a more general exposition of the Hebrew views on this subject, SEE COSMOLOGY.

## Cosmological Argument[[@Headword:Cosmological Argument]]

             SEE GOD; SEE NATURAL THEOLOGY.

## Cosmology, Ancient[[@Headword:Cosmology, Ancient]]

             A remarkable paper on this subject has been published by president Warren (in the Boston University Year-book, 1882, page 17 sq.), in which he maintains a new theory of the Homeric cosmology, and he further asserts that "the Egyptians, Accadians, Assyrians, Babylonians, Phoenicians, Hebrews, Greeks, Iranians, Indo-Aryans, Chinese, Japanese — in fine, all the most ancient historic peoples possessed in their earliest traceable periods a cosmology essentially identical, and one of a far more advanced type than has been attributed to them." We cite the most essential paragraphs of his paper:

"In ancient thought the grand divisions of the world are four, to wit: The abode of the gods, the abode of living men, the abode of the dead, and, finally, the abode of daemons. To locate these in correct mutual relations, one must begin by representing to himself the earth as a sphere or spheroid, and as situated within, and concentric with, the starry sphere, each having its axis perpendicular, and its north pole at the top. The pole-star is thus in the true zenith, and the heavenly heights centring about it are the abode of the supreme god or gods. According to the same conception, the upper or northern hemisphere of the earth is the proper home of living men; the under or southern hemisphere of the earth, the abode of disembodied spirits and rulers of the dead; and, finally, the undermost region of all, that centring around the southern pole of the heavens, the lowest hell. The two hemispheres of the earth were furthermore conceived of as separated from each other by an equatorial ocean or oceanic current.

"To illustrate this conception of the world, let the two circles of the diagram represent respectively the earth sphere and the outermost of the revolving starry spheres. A is the north pole of the heavens, so placed as to be in the zenith. B is the south pole of the heavens, in the nandir. The line A B is the axis of the apparent revolution of the starry heavens in a perpendicular position. C is the north pole of the earth; D, its south pole; the line C D, the axis of the earth in perpendicular position, and coincident with the corresponding portion of the axis of the starry heavens. The space 1111 is the  abode of the supreme god or gods; 2, Europe; 3, Asia; 4, Libya, or the known portion of Africa; 5 5 5, the ocean, or 'ocean stream;' 6 6 6, the abode of disembodied spirits and rulers of the dead; 7 7 7, the lowest hell.

"The difficulties hitherto experienced in representing in a satisfactory manner the Ygdrasil of Norse mythology, the cosmical 'fig-tree' of the Vedas, the 'winged oak' of Pherecydes, etc., quite disappear when once, with understanding of the supposed true position of the universe in space, the centre line of the trunk of the tree is made coincident with the axis of the starry heavens.

"In any chart or picture of the ancient Iranian cosmology, constructed according to this key, the Iranian Olympus, Harb berezaiti, will join the solid earth to heaven, while underneath, the mount of daemons, dread Arezura, will penetrate the nether darkness of the lowest hell. In Egyptian and Hindf cosmoloy the same opposed circumpolar projections of the earth are clearly traceable. To Harb berezaiti (Alborz) corresponds Mount Sar of ancient Egyptian mythology, the Kharsak Kurra of the Accadians, the Har Moed of Babylonia (Isa 14:13-14), the Sumeru of the Hindus and Buddhists, the Asgard of the Northmen, the Pearl Mountain of the Chinese.

"In like manner, the comparative study of the myths of the ocean and of the under-worlds of ancient peoples leaves no room for doubt that these, too, were originally adjusted to a geocentric conception of the universe, and to an earth which was figured as a globe. With such a key the most perplexing cosmological problems, such as the origin of the strange concentric dwipas of the Puranas, the origin and significance of the Sabean myth of Ur, the son of Rouhaia, and many others, receive at once a plain and satisfactory solution.

"Even the Kojiki, the most ancient of the sacred books of Japan, should have taught us to credit the early nations of the world with better knowledge of the earth than we have done; for in its beautiful cosmogony the earth revolves, and Izanagi's spear is only its upright axis."  “These views Dr. Warren applies, by way of illustration and confirmation, to the famous problem of the pillars of Atlas, which classic mythology represents as supporting the universe.

"They are simply the upright axes of earth and heaven. Viewed in their relation to earth and heaven respectively, they are two; best viewed in reference to the universe as an undivided whole, they are one and the same. Being coincident, they are truly one, and yet they are ideally separable. Hence singular or plural designations are equally correct and equally fitting. Transpiercing the globe at the very 'navel or centre of the sea,' Atlas's pillar penetrates far deeper than any recess of the waters' bed, and he may well be said to 'know the depths of the whole sea.' Or this statement may have reference to that primordial sea in which his pillar was standing when the geogonic and cosmogonic process began. In this sense how appropriate and significant would it have been if applied to Izanagi!

"Atlas's pillar, then, is the axis of the world. It is the same pillar apostrophized in the Egyptian document known as the great Harris Magic Papyruts, in these unmistakable words: 'O long column, which commences in the upper and in the lower heavens!' It is, with scarce a doubt, what the same ancient people in their Book of the Dead so happily styled 'the spine of the earth.' It is the Riga-Veda's vieltragende Achse des unaufhaltsam sich drehenden, nie alternden, nie morschwerdenden, durch den Lauf der Zeiten nicht abgenutzten Weltrads, auf welchem ALLE, WESEN STEHEN. It is the umbrella-staff of Blurmese cosmology, the chiurning-stick of India's gods and daemons. It is the trunk of every cosmical tree. It is the Tai Kih of the Chinese universe; the tortoise-piercing (earth- piercing) arrow of the Monugolian heaven-god; the spear of Izanagi. It is the cord which the ancient Vedic bard saw stretched from one side of the universe to the other. Is it not the Psalmist's 'line' of the heavens which 'is gone out through' the very 'earth' and on 'to the end of the world'? It is the Irminsul of the Germans, as expressly recognized by Grimm. It is the tower of Kronos. It is the Talmintudic pillar which connects the Paradise celestial and the Paradise terrestrial.

"The studies already completed render it certain that every existing systematic exposition of classic mythology is to be supplanted.  Equally interesting is the question of the adaptation of this reconstruction of ancient cosmology to throw light on early Hebrew conceptions of the world and of Sheol."

Such a radical reconstruction of ancient cosmology, however, requires further exposition and corroboration in detail before the learned world can be expected to adopt it generally. The Hebrew notions especially, which are developed to a considerable degree in the Bible, should be subjected to a rigid and critical comparison. This task we may hope that the author of the scheme will perform in due time. SEE PARADISE.

## Cosmology, Biblical[[@Headword:Cosmology, Biblical]]

             The views of the Hebrews on this subject are, in a scientific point of view, confessedly imperfect and obscure. This arises partly from the ulterior objects which led them to the study of natural science, and still more from the poetical coloring with which they expressed their opinions. The books of Genesis, Job, and Psalms supply the most numerous notices: of these, the two latter are strictly poetical works, and their language must be measured by the laws of poetical expression; in the first alone have we anything approaching toa historical and systemitic statement, and even this is but a sketch — an outline — which ought to be regarded at the same distance, from the same point of view, and through the same religious medium as its author regarded it. The act of creation itself, as recorded in the first chapter of Genesis, is a subject. beyond and above the experience of man; human language, derived, as it originally was, from the sensible and material world, fails ‘to find an adequate term to describe the act; for our word “create” and the Hebrew bara, though most appropriate to express the idea of an original creation, are yet applicable and must necessarily be applicable to other modes of creation; nor does the addition  of such expressions as “out of things that were not” (ἐξ οὐκ ὄντων, 2Ma 7:28), or “not from things which appear” (μὴ ἐκ φαινομένων, Heb 11:3) contribute much to the force of the declaration.

The absence of a term which shall describe exclusively an original creation is a necessary infirmity of language: as the event occurred but once, the corresponding term must, in order to be adequate, have been coined for the occasion and reserved for it alone, which would have been impossible. The same observation applies, though in a modified degree, to the description of the various processes subsequent to the existence of original matter. Moses viewed matter and all the forms of matter in their relations primarily to God, and secondarily to man — as manifesting the glory of God, and as designed for the use of man. In relation to the former, he describes creation with the special view of illustrating the divine attributes of power, goodness, wisdom, and accordingly he throws this narrative into a form which impresses the reader with the sense of these attributes. In relation to the latter, he selects his materials with the special view of illustrating the subordination of all the orders of material things to the necessities and comforts of man. With these objects in view, it ought not to be a matter of surprise if the simple narrative of creation omits much that scientific research has since supplied, and appears in a guise adapted to those objects. The subject itself is throughout one of a transcendental character; it should consequently be subjected to the same standard of interpretation as other passages of the Bible, descriptive of objects which are entirely beyond the experience of man, such as the day of judgment, the states of heaven and hell, and the representations of the divine majesty. The style of criticism applied to Genesis by the opponents, and not unfrequently by the supporters of revelation, is such as would be subversive of many of the most noble and valuable portions of the Bible. See below.

1. In common with all ancient notions, the earth was regarded by the Hebrews not only as the central point of the universe, but as the universe itself, every other body — the heavens, sun, moon, and stars — being subsidiary to, and, as it were, the complement of the earth. The Hebrew language has no expression equivalent to our universe: the phrase “the heavens and the earth” (Gen 1:1; Gen 14:19; Exo 31:17) has been regarded as such; but it is clear that the heavens were looked upon as a necessary adjunct of the earth — the curtain of the tent in which man dwells (Isa 40:22), the sphere above which fitted the sphere below (comp. Job 22:14, and Isa 40:22) designed solely for purposes of  beneficence in the economy of the earth. This appears from the account of its creation and offices: the existence of the heaven was not prior to or contemporaneous with that of the earth, but subsequent to it; it was created on the second day (Gen 1:6). The term under which it is described, rakia (רָקַיעִ), is significant of its extension, that it was stretched out as a curtain (Psa 104:2) over the surface of the earth. Moreover, it depended upon the earth; it had its “foundations” (2Sa 22:8) on the edges of the earth's circle, where it was supported by the mountains as by massive pillars (Job 26:13).

Its offices were (1) to support the waters which were above it (Gen 1:7; Psa 148:4), and thus to form a mighty reservoir of rain and snow, which were to pour forth through its windows (Gen 7:11; Isa 24:18) and doors (Psa 78:23), as through opened sluice-gates, for the fructification of the earth; (2) to serve as the substratum (στερέωμα or “firmament”) in which the celestial bodies were to be fixed. As with the heaven itself, so also with the heavenly bodies; they were regarded solely as the ministers of the earth. Their offices were (1) to give light; (2) to separate between day and night; (3) to be for signs, as in the case of eclipses or other extraordinary phenomena; for seasons, as regulating seed-time and harvest, summer and winter, as well as religious festivals; and for days and years, the length of the former being dependent on the sun, the latter being estimated by the motions both of sun and moon (Gen 1:14-18); so that while it might truly be said that they held “dominion” over the earth, (Job 38:33), that dominion was exercised solely for the convenience of the tenants of earth (Psa 104:19-23). So entirely, indeed, was the existence of heaven and the heavenly bodies designed for the earth, that with the earth they shall simultaneously perish (2Pe 3:10): the curtain of the tent shall be rolled up, and the stars shall of necessity drop off (Isa 34:4; Mat 24:29) — their sympathy with earth's destruction being the counterpart of their joyous song when its foundations were laid (Job 38:7).

2. The earth was regarded in a twofold aspect: in relation to God, as the manifestation of his infinite attributes; in relation to man, as the scene of his abode.

(1.) The Hebrew cosmology is based upon the leading principle that the universe exists, not independently of God, by any necessity or any inherent power, nor yet contemporaneously with God, as being coexistent with him, nor yet in opposition to God, as a hostile element, but dependently upon  him, subsequently to him, and in subjection to him. The opening words of Genesis express in broad terms this leading principle; however difficult it may be, as we have already observed, to express this truth adequately in human language, yet there can be no doubt that the subordination of matter to God in every respect is implied in that passage, as well as in other passages, too numerous to quote, which comment upon it. The same great principle runs through the whole history of creation: matter owed all its forms and modifications to the will of God; in itself dull and inert, it received its first vivifying capacities from the influence of the Spirit of God brooding over the deep (Gen 1:2); the progressive improvements in its condition were the direct and miraculous effects of God's will; no interposition of secondary causes is recognized — “He spake, and it was” (Psalm 23:9); and the pointed terseness and sharpness with which the writer sums up the whole transaction in the three expressions “God said,” “it was so,” “God saw that it was good” — the first declaring the divine volition, the second the immediate result, the third the perfectness of the work — harmonizes aptly with the view which he intended to express. Thus the earth became in the eves of the pious Hebrew the scene on which the divine perfections were displayed: the heavens (Psa 19:1), the earth (Psa 24:1; Psa 104:24), the sea (Job 26:10; Psa 139:9; Jer 5:22), “mountains and hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowl” (Psa 148:9-10), all displayed one or other of the leading attributes of his character. So also with the ordinary operations of nature — the thunder was his voice (Job 37:5), the lightnings his arrows (Psa 78:17), the wind and storm his messengers (Psa 148:8), the earthquake, the eclipse, and the comet the signs of his presence (Joe 2:10; Mat 24:29; Luk 21:25). SEE ANTHROPOMORPHISM.

(2.) The earth was regarded in relation to man, and accordingly each act of creation is a preparation of the earth for his abode — light, as the primary condition of all life; the heavens, for purposes already detailed; the dry land, for his home; “grass for the cattle and herb for the service of man” (Psa 104:14); the alternations of day and night, the one for his work and the other for his rest (Psa 104:23); fish, fowl, and flesh for his food; the beasts of burden, to lighten his toil. The work of each day of creation has its specific application to the requirements and the comforts of man, and is recorded with that special view.  3. Creation was regarded as a progressive work-a gradual development from the inferior to the superior orders of things. Thus it was with the earth's surface, at first a chaotic mass, waste and empty, well described in the paronomastic terms tohu va-bohu, overspread with waters and enveloped in darkness (Gen 1:2), and thence gradually brought into a state of order and beauty so conspicuous as to lead the Latins to describe it by the name Mundus. Thus also with the different portions of the universe, the earth before the light, the light before the firmament, the firmament before the dry land. Thus also with light itself, at first the elementary principle, separated from the darkness, but without defined boundaries; afterwards the illuminating bodies with their distinct powers and offices — a progression that is well expressed in the Hebrew language by the terms or and maor (אוֹר, מָאוֹר). Thus also with the orders of living beings; firstly, plants; secondly, fish and birds; thirdly, cattle; and, lastly, man. From “good” in the several parts to “very good” as a whole (Gen 1:31), such was its progress in the judgment of the Omnipotent workman.

4. Order involves time; a succession of events implies a succession of periods; and, accordingly, Moses assigns the work of creation to six days, each having its specific portion — light to the first, the firmament to the second, the dry land and plants to the third, the heavenly bodies to the fourth, fish and fowl to the fifth, beasts and man to the sixth. The manner in which these acts are described as having been done precludes all idea of time in relation to their performance; it was miraculous and instantaneous: “God said,” and then “it was.” But the progressiveness, and consequently the individuality of the acts, does involve an idea of time as elapsing between the completion of one and the commencement of another; otherwise the work of creation would have resolved itself into a single continuous act. The period assigned to each individual act is a day — the only period which represents the entire cessation of a work through the interposition of night. That a natural day is represented under the expression “evening was and morning was,” admits, we think, of no doubt; the term “day” alone may sometimes refer to an indefinite period contemporaneous with a single event; but when the individual parts of a day, “evening and morning,” are specified, and when a series of such days are noticed in their numerical order, no analogy of our language admits of our understanding the term in anything else than its literal sense.

The Hebrews had no other means of expressing the civil day of twenty-four  hours than as “evening, morning” (עֶרֶב בֹּקֶר, Dan 8:14), similar to the Greek νυχθήμερον; and, although the alternation of light and darkness lay at the root of the expression, yet the Hebrews in their use of it no more thought of these elements than do we when we use the terms fortnight or se'nnight; in each case the lapse of a certain time, and not the elements by which that time is calculated, is intended; so that, without the least inconsistency either of language or of reality, the expression may be applied to the days previous to the creation of the sun. The application of the same expressions to the events subsequent to the creation of the sun, as well as the use of the word “day” in the fourth commandment without any indication that it is used in a different sense, or in any other than the literal acceptation of Gen 1:5 sq., confirm the view above stated. The interpretation that “evening and morning” = beginning and end, is opposed not only to the order in which the words stand, but to the sense of the words elsewhere.

5. The Hebrews, though regarding creation as the immediate act of God, did not ignore the evident fact that existing materials and intermediate agencies were employed both then and in: the subsequent operations of nature. Thus the simple fact, “God created man” (Gen 1:27), is amplified by the subsequent notice of the material substance of which his body was made (Gen 2:7); and so also of the animals (Gen 1:24; Gen 2:19). The separation of sea and land, attributed in Gen 1:6, to the divine fiat, was seen to involve the process of partial elevations of the earth's surface (Psa 104:8, “the mountains ascend, the valleys descend;” comp. Pro 8:25-28). The formation of clouds and the supply of moisture to the earth, which in Gen 1:7, was provided by the creation of the firmament, was afterwards attributed to its true cause in the continual return of the waters from the earth's surface (Ecc 1:7). The existence of the element of light, as distinct from the sun (Gen 1:3; Gen 1:14; Job 38:19), has likewise been explained as the result of a philosophically correct view as to the nature of light; more probably, however, it was founded upon the incorrect view that the light of the moon was independent of the sun.

6. With regard to the earth's body, the Hebrews conceived its surface to be an immense disc, supported like the flat roof of an Eastern house by pillars (Job 9:6; Psa 75:3), which rested on solid foundations (Job 38:4; Job 38:6; Psa 104:5; Pro 8:29); but where ‘those foundations were on which the “sockets” of the pillars rested, none could tell (Job 38:6). The more philosophical view of the earth being suspended in free space seems to be implied in Job 26:7; nor is there any absolute contradiction between this and the former view, as the pillars of the earth's surface may be conceived to have been founded on the deep bases of the mountains, which bases themselves were unsupported. Other passages (Psa 24:2; Psa 136:6) seem to imply the existence of a vast subterraneous ocean; the words, however, are susceptible of the sense that the earth was elevated above the level of the sea (Hengstenberg, Comm. in loc.), and that this is the sense in which they are to be accepted appears from the converse expression “water under the earth” (Exo 20:4), which, as contrasted with “heaven above” and “earth beneath,” evidently implies the comparative elevation of the three bodies. Beneath the earth's surface was sheol (שְׁאוֹל), the hollow place, “hell” (Num 16:30; Deu 32:22; Job 11:8), the “house appointed for the living” Job 30:23), a “land of darkness” (Job 10:21), to which were ascribed in poetical language gates (Isa 38:10) and bars (Job 17:16), and which had its valleys or deep places (Pro 9:18). It extended beneath the sea (Job 26:5-6), and was thus supposed to be conterminous with the upper world.

7. The Mosaic statement of the world's formation (Genesis 1) has been variously treated by different writers on the connection between science and the Bible. Skeptics have designated the Mosaic heptaemeron as a “myth,” or, more mildly, the speculation of an ancient sage. Most Christians speak of it as a “history” or “narrative,” or, more vaguely, a “record.” Huxtable calls it a “parable” (Sacred Record of Creation, Lond. 1861). Others (e.g. Kurtz, Hugh Miller) suggest that it is a “vision;” one styles it a “plan” (Challier, Creation, Lond. 1861). But these are evidently mere glosses. The choice still lies between the Chalmerian interpolation of the geological ages before the first creative day begins (so Buckland, Pye Smith, Hitchcock, Crofton, Archd. Pratt, Gloag, and others), and the Cuvierian expansion of the six days into geological ages (with Miller, Macdonald, Silliman, Gaussen, Sime, M'Causland, M'Caul, Dana, and others). SEE DAY.

Mr. Rorison (The Creation Week, in Replies to “Essays and Reviews,” Lond. and N. Y. 1862, p. 285) thinks he has discovered a new solution of the difficulty by terming the first chapter of Genesis “the inspired Psalm of creation,” and he accordingly sets his ingenuity to work to draw out the demiurgic passage in a parallelized or hemistich form like Hebrew poetry. Yet this is but a modification of the  “mythical theory” applied in a less bold form to the sacred text, but as really destructive of the historical verity of the document as the more palpable rationalistic views. There is no middle ground here between fact and fancy. The language is too detailed to admit the general dismissal of it as a cosmogonical poem. The same writer's comparison of the 104th Psalm, as being “section by section the daughter, the antiphone, the echo” of the Mosaic proem, is utterly preposterous, as the most casual collation of the two will show. But a fatal circumstance to this hypothesis is that the first chapter of Genesis lacks nearly every element of acknowledged Hebrew poetry. In FORM it has neither the lyrical prosody of the Psalms, nor the epic structure of Job; neither the dithyrambic march of the Prophets, nor the idyllic colloquies of the Canticles, nor even the didactic collocations of the Proverbs and Ecclesiastes. There is no paronomasia (except the accidental one in the stereotyped phrase תּהֹוּ יָבהֹוּ= pell- mell), no ellipsis, no introversion, no pleonasm, no climactic character; in short, no figurative element whatever to distinguish its phraseology from the veriest prose. There is no proper PARALLELISM SEE PARALLELISM (q.v.), based upon intrinsic antithesis and synonyms; no rhythmic measure. (Compare the perfection in all these respects of the earliest real ode on record, Gen 4:23-24.) Again, as to SENTIMENT, it lacks that lofty moral tone, that fine play of the imagination, that abrupt change of subject and field, which — even when other criteria fail — serve to indicate the rhapsodies of the Hebrew bards. The only thing at all resembling poetry in its dress is the strophic return of the clause “evening and morning,” which is simply due to the necessary regularity of the hebdomadal periods; and the only feature in its substance allying it to poetry is a certain dignity and advance of thought, which is inherent in the incidents themselves: all that can properly be said of the diction is that it is rhetorical and suited to the subject. Even Mr. Rorison fails to point out in its body the requisite artistic constructiveness, or in its spirit the fire of genius essential to all poetic effusions. Almost any descriptive portion of the Old Testament would be found to exceed it in these respects, if carefully analyzed. The very next chapter of Genesis is fully as poetical, whether in regard to its topics, its style, or its composition; and thus, by the same loose, unscientific process, we might (as many would fain do) reduce the accounts of Adam's specific formation, of a local Eden, and of the origin of human depravity, to poetic legends. Just criticism forbids such a distortion of prose to accommodate speculative preconception. SEE POETRYSEE SEE POETRY . For an able treatise on the bearings of the  Hebrew cosmology upon modern astronomy and geology, see Kurtz, Hist. of the Old Covenant (Edinb. 1856, vol. 1, ch. 1; also separately, Phila. 1857); comp. Johannsen, Die kosmogonischen Ansichten der Hebraer (Alt. 1833); Browne, Mosaic Cosmogony (Lond. 1864). SEE COSMOGONY; SEE CREATION.

## Cosmos[[@Headword:Cosmos]]

             SEE WORLD.

## Cosnac, Daniel De[[@Headword:Cosnac, Daniel De]]

             a French prelate, was born at the chateau of Cosnac, in Limousin, about 1630. Being destined from his birth for the ecclesiastical calling, he first pursued his studies at Brives and at Perigueux, and went, in 1644, to take the degree of master of arts at the College of, Navarre. He received the degree of bachelor of divinity at the University of Paris in 1648, and his licensure two years later. Being admitted, through the kindness of the duke of Bouillon, to the house of the prince of Conti, young as he was, he realized the advantage thus acquired, proving himself a man of uprightness and integrity. He appeared several times in assemblies of the clergy, took part in the grave question of the right of enjoying the revenues of vacant bishoprics, which threatened to make a schism, and was one of the French prelates who aided most in achieving the liberty of the Gallican Church. He had charge of examining the briefs of Innocent XI, and his report is worthy of being read. In 1687 Cosnac was called to the archbishopric of Aix, but, owing to the troubles between France and Rome, he did not take the oath until June 11, 1695. In 1701, the king gave to him the abbey of St. Riquiers of Evreux, and appointed him commander of the order of the Holy Spirit. He died at Aix, January 18, 1708, leaving some Memoirs in MS., which were published in 1852 by count Julius de Cosnac. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Cospean (or Cospeau), Philippe De[[@Headword:Cospean (or Cospeau), Philippe De]]

             a Flemish theologian, was born in Hainault in 1568. He first studied under Justus Lipsius, and then went to Paris. His poverty and his desire for knowledge were so great that, in order to complete his studies, he accepted the position of valet to the abbot of Espernon, afterwards cardinal de la Valette. In 1604 Cospean received the degree of doctor from the  Sorbonne, was appointed bishop of Aire in 1607, and promoted to the bishopric of Nantes, March 17, 1622. He had at his accession a very lively dispute with his chapter, relative to the emoluments during the vacancy. Cospean declared himself favorable to the Oratorians in their quarrel with the Carmelites. He was charged, in 1627, by cardinal Richelieu, with preparing Francis of Montmorency for death. In 1636 he was transferred to the bishopric of Lisieux. He died at the chateau of Loges, near Lisieux, in 1646, leaving, Oraison Funebre, aux Obseques de Henri le Grand (Paris, 1610): — Remontrance du Clerge de France au Roi: — Pro Patre Berullio Epistola Apologetica (Paris, 1622). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Cossa, Francesco[[@Headword:Cossa, Francesco]]

             an Italian painter, was a native of Ferrara. He executed some works at Bologna, which are, Madonnas, with Saints and Angaqels. One of them, in the institute, is dated 1474. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cossale (or Cozzale), Orazio[[@Headword:Cossale (or Cozzale), Orazio]]

             an Italian painter, flourished about 1600. His chief works are, The Adoration of the Magi, in the church Della Grazie, at Brescia; and The Presentation in the Temple, in Le Miracoli. Cossale was accidentally killed by his son, about 1610. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner. Biog. Hist. of the Fine Arts, s.v.

## Cossart, Gabriel[[@Headword:Cossart, Gabriel]]

             a French Jesuit, was born at Pontoise in 1615. In 1633 he joined his order, was for some time professor at Paris, and died September 18, 1674. He is the author of Parthenii Patriarchae Constantinopolitani Decretum Synodale (in Greek and Latin, Paris, 1643). He continued and completed the famous collection of councils commenced by abbe Labbe, which he published in 17 volumes folio, with the title, Conciliorum Collectio Maxima ad Regiam Editionem Exacta, Studio Philippi Labbe et Gabrielis Cossartii e Societate Jesu (Parisiis, 1671, 1672). See Kobler, in Wetzer u. Welte's Kirchen-Lexikon, s.v.; Biog. Universelle, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Cossart, Laurent Joseph[[@Headword:Cossart, Laurent Joseph]]

             a French ecclesiastic, was born August 10, 1753, at Cauchy-la-Tour near Lillers. After having been master of theology at the grand seminary of St. Nicholas du Chardonnaet, he was appointed superior of the seminary of St. Marcellus. From this he passed to the diocese of Boulogne, when he was made rector of Wimille. Cossart fell into official difficulties, and was obliged to retire to the Netherlands, where he found his bishop, who had already preceded him. The invasion of the Netherlands by the French again driving them north, Cossart went to Dtisseldorf. He died in 1830. While at Dusseldorf he published the Memoir du Clerge, a new edition of which appeared at Lyons and Paris in 1824. He also wrote, Cours de Prones (1816), in collaboration with other ecclesiasts: — Science Pratique du Catechiste (1838, 1839). See Hoefer, Nouv. Biog. Generale, s.v.

## Cossett Franceway Ranna, D.D.[[@Headword:Cossett Franceway Ranna, D.D.]]

             a prominent minister of the Cumberland Presbyterian Church. He was born in Claremont, New Hampshire, April 24, 1790. His parents were Episcopalians, his grandfather being the founder and for many years the pastor of the first Episcopal church of Claremont. He studied at Middlebury College, Vermont, and graduated in 1813. From the same institution he received in 1839 the degree of Doctor of Divinity, which degree was also conferred upon him in after years by Cumberland College, Kentucky. Soon after leaving college he engaged in teaching a classical school in Morristown, N. J. After two years he accepted a call as principal of Vine Hill Academy, N. C., where he taught several years, when, his health being poor, he returned to New England, where soon after he was converted. He felt deeply impressed with the duty of preaching the Gospel, and soon after entered the Episcopal Theological Seminary at New Haven. From the seminary he went to Tennessee, with the commendation and sanction of the bishop as a “lay preacher.” Here he became acquainted for the first time with Cumberland Presbyterians, “participated in their extraordinary revivals, attended their delightful camp-meetings.” He was especially pleased with their success in winning souls to Christ, and, after a long, prayerful, and hard struggle, he felt it his duty to cast his lot with them. In the year 1822 he was ordained by the Anderson presbytery of this church. He taught very successfully for some time in a classical school in Elkton, Ky. He was the first president of Cumberland College at Princeton, Ky., over which he presided for years with great honor and success. When Cumberland University was started some years later at Lebanon, Tennessee, he accepted a call to the first presidency of that institution. He presided over it until it had arisen to be one of the foremost institutions in the entire South. He was for years, and up to his death, president of the Board of Foreign and Domestic Missions of the C. P. Church. He also  started and maintained for several years successfully a weekly religious paper called the “Banner of Peace,” which is still (1867) being published at Nashville, Tenn. Dr. Cossett published The Life and Times of Ewing, which contains a history of the early years of the C. P. Church. Mr. Cossett was a man of great learning and ability, and in his younger days was a very successful preacher. He was indefatigable in his efforts to promote education among all classes, but especially in the ministry. In all his intercourse with men, either personally, by letter, or as a controvertist, he never deviated from the rules of honorable Christian discussion, or the manners of the Christian gentleman. He died at Lebanon, Tennessee, July 3,1863.

## Cossiers, (or Cotsiers), JAN[[@Headword:Cossiers, (or Cotsiers), JAN]]

             a reputable Flemish historical painter, was born at Antwerp in 1603, and studied under Cornelis de Vos. He executed a number of works for the churches in Flanders, the principal of which are The Nativity, at Brussels, in the church of the Jesuits; The Martyrdom of St. Ursula, at the Beguinage; The Presentation, and a grand picture of The Crucifixion, in a church at Mechlin. He was appointed director of the academy at Antwerp in 1639, and died in 1652. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generate, s.v.

## Cossin, Louis[[@Headword:Cossin, Louis]]

             a French engraver, was born at Troyes about 1633, and died at Paris in 1682. The following are some of his principal plates: The Virgin Mary; St. John the Evangelist Suspended over a Caldron of Boiling Oil; The Stoning; St. Paul at Lystra. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cossins, George Horwood[[@Headword:Cossins, George Horwood]]

             an English Congregational minister, was born in the parish of Martock, Somerset, in 1799. He was converted in early life; prepared for the ministry by self-culture and the assistance of his pastor; began preaching at Somerton, and afterwards held the pastorate at Bower Hinton, Martock, for thirty-six years, where he died, January 19, 1878. Mr. Cossins wrote  The Life of Reverend Christopher Hull, who was the founder of the church at Bower Hinton; and compiled the hymn-book used by his congregation for many years. See (Lond.) Cong. Year-book, 1879, page 308.

## Costa, Andrea da[[@Headword:Costa, Andrea da]]

             a Portuguese theologian and musician, was born in the early part of the 17th century at Lisbon, and took the habit of the order of the Holy Trinity of that city, August 3, 1650. He devoted himself exclusively to musical composition and the study of the harp, and was harpist to the chapel of Alfonso VI and of Pedro II. He died suddenly, July 6, 1685; but left a large number of works-in the musical library of the kings of Portugal, especially Mosses and Da Paixao da Dominga de Palmas, etc. See Hoefer, Nouv. Biog. Generale, s.v.

## Costa, Cesare[[@Headword:Costa, Cesare]]

             an Italian ecclesiastic of the latter part of the 16th century, was born at Macerata. He taught canon law at Rome, and became successively referendary apostolic and archbishop of Capula. He was sent to Venice as papal nuncio, and died at Naples, February 12, 1602, leaving several works, among which was one of considerable repute, entitled Variarum Abiguitatum Juris lib. 3 (Venice, 1588; also in Otto's Thesaur. Juris [Utrecht, 1733], volume 4). See Hoefer, Notuv. Biog. Generale, s.v.

## Costa, Da[[@Headword:Costa, Da]]

             SEE DA COSTA.

## Costa, Jorge da[[@Headword:Costa, Jorge da]]

             a Portuguese prelate, was born in 1406 at Alpedrinha, a village of the diocese of La Guarda; was educated at Lisbon, became a professor there, and a dean of the cathedral; eventually bishop of Evora, archbishop of Lisbon, and cardinal in 1476. He removed to Rome in 1487, and died there, September 19, 1508.

## Costa, Lorenzo (the Elder)[[@Headword:Costa, Lorenzo (the Elder)]]

             an Italian painter, was born ,at Ferrara about 1450. He was instructed in the school of Francesco Francia, and then went to Bologna. His first work there was The Martyrdom of St. Sebastian, in the church of San Petronio. He also painted an altar-piece, which was considered very fine. He particularly excelled in his countenances of men, as may be seen from those of The Apostles at San Petronio, and from his St. Jerome. He died about  1530. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Costa, Manoel da[[@Headword:Costa, Manoel da]]

             SEE ACOSTA, EMMANUEL.

## Costadau, Alphonse[[@Headword:Costadau, Alphonse]]

             a French writer, was born at Alans (Veliaissin). At the age of sixteen he became a Dominican monk of the congregation of the Holy Sacrament, and afterwards professor of philosophy and theology. He died at Lyons in 1726, leaving several works on witchcraft, etc., for which see Hoefer, Nouv. Biog. Generate, s.v.

## Costadoni, Giovanni Domenico[[@Headword:Costadoni, Giovanni Domenico]]

             (called Ansem), an Italian theologian and antiquary, was born at Venice in 1714. He entered the monastery of St. Michael at Murano in 1720, and died at Venice, January 23, 1785. His principal works were upon Christian antiquities and the history of religious orders. Costadoni labored with P. Mittarelli in editing the Annales Camaldulenses. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Costaguti, Vincente[[@Headword:Costaguti, Vincente]]

             an Italian ecclesiastic and musician, was born at Genoa in 1613. He was prothonotary to Urban VIII, secretary of the apostolic court of justice, and in 1643 was made cardinal-deacon under the title of Santa Maria in Porticu. He died in 1660, leaving Discorso alle Musica (Genoa, 1640): — Applausi Poetici alte Glorie dellca Signora Leonora Baroni (Rome, 1639). See Hoefer, Nouv. Biog. Generale, s.v.

## Costanzi, Carlo[[@Headword:Costanzi, Carlo]]

             a very eminent Italian engraver on precious stones, son of Giovanni Costanzi, was born at Naples in 1703. He executed a large number of admirable works, among them a copy of the Medusa of Solon. He brought the art to such a high degree of perfection that he gained a knighthood from the king of Portugal. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Costard, George[[@Headword:Costard, George]]

             a learned clergyman of the Church of England, was born at Shrewsbury about 1710, and graduated A.M. at Wadham College, Oxford, in 1733. He became a tutor and fellow of his college, and afterwards vicar of Whitchurch, in Dorsetshire. His extensive learning recommended him to the notice of lord-chancellor Northington, who presented him to the vicarage of Twickenham, in Middlesex, in 1764, in which charge he continued until his death, January 10, 1782. Among his publications were, Observations Tending to Illustrate the Book of Job (1714), also Dissertationes Critico-Sacrae (Oxford, 1752). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Coste, Hilarion De[[@Headword:Coste, Hilarion De]]

             a French mission friar, was born in Paris, September 6, 1595, of a noble family, originally from Dauphine, and died in the same city, August 22, 1661, leaving several pious works full of curious particulars, but destitute of critical accuracy, for which see Biog. Universelle, s.v.; Chalmers, Biog. Dict. s.v.

## Coster, Francois[[@Headword:Coster, Francois]]

             a Belgian theologian, was born at Mechlin in 1531. In 1551 he was received into the Jesuit ranks by Ignatius Loyola himself. In 1555 he received the degree of doctor of theology at Cologne, and there taught belles-lettres, philosophy, and theology. He was afterwards charged with the mission of propagating Jesuitism in the Low Countries and the Rhenish provinces. He zealously combated the Protestants, and thus Obtained the name of .Malleus Hcereticorum. He died at Brussels, December 6, 1619, leaving Responsio ad Andreaqal Calliam Calvinistam (Cologne, 1586): — Enchiridion Controversiarum (in Latin and Flemish, ibid. 1600): — Epistola ad Franciscum Gomarum, contra Anti-Costerum (ibid.): — Epistola ad Gasp. Grevinchovium (ibid.): — Institutionum Christianarum libri 4 (Antwerp and Cologne, 1604): — Demonstratio Veteris Orthodoxce Fidei, etc. (Cologne, 1607): — Responsio ad Luccam Osiandrum, etc. (ibid. 1608), and several other works of controversy or religion, in both Latin and Flemish. See Hoefer, Nouv. Biog. Generale, s.v.; Wetzer u. Welte, Kirchen-Lexikon, s.v.

## Coster, Jean[[@Headword:Coster, Jean]]

             (called Columba, from his gentleness), a Belgian commentator, was born at Louvain in 1515. He was prior of the canons-regular of St. Martin in that city, and died there, March 9, 1559, leaving editions and annotations of various Church fathers, for which see Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Coster, Johannes[[@Headword:Coster, Johannes]]

             a Flemish theologian, was born at Alost, became master of arts in 1561, and afterwards curate of Oudenarde, where he died, June 10, 1580, leaving a history of the Catholics in heretical cities, under the title, De Exitu Egypti et Fuga Babylonis (Douay, 1580). See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Costerdine, Robert[[@Headword:Costerdine, Robert]]

             an English Wesleyan minister, was born at Flixton, near Manchester, in October 1726. He was converted under John Nelson; was a local preacher five years, and in 1764 was appointed to the Epworth Circuit. He was persecuted much, but his sermons had, mighty effect. He also labored at Keighley, Sheffield, Manchester, Macclesfield, Wediesbury, etc. He died March 16, 1812. He was a man of patience and self-sacrifice. See Wesl. Meth. Magazine, 1814, page 161.

## Costere[[@Headword:Costere]]

             is a mediaeval term for the side-hangings which, suspended on rods, anciently enclosed the altar, or, stretched upon frames, stood at either end, to protect the lighted tapers from draughts.

## Costobarus[[@Headword:Costobarus]]

             (Κοστόβαρος).

1. An Idumaean of honorable connections, married by Herod to his sister Salome, and appointed governor of Idumaea, but afterwards renounced by her on pretext of his favoring the escape of the sons of Babas, the last scions of the Hyrcanian dynasty, and eventually slain by Herod (Josephus, Ant. 15:7, 8-10).

2. A relative of Agrippa, and a ringleader of the Sicarii in their excesses at Jerusalem (Josephus, War, 20:9, 4).

## Coston, Zara Hale[[@Headword:Coston, Zara Hale]]

             a Methodist Episcopal minister, was born at Litchfield, Herkimer County, N.Y., August 6, 1793. He experienced conversion at the age of seventeen; was licensed to preach in 1820, and admitted into the Ohio Conference. In 1829 he was transferred to the Pittsburgh Conference, and in it served the Church as health permitted, until 1858, when he became superannuated, and continued to sustain that relation to the close of his life, June 3, 1874. Mr. Coston was amiable, a universal favorite, generous to a fault, and a  preacher of ordinary abilities. See Minutes of Annual Conferences, 1875, page 35; Simpson, Cyclop. of Methodism, s.v.

## Costume, Clerical[[@Headword:Costume, Clerical]]

             SEE VESTMENTS (OF THE CLERGY).

## Costume, Oriental[[@Headword:Costume, Oriental]]

             The subject of the style of dress of the ancient Hebrews is involved in much obscurity and doubt. Sculptured monuments and coins afford us all needful information respecting the apparel of the ancient Egyptians, Babylonians, Persians, Greeks, and Romans; and even the garb worn by the barbarous nations is perpetuated in the monuments of their antagonists and conquerors. But the ancient Hebrews have left no monuments, no figures of themselves; and the few figures which have been supposed to represent Jews in the monuments of Egypt and Persia are so uncertain that their authority remains to be established before we. can rely upon the information which they convey. There are, however, many allusions to dress in the Scriptures, and these form the only source of our positive  information. They are often, indeed, obscure, and of uncertain interpretation, but they are invaluable in so far as they enable us to compare and verify the information derivable from other sources.

1. The range of inquiry into monunental costume is very limited. It is a common mistake to talk of “Oriental costume” as if it were a uniform thing, whereas, in fact, the costumes of the Asiatic nations differ far more from one another than do the costumes of the different nations of Europe. That this was also the case anciently is shown by the monuments, in which the costumes of Egyptians, Assyrians, Babylonians, Persians, Medes, Syrians, and Greeks differ as much from one another as do the costumes of the modern Syrians, Egyptians, Arabs, Turks, and Persians. It is therefore nearly useless to examine the monumental costume of any nation; remote from Palestine, for the purpose of ascertaining the costume of the ancient Hebrews. Syria, Arabia, Egypt, and, to some extent, Assyria, Persia, and Babylonia, are the only countries where monuments would be likely to afford any useful information; but Arabia has left no monumental figures, and Syria none of sufficiently ancient date, while those of Assyria, Babylonia, and Persia depict few scenes of social life; and it is left for Egypt to supply nearly all the information likely to be of use. But the Egyptians and the Hebrews were an exceedingly different people; and the climates which they inhabited were also so different as to necessitate a greater difference of food and dress than might be presupposed of countries so near to each other. It is true that the Jewish nation was cradled in Egypt; and this circumstance may have had some influence on ceremonial dresses and the ornaments of women; but we do not find that nations circumstanced as the Jews were readily adopt the costumes of other nations, especially when their residence in Egypt was always regarded by them as temporary, and when their raiment was of home manufacture — spun and woven by the women from the produce of their flocks (Exo 35:25). We find also that, immediately after leaving Egypt, the principal article of dress among the Hebrews was some ample woolen garment, fit to sleep in (Exo 22:27), to which nothing similar is to be seen among the costumes of Egypt.

2. With respect to the supposed representation of Jews in ancient monuments, if any authentic examples could be found, even of a single figure, in the ancient costume, it would afford much satisfaction, as tending to elucidate many passages of Scripture which cannot at present be with certainty explained. (See also under the article BRICK.)  (a.) A painting at Beni Hassan represents the arrival of some foreigners in Egypt, and is supposed to figure the arrival of Joseph's brethren in that country. The accessories of the scene, the physiognomies of the persons, and the time to which the picture relates, are certainly in unison with that event; but other circumstances are against the notion. Sir J. G. Wilkinson speaks hesitatingly on the subject; and, until some greater certainty is obtained, we may admit the possible correctness of the conjecture. The annexed cut shows the variety of costume which this scene displays. All the men wear sandals. Some of them are clad only in a short tunic or shirt, with close sleeves (fig. 3); others wear over this a kind of sleeveless plaid or mantle, thrown over the left shoulder, and passing under the right arm (fig. 2). It is of a striped and curiously figured pattern, and looks exceedingly like the fine grass woven cloth of the South Sea. Others have, instead of this, a fringed skirt of the same material (fig. 1). All the figures are bare- headed, and wear beards, which are circumstances favorable to the identification. The fringed skirt of fig. 1 is certainly a remarkable circumstance. Moses directed that the people should wear a fringe at the hem of their garments (Num 15:38); and the probability is that this command merely perpetuated a more ancient usage.

(b.) This fringe reappears, much enlarged, in the other Egyptian sculpture in which Jews are supposed to be represented. These are in a tomb discovered by Belzoni, in: the valley of Bab el-Meluk, near Thebes. There are captives of different nations, and among them four figures, supposed to represent Jews. The scene is imagined to commemorate the triumphs of Pharaoh-Necho in that war in which the Jews were defeated at Megiddo, and their king Josiah slain (2 Chronicles 35, 36).

(c.) On the face of a rock at Behistun (q.v.), on the Median border of the ancient Assyria, there is a remarkable sculpture representing a number of captives strung together by the neck, brought before the king and conqueror, who seems to be pronouncing sentence upon them. The venerable antiquity of this sculpture is unquestionable; and Sir R. K. Porter was led to fancy that the sculpture commemorates the subjugation and deportation of the ten tribes by Shalmaneser; king of Assyria (2Ki 17:6). The reasons which he assigns (Travels in Persia, 2:159 sq.) for this conclusion are of little weight, and not worth examination. But the single fact that the figures are arrayed in a costume similar to the ancient and present garb of the people of Syria and Lebanon inclines us to think that the figures really do represent the costume of nations west of the Euphrates, including, probably, that of the Jews and their near neighbors. The dress here shown is a shirt or tunic confined around the waist by a strap or girdle; while others have a longer and larger robe, furnished with a spacious cape or hood, and, probably, worn over the other.

There is no reason to think that the dress of the Jews was in any important respect different. from that of the other inhabitants of the same and immediately bordering countries. It would therefore be satisfactory, and would enable us to judge better of the figures which have been noticed, if we had representations of Canaanites, Phoenicians, Syrians, Moabites, etc., by the Egyptian artists, who were so exact in discriminating, even to caricature, the peculiarities of nations. Under the article. ARMOR SEE ARMOR there is a supposed figure of a Canaanite warrior from this source. The dress, being military, does not afford much room for comparison in the present instance; but we at once recognize in it most of the articles which formed the military dress of the Hebrews. The annexed figures, however, convey more information, as they appear to represent inhabitants of Samaria and Lebanon. The evidence for the last (fig. 2) is as conclusive as can be obtained, for not only is there the name “Lemanon” (m being constantly interchanged with b), but the persons thus attired are represented as inhabiting a mountainous country, and felling fir trees to impede the chariots of the Egyptian invaders. The dresses are similar to each other, and this similarity strengthens the probability that the dress of the Jews was not very different; and it is also observable that it is similar to the full dress of some of the figures in the sculpture at Behistun: the figures are bearded, and the cap, or head-dress, is bound round with a fillet. The figures are arrayed in a long gown reaching to the ankles, and confined around the waist by a girdle; and the shoulders are covered by a cape, which appears to have been common to several nations of Asia. At first view it would seem that this dress is different from those already figured. But, in all probability, this more spacious robe is merely an outer garment, covering the inner dress which is shown in the figures that seem more scantily arrayed. (See the ingenious papers by a lady on the costumes of the  ancient Canaanites in the Jour. of Sac. Lit., Jan. 1853, p. 291 sq., and the cuts in the No. for April, 1854.) SEE CANAANITE; SEE LEBANON.

3. The information on this subject to be obtained from tradition is embodied —

(1.) In the dresses of monks and pilgrims, which may be traced to an ancient date, and which are an intended imitation of the dresses supposed to have been worn by the first disciples and apostles of Christ.

(2.) The garb conventionally assigned by painters to scriptural characters, which were equally intended to embody the dress of the apostolical period, and is corrected in some degree by the notions of Oriental costume which were collected during the Crusades.

To judge of the value of these costumes, we must compare them, first; with the scanty materials already produced, and then with the modern costumes of Syria and Arabia. The result of this examination will probably be that these traditional garbs are by no means bad reminiscences of Hebrew costume; and that the dresses which the painters have introduced into scriptural subjects are far more near to correctness than it has latterly been the fashion to suppose. It is perhaps as nearly as possible a just medium between the ecclesiastical tradition and the practical observation. No dress more suitable to the dignity of the subjects could possibly be devised; and, sanctioned as it has been by long use, and rendered venerable by scriptural associations, we should be reluctant to see it exchanged for the existing Oriental costumes, which the French artists have begun to prefer. But this is only with regard to pictorial associations and effects; for, in an inquiry into the costume actually worn by the Israelites, modern sources of information must be by no means overlooked.

4. The value of the modern Oriental costumes for the purposes of scriptural illustration arises from the fact that the dress, like the usages, of the people is understood to be the same, or nearly the same, as that used in very ancient times. But this must be understood with some limitations. The dress of the Turks is distinctive and peculiar to themselves, and has no connection with the aboriginal costumes of Western Asia. The dress of the Persians has also been changed almost within the memory of man, that of  the ruling Tartar tribe having been almost invariably adopted; so that the present costume is altogether different from that which is figured by Sir Thomas Herbert, Chardin, Le Bruyn, Niebuhr, and other travelers of the 17th and 18th centuries. But with the exceptions of the foreign Turkish costume and its modifications, and with certain local exceptions, chiefly in mountainous regions, it may be said that there is one prevailing costume in all the countries of Asia between the Tigris and Mediterranean, and throughout Northern Africa, from the Nile to Morocco and the banks of the Senegal. This costume is essentially Arabian, and owes its extension to the wide conquests under the first caliphs; and it is through the Arabians- the least changed of ancient nations, and almost the only one which has remained as a nation from ancient times that the antiquity of this costume may be proved. This is undoubtedly the most ancient costume of Western Asia; and while one set of proofs would carry it up to scriptural times, another set of strong probabilities and satisfactory analogies will take it back to the most remote periods of scriptural history, and will suggest that the dress of the Jews themselves was very similar, without being strictly identical.

We may here remark,

(1.) That the usages of the Arabians in Syria and Palestine are more in agreement with those of Scripture than those of any other inhabitants of those countries.

(2.) That their costume throws more light on the scriptural intimations than any other now existing, while it agrees more than any other with the materials supplied by antiquity and by tradition.

(3.) That the dress which the Arabian garbs gradually superseded in Syria and Palestine was lot the same as that of scriptural times, excepting, perhaps, among the peasantry, whose dress appears to have then differed little from that of the Arabian conquerors. The Jews had for above five centuries ceased to be inhabitants of Palestine; and it is certain that during the intermediate period the dress of the upper classes — the military and the townspeople — had become assimilated to that of the Greeks of the Eastern empire. Arabia had meanwhile been subjected to no such influences, and the dress which it brought into Syria may be regarded as a restoration of the more ancient costume, rather than (as it was in many countries) the introduction of one previously unknown.  It is to be observed, however, that there are two very different sorts of dresses among the Arabians. One is that of the Bedouin tribes, and the other that of the inhabitants of towns. The distinction between these is seldom clearly understood or correctly stated, but is of the utmost importance for the purpose of the present notice. Instead, therefore, of speaking of the Arabian costume as one thing, we must regard it as two things — the desert costume and the town costume. If, then, our views of Hebrew costume were based on the actual costume of the Arabians, we should be led to conclude that the desert costume represented that which was worn during the patriarchal period, and until the Israelites had been some time settled in Canaan; and the town costume that which was adopted from their neighbors when they became a settled people.

(a) The annexed cut represents, in fig. 2, a Bedouin, or desert Arab, in the dress usually worn in Asia; and fig. 1 represents a townsman in a cloak of the same kind, adopted from the Arabs, and worn very extensively as an outermost covering in all the countries from the Oxus (for even the Persians use it) to the Mediterranean. The distinctive head-dress of the - Bedouin, and which has not been adopted by any other nation, or even by the Arabian townsmen, is a kerchief (keffeh) folded triangularly, and thrown over the head so as to fall down over the neck and shoulders, and bound to the head by a band of twisted wool or camel's hair. The cloak is called an abba. It is made of wool and hair, and of various degrees of fineness. It is sometimes entirely black, or entirely white, but is more usually marked with broad stripes, the colors of which (never more than two, one of which is always white) are distinctive of the tribe by which it is worn. The cloak is altogether shapeless, being like a square sack, with an opening in front, and with slits at the sides to let out the arms. The Arab who wears it by day, sleeps in it by night, as does often the peasant by whom it has been adopted; and in all probability this was the garment similarly used by the ancient Hebrews, and which a benevolent law, delivered while Israel was still in the desert, forbade to be kept in pledge beyond the day, that the poor might not be without a covering at night (Exo 22:27). This article of dress appears to have been little known to Biblical illustrators, although it is the principal and most common outermost garment in Western Asia.

This singular neglect has arisen from their information being chiefly derived from Shaw and others, who describe the costume of the Arab tribes or Moors of Northern Africa, where the  outer garment is more generally the bournoos (fig. 3), a woolen cloak, not unlike the abba, but furnished with a hood, and which is sometimes strangely confounded, even by well-informed persons, with a totally different outer garment worn in the same regions, usually called the hyke, but which is also, according to its materials, quality, or color, distinguished by various other names; and writers have produced some confusion by not observing that these names refer to an article of raiment which under all these names is essentially the same. Regardless of these minute distinctions, this part of dress may be described as a large woolen blanket, either white or brown, and in summer a cotton sheet (usually blue or white, or both colors together). Putting one corner before over the left shoulder, the wearer brings it behind, and then under the right arm, and so over the body, throwing it behind over. the left shoulder, and leaving the right arm free for action. This very picturesque mode of wearing the hyke is shown in fig. 2 of the accompanying cut. Another mode of wearing it is shown in fig. 3. It is sometimes thrown over the head as a protection from the sun or wind (fig. 1), and calls to mind the various passages of Scripture in which persons are described as covering their heads with their mantles (2Sa 15:30; 1Ki 19:13; Est 6:12). This article of dress originally borrowed from the nomades, is known in Arabia, and extends westward to the shores of the Atlantic, being most extensively used by all classes of the population. The seat of this dress, and of the abba respectively, is indicated by the direction of their importation into Egypt. The hykes are imported from the west (i.e. from North Africa), and the abbas from Syria. The close resemblance of the above group of real costume to those in which the traditionary ecclesiastical aid traditionary artistical costumes are displayed, must be obvious to the most cursory observer. It may also be noticed that the hyke is not without some resemblance, as to the manner in which it was worn, to the outer garment of one of the figures in the Egyptian family, supposed to represent the arrival of Joseph's brethren in Egypt.

(b) We now turn to the costumes which are seen in the towns and villages of south-western Asia.

In the Scriptures drawers are only mentioned in the injunction that the high-priest should wear them (Exo 28:42), which seems to show that they were not generally in use; nor have we any evidence that they  ever became common. Drawers descending to the middle of the thighs were worn by the ancient Egyptians, and workmen often laid aside all the rest of their dress when occupied in their labors. As far as this part of dress was used at all by the Hebrews, it was doubtless either like this, or similar to those which are now worn in Western Asia by all, except some among the poorer peasantry, and by many of the Bedouin Arabs. They are of linen or cotton, of ample breadth, tied around the body by a running string, or band, and always worn next the skin, not over the shirt, as in Europe.

It will be asked, when the poor Israelite had pawned his outer garment “wherein he slept,” what dress was left to him? The answer is probably supplied by the annexed engraving, which represents slightly different garments of cotton, or woollen frocks or shirts, which often, in warm weather, form the sole dress of the Bedouin peasants, and the lower class of townspeople. To this the abba or hyke is the proper outer robe (as in fig. 1, second cut preceding); but is usually, in summer, dispensed with in the daytime, and in the ordinary pursuits and occupations of life. It is sometimes (as in the foregoing cut, fig. 2) worn without, but more usually with a girdle and it will be seen that the shorter specimens are not unlike the dress of one of the figures (fig. 3) in the earliest of the Egyptian subjects which have been produced. The shirt worn by the superior classes is of the same shape, but of finer materials. This is shown in the accompanying figure, which represents a gentleman as just risen from bed. If we call this a shirt, the Hebrews doubtless had it — the sole dress (excepting the cloak) of the poor, and the inner robe of the rich. Such, probably, were the “sheets” (translated “shirts” in some versions), of which Samson despoiled thirty Philistines to pay the forfeit of his riddle (Jdg 14:11; Jdg 14:19). It is shown from the Talmud, indeed, that the Hebrews of later days had a shirt called חָלוּק, chaluk', which, it would appear, was often of wool (Lightfoot, Hor. Heb. on Luk 9:3), and which is described as the ordinary inner garment, the outer being the cloak or mantle. This shows that the shirt or frock was, as in modern usage, the ordinary dress of the Jews, to which a mantle (abba, hyke, or bournoos) was the outer covering.  The Talmud enumerates eighteen several garments which formed the clothing of the Jews from head to foot (Talm. Hieros. Sabb. fol. 15; Talm. Bab. Sabb. fol. 120), mentioning, however, two sandals, two buskins, etc. This shows, at least, one thing, that they were not more sparingly clad than the modern Orientals. This being the case, we may be sure that although persons of the humbler classes were content with the shirt and the mantle, the wealthier people had other robes between these two, and forming a complete dress without the mantle, which with them was probably confined to out-of-door wear, or ceremonial use. It is, of course, impossible to discriminate these precisely, but in this matter we cannot be far wrong in trusting to the analogy of existing usages.

In all the annexed figures, representing persons of the superior class, we observe the shirt covered by a striped (sometimes figured) gown or caftan of mingled silk and cotton. It descends to the ankles, with long sleeves, extending a few inches beyond the fingers' ends, but divided from a point a little above the wrist, so that the hand is generally exposed, though it may be concealed by the sleeve when necessary; for it is customary to cover the hands in the presence of a person of high rank. It is very common, especially in winter, for persons to sleep without removing this gown, but only unloosing the girdle by which it is bound. It is not unusual within doors to see persons without any article of dress outside this; but it is considered decidedly as an undress, and no respectable person is beheld out of doors, or receives or pays visits, without an outer covering. Hence persons clad in this alone are said to be “naked” in Scripture — that is, not in the usual complete dress; for there can be no manner of doubt that this, or something like this, is the כְּתוֹנֶת, ketho'neth, of Scripture (Exo 28:40 Job 30:18; Isa 22:21, etc.). A similar robe is worn by the women, as was also the case among the Israelites (2Sa 13:18-19; Son 5:3). It is in the bosom of this robe that various articles are carried. SEE BOSOM.

The girdle worn over this, around the waist, is usually a colored shawl, or long piece of figured white muslin. The girdle of the poorer classes is of coarse stuff, and often of leather, with clasps. This leathern girdle is also much used by the Arabs, and by persons of condition when equipped for a  journey. it is sometimes ornamented with workings in colored worsted, or silk, or with metal studs, shells, beads, etc. Both kinds of girdles were certainly in use among the Hebrews (2Ki 1:8; Mat 3:4; Mar 1:6; comp. Jer 13:1). SEE GIRDLE. It seems from 2Sa 20:8 (comp. fig. 1 above), that it was usual to wear a knife or poniard in the girdle. This custom is still general, and denotes not any deadly disposition, but the want of clasp-knives. Men of literary vocations replace it by an ink-horn, as was also the case among the Israelites (Eze 9:2).

Over the gown is worn either the short-sleeved gibbeh (fig. 3), which is a long coat of woolen cloth, or the long-sleeved benish (fig. 2), which is also of woolen cloth, and may be worn either over or instead of the other. The benish is, by reason of its long sleeves (with which the hands may be covered), the robe of ceremony, and is worn in the presence of superiors and persons of rank. Over one or both of these robes may be worn the abba, bournoos, or hyke, in any of the modes already indicated. Aged persons often wrap up the head and shoulders with the latter, in the manner shown in fig. 4.

This same hyke or wrapper is usually taken by pert sons going on a journey, for the purpose of being used in the same manner as a protection from the sun or wind. This is shown in the annexed cut, representing a group of persons equipped for travel. The robe is here more succinct and compact, and the firm manner in which the whole dress is girded up about the loins calls to mind the passages of Scripture in which the action of “girding up the loins” for a journey is mentioned.

From this it is also seen that travelers usually wear a sword, and the manner in which it is worn is correctly shown. It would also appear that the Jews had swords for such occasional uses (Mat 26:51; Luk 22:36).

The necessity of baring the arm for any kind of exertion must be evident from the manner in which it is encumbered in all the dresses we have produced. This action is often mentioned in Scripture, which alone proves that the arm was in ordinary circumstances similarly encumbered by the  dress. For ordinary purposes a hasty tucking up of the sleeve of the right arm suffices; but for a continued action special contrivances are necessary. These are curious. The full sleeves of the shirt are sometimes drawn up by means of cords, which pass round each shoulder, and cross behind, where they are tied in a knot. This custom is particularly affected by servants and workmen, who have constant occasion for baring the arm; but others, whose occisions are more incidental, and who are, therefore, unprovided with the necessary cords, draw up the sleeves and tie them together behind between the shoulders (fig. 2).

For the dress of females, see the article WOMAN. Certain parts of dress, also, admit of separate consideration, such as the head-dress or turban (q.v.), and the dress of the feet or sandals (q.v.). See “The Book of Costume,” ancient and modern, by a Lady, Lond. 1847; Prisse and St. John's Oriental Album, London, 1847; Costumes of Turkey, London, 1802; Lane, Arabian Nights, cuts; Perkins, Residence in Persia, plates; Ramboux, Erinner and Pilgerfahrt nach Jerusalem, Coln, 1854). Compare the article SEE DRESS.

## Costume, Sacerdotal[[@Headword:Costume, Sacerdotal]]

             SEE PRIEST.

## Cot (or Cotus), Saint[[@Headword:Cot (or Cotus), Saint]]

             an early martyr, was a friend of St. Priscus, and when the latter was beheaded, by order of the emperor Aurelian, Cot seized the head and ran into the forest. Being pursued by the Roman soldiers, he was overtaken and beheaded, in 273. It Is said that his body was preserved in the Church of St. Priscus, from which place John Baillet, bishop of Auxerre, exhumed it, November 19, 1480, and exposed it for public veneration. According to the Bibliotheque Sacree, little is known definitely of this man, vet his remains may be seen at Notre Dame, and his festival is celebrated with that of St. Priscus, May 26. See Hoefer, Nouv. Biog. Generale, s.v.

## Cotbat[[@Headword:Cotbat]]

             is the discourse with which the imaums among the Saracens were wont to commence the public prayers on Friday. It consisted of expressions of praise to God and to Mohammed, and was first introduced by the Prophet. In ancient times the caliph, dressed in white, used to pronounce the cotbat in person, a ceremony which was considered a mark of sovereignty. It generally concluded with a prayer for the caliph.

## Cote[[@Headword:Cote]]

             (only in the plur. אֲוֵרוֹת, averoth', by transposition for אֻרָווֹת, racks for fodder), properly cribs; hence pens, or enclosures for flocks (2Ch 32:28, where, instead of “cotes for flocks,” the original has “flocks for [the] cotes”). SEE SHEEP-COTE; SEE DOVE-COTE.

## Cote, C.H.O., M.D[[@Headword:Cote, C.H.O., M.D]]

             a Canadian Baptist minister, was born in Montreal in 1808. He received a collegiate education, studied medicine, and entered on the practice of his profession at L'Acadie in 1831, but in 1833 removed to Napierville. He was a member of the legislative assembly of Lower Canada in 1836, but eventually being one of the leaders in the insurrection of 1837 and 1838, went into exile, and for several years resided in the United States. He had been brought up in the Romish Church, but was converted in June 1841. He then began to preach, spending two years at Chazy, where a number of French Canadians had settled. As the result of his labors, about fifty converts were made from Romanism. He removed, in the fall of 1843, to St. Pie, and, amid much opposition, went forward in his work, in which he met with the most encouraging success. A Church was formed in that place, of which he was ordained the pastor August 28, 1844. When he left there in 1848, upwards of two hundred persons had been converted. Dr. Cote spent some time in the United States, raising funds for the Grand  Ligne Mission and then returned to the field of his labors, taking charge of the mission station at St. Mary's. Here a Church was about to be formed, made up of converts from Romanism, of which he was to be the pastor, but while attending the annual meeting of the Lamoille Baptist Association at Hinesburg, September 18, 1850, he was seized with illness, and died October 4 following. The only publications of special interest which were the product of his pen were a translation into French of Pengilly's Scripture-Guide on Baptism, issued by the American Baptist Publication Society, and some other small works for the instruction and benefit of his fellow-countrymen. See English Baptist Magazine, 1851, page 1. (J.C.S.)

## Cotelerius[[@Headword:Cotelerius]]

             (Cotelier) JEAN BAPTISTE, an eminent French scholar, born at Nismes. 1627. At twelve years of age he could read the Hebrew Bible and the Greek Testament with ease. In 1649 he was elected a member of the Sorbonne. He did not receive the degree of doctor, because he refused to take orders. In 1676 he was made Greek lecturer at Paris, and retained this post, with great reputation, till his death, August 12, 1686.  Most of his literary labor was spent Upon the Greek fathers; and in 1672 he published the “Apostolic Fathers” (Patres Aevi Apostolici, Paris), of which the best edition is Patrum qui temporsibus Apostolicis floruerunt opera, recensuit J. Cleridus (Amst. 1724, 2 vols. fol.). In 1667 he was commissioned by Colbert to revise and catalogue the Greek manuscripts of the Royal Library. He was engaged in this work, conjointly with the celebrated Du Cange, for five years. In 1676 he obtained through Colbert the chair of Greek at the Royal College of Paris. In 1677 he began the publication of his Ecclesie Graecae Monumenta, e MS ‘codicibus, Gr. and Lat. (3 vols. 4to; the 3d vol. appeared two days before his death). The fourth volume of this work, for which he had collected much material, was published in 1692 by the Maurines. — See Wetzer a. Welte, Kirchen-Lex. 2:905; Dupin, Nouvelle Bibliotheque, 18:186.

## Cotelle (de la Blandiniere), Pierre Jacques[[@Headword:Cotelle (de la Blandiniere), Pierre Jacques]]

             a French theologian, was born at Laval about 1709. He was at first rector of Soulaines, in Anjou, next vicargeneral of Blois, and superior of the priests of Mt. Valerien. He added ten volumes to the Conferences Ecclesiastiques du Diocese d'Angers of Bobin, in return for which the assembly of the'clergy voted him an annual pension of one hundred pistoles. Moultrot has reproduced it in his Defense di Second Ordre. Cotelle died in 1795. See Hoefer, Nouv. Biog. Generale, s.v.

## Cotereau (or Cottereau), Claude[[@Headword:Cotereau (or Cottereau), Claude]]

             a French ecclesiastic, was born at Tours in the 16th century. He entered holy orders, and became canon of Notre Dame at Paris, where he died about 1560. He was learned in philology and canon law, and left several minor treatises, for which see Biog. Universelle, s.v.

## Coteree, Jean[[@Headword:Coteree, Jean]]

             a French preacher, was born at Rheims, and lived in 1593. He received the degree of doctor of divinity from the Sorbonne, taught at Douay, and became canon of Tournay. He wrote seven volumes of French sermons, which were published from 1573 to 1593. See Hoefer, Nouv. Biog. Generale, s.v.

## Cotes, Roger[[@Headword:Cotes, Roger]]

             a celebrated English divine, mathematician, philosopher, and astronomer, was born July 10, 1682, at Burbage, in Leicestershire, and educated at Leicester School, St. Paul's School, London, and Trinity College, Cambridge, where he took his degrees, and was chosen a fellow in 1705.  In January 1706, he was appointed professor of astronomy and experimental philosophy, took orders in 1713, and the same year published at Cambridge the second edition of sir Isaac Newton's Mathematica Principia. He left at his death some admirable tracts. He died June 5, 1716. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cothman, Johann[[@Headword:Cothman, Johann]]

             a German Protestant theologian, was born at Herford, Westphalia, in 1595, studied at Giessen alid Rostock, was doctor and professor of theology at Wittenberg, and died at Rostock in 1650, leaving Dissertatio de Praesentia Corporis et Sanguinis Christi us Sacrosancta Eucharistia: — Destructio Fundamenti Papatus, contra Schillerum: — De Conjugio Comprivignorum. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Cothurno, Bartolommeo Del[[@Headword:Cothurno, Bartolommeo Del]]

             an Italian prelate and theologian, was born in the suburbs of Genoa, of a noble and wealthy family, which he abandoned in order to become a Franciscan.I His merit raised him to the archbishopric of Geibao. Pope Urban VI appointed him, September 16, 1378 cardinal priest, with the title of Santo Lorenzo in Damnaso. Some years after, Urbau, then at war with the king of Naples, Charles Durazzo, feared a conspiracy among the cardinals who surrounded him, and at the denunciation of Prignani, his nephew January 11, 1385, caused Cothurno to be arrested at Lucera, together with five other princes of the Church, and after cruelly torturing him, threw him into the sea, where he was drowned, in December, 1385. Cothurno wrote, Postilla Sermonum Sacrorum: — Commentaria Sopra Canticum Canticarum: — and some other religious works. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Cotignola, Francesco Da[[@Headword:Cotignola, Francesco Da]]

             (called Marchesi or Zanganelli), an Italian painter, who resided chiefly at Parma, flourished about 1518, and studied under Rondinello. He painted a number of historical works for the churches, the best of which are The Raising of Lazarus, at Parma, and The Baptism of Christ, at Faenza. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cotignon, Michel[[@Headword:Cotignon, Michel]]

             a French theologian, who lived in the latter half of the 17th century, was chief priest of Nevers, and wrote Catalogue Historical des Eveques de Nevers (Paris, 1616). See Hoefer, Nouv. Biog. Generale, s.v.

## Cotin, Charles[[@Headword:Cotin, Charles]]

             a French preacher and writer, also counsellor and almoner of the king, was born in Paris in 1604. Being appointed in 1650 to the canonship of Bayeux, he took possession, but resigned it the following year. On May 3, 1655, he was made a member of the French Academy, and, although ridiculed by Boileau and Moliere, was admitted to the best literary society of the day. He died in January, 1682. Some of his works are, Meditations sur les Lemons de Tenebres, etc. (Paris, 1634): — La Vraie Philosophie des Principes du Monde (ibid. 1646): — Traite de. l'Ame Immortelle (1655): — Poesies Chretiennes (1657): — La Pastorale Sacree (first in prose, then in verse; one of his most important works): — OEuvres Melees (1659). See Hoefer, Nouv. Biog. Generale, s.v.; Chalmers, Biog. Dict. s.v.

## Cotolendi, Ignace[[@Headword:Cotolendi, Ignace]]

             a French missionary and theologian, was born at Brignoles, March 24, 1630. He completed his studies at the college of the Jesuits at Aix, received the degree of doctor at Rome, returned to Aix, where he took the ecclesiastical habit, and was appointed rector of Sainte-Marguerite. He left this post in order to devote himself to missions, and on his return to Rome was appointed by pope Alexander VII preacher in the suburbs of Paris and, among other places, at Dreux. He became titular bishop of Metellopolis, and ad interim filled the episcopal see of Chartres. He then received letters giving him the authority of apostolic-vicar for the mission of Nankin, Northern China, Corea, and Tartary. He returned to Marseilles with three priests who were to be his companions; visited Malta, Alexandretta, Aleppo, and arrived at Mazulipatam; travelled through various parts of India, and introduced himself as a physician. This gained for him confidence, which aided him in his work as missionary, and he made numerous proselytes. But fatigue and change of climate were too much for his health, and he died at Palacol (East Indies), August 10, 1662. His body was carried to Goa, where a monument was erected to his memory. He wrote, Vie de Saint-Gaetan: — also additions to the Chroniques of  Gautier, and several religious works. See Hoefer, Nouv. Biog. Generale, s.v.

## Cotron, Victor[[@Headword:Cotron, Victor]]

             a French Benedictine of the congregation of St. Maur, was born at Rheims in 1614. His diligence as a student reflected honor upon his order, and he wrote the history of several abbeys, especially those of St. Germain of Auxerre, and St. Benedict-on -the-Loire, which remain in MS. He died March 10, 1674, at the abbey of St. Riquier, of which he was prior. See Hoefer, Nouv. Biog. Generale, s.v.

## Cotta[[@Headword:Cotta]]

             was an Italian tunicle of linen reaching to the knees. Ducange says it was a closed circular surplice.

## Cotta, Johann Frimerich[[@Headword:Cotta, Johann Frimerich]]

             a German theologian, was born at Tubingen, May 12, 1701. He studied in his native city; went to Jena, where he was added to the faculty of philosophy, in 1728; travelled through Germany. Holland, England, and France; on his return to Germany in 1734 was appointed titular professor of philosophy at Tubingen; in 1735 taught theology at Gottingen as fellow, and was titular professor of the Oriental languages; in 1739 returned to Tiibingen, in order to teach theology, poetry, and philosophy; afterwards occupied other high positions as instructor; and died Decmber 31, 1779. His principal works are, Themata Miscellanea (Tubingen, 1718): — Alterneueste Historie der theologischen Gelehrsamkeit (ibid. 1722): — De Origine Masorae (ibid. 1726): — De Probabilismo Morali (Jena, 1728): — Traite de la Probabilite (Rheims or Amsterdam, 1732): — De Fallibili Pontificis Romani Auctoritate (Leyden, cod.): — Flavii Josephi simmtliche Werke (Tubingen, 1735): — De Situ Inaugurationis apud Hebraeos (ibid. 1737): — Ecclesiae Romanae de Attritione et Contritione Contentio (ibid. 1739): — De Constitutionibus Apostolicis (ibid. 1746): — De Cultu Adorationis (ibid. 1755): — De Jure Docendi in Conventibus Sacris (ibid. 1756): — De Constitutione Theologiae (ibid. 1759): — De  Variis Theologiea Specibus (ibid. eod.): — De Religione in Genere ac Speciatim Naturali (ibid. 1761): — De Religione Gentili (ibid. eod.): — De Religione Revelata (ibid. eod.): — De Religione Mahommedica (ibid. eod.): — De Vita Eterna (ibid. 1770). See Hoefer, Nouv. Biog. Generale, s.v.; Doring, Die gelehrten Theologen Deutschlands, s.v.

## Cotta, an abbot[[@Headword:Cotta, an abbot]]

             attested a charter of Suaebraed, king of the East-Saxons, June 13, A.D. 704.

## Cottage[[@Headword:Cottage]]

             is employed in our version for three Hebrew words. SEE BOOTH.

1. סֻכָּה, sukkah', signifies a hut made of boughs (Isa 1:8), and is usually elsewhere translated “booth.” It was anciently the custom in the East, as it still is, to erect little temporary sheds, covered with leaves, straw, or turf, giving shelter from the heat by day and the cold dews at night to the watchman that kept the garden or vineyard while the fruit was ripening, which otherwise might be stolen, or destroyed by jackals. These erections, being intended only for the occasion, were of the very slightest fabric, and when the fruits were gathered were either taken down, or left to fall to pieces, or were blown down during the winter (Job 27:18). SEE LODGE.

2. מְליּנָה, melunah' (fem. of מָלוֹן, an inn), signifies properly a lodging- place, and is associated with the booth (“cottage”) in the above passage (Isa 1:8), where it is translated “lodge,” being probably a somewhat slighter structure, if possible, as a cucumber patch is more temporary than a vineyard. It also occurs in Isa 24:20, in the mistranslated expression “and shall be removed [i.e. shaken about] like a cottage,” where it denotes a hanging-bed or hammock suspended from trees, in which  travelers, and especially the watchmen in gardens, were accustomed to sleep during summer, so as to be out of the reach of wild animals. The swinging of these aptly corresponds with the staggering of a drunken man. Or it may, perhaps, more appropriately denote here those frail structures of boughs, supported by a few poles, which the Orientals use for the same purpose.

3. In Zep 2:6, the original term is כְֹּרֹת, keroth' (literally diggings), i.e. pits for holding water, and, instead of “dwellings [and] cottages for shepherds,” it should be rendered “fields full of shepherds' cisterns,” for watering their flocks; that is, the sites of the cities of Philistia should be occupied for pastoral purposes. This word does not occur elsewhere.

## Cotte, Robert De[[@Headword:Cotte, Robert De]]

             an eminent French architect, was born in Paris in 1657. He was appointed director of the Royal Academy of Architecture, and was vicepresident of the Academy of Painting and Sculpture. He was greatly esteemed by Louis XIV, who made him a knight of the order of St. Michael. He died in 1735. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cotten, Jamies L., D.D[[@Headword:Cotten, Jamies L., D.D]]

             a minister of the Methodist Episcopal Church South, was born in Edgecombe County, N.C., June 1, 1817. He was remarkable in early life for his purity of character, tender sensibilities, and ardent feelings; developed rapidly in mental culture, and became a complete English scholar; experienced religion in his young manhood, and in 1845 entered the Alabama Conference; passed up through all the grades of circuit rider, station preacher, and presiding elder, until his death, in 1872 or 1873. Dr. Cotten possessed a powerful and well-cultured intellect, an imperial imagination, an unquenchable zeal, and an amiable disposition. See Minutes of Annual Conferences of the M.E. Church South, 1873, page 827.

## Cotter, Robert N[[@Headword:Cotter, Robert N]]

             a minister of the Methodist Episcopal Church South, was born in Hall County, Georgia, April 11, 1826. He joined the Church in his seventeenth year, received a very limited education, was several years class-leader and exhorter, and finally, in 1854, entered the Georgia Conference. He continued his ministerial labors until his death, May 6, 1863. Mr. Cotter was a simple, earnest preacher. See Minutes of Annual Conferences of the M.E. Church South, 1863, page 454.

## Cottereau (de Coudray), Jean Baptiste Armand[[@Headword:Cottereau (de Coudray), Jean Baptiste Armand]]

             a French theologian, was born at Tours, January 25, 1697. He was curate of Donne-Marie-en-Montois, president of the ecclesiastical conferences, and a member of the academy of Villefranche. He died in 1770, leaving a few fugitive pieces, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Cottereau, Claude[[@Headword:Cottereau, Claude]]

             SEE COTEREAU.

## Cotterel, Alexis Francois[[@Headword:Cotterel, Alexis Francois]]

             a French ecclesiastic, doctor of the Sorbonne, curate of Saint-Laurent of Paris. and royal censor, died at Paris, February 5, 1775, leaving some discourses and dissertations, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Cotterill, Thomas[[@Headword:Cotterill, Thomas]]

             an English clergyman and poet, was born at Cannock, Staffordshire, December 4, 1779. He was educated at St. John's College, Cambridge; ordained in 1806; labored in the ministry successively at Tutbury, Lane End, in the Staffordshire potteries, and at St. Paul's, Sheffield (1817), until his death, December 29, 1823. Besides a book of family prayers, he published (aided by James Montgomery) a Selection of Psalms and Hymns (1819), among which the version of Psalms 103, beginning "Oh bless the Lord, my soul," has become especially popular. Mrs. M.J. Cotterill's hymn, "O thou who hast at thy command, The hearts of all men in thy hand," is from the same collection.

## Cotting, John Ruggles, M.D., LL.D[[@Headword:Cotting, John Ruggles, M.D., LL.D]]

             an American Congregational minister and physicist, was born in Acton, Massachusetts, in 1784. He was educated at Harvard and the medical school of Dartmouth College; was ordained about 1810; became very noted for his manufacture of chemical compounds used in the war of 1812 by a company in Boston; was made professor of natural sciences in Amherst College at the close of the war, preaching meantime in the vicinity; subsequently became professor of chemistry in the Berkshire Medical Institute; in 1835 removed to Augusta, Georgia; entered upon a geological and agricultural survey, at first of Burke and Richland counties, then of the entire state; and finally retired to Milledgeville, where he spent his latter years, and died, October 13, 1867. Dr. Cotting prepared text- books of ability and popularity on both chemistry and geology. See Appleton's Annual Cyclop. 1867, page 580.

## Cottingham, Lewis Nicholas[[@Headword:Cottingham, Lewis Nicholas]]

             a reputable English architect, was born in 1787, in Suffolk. He went to London, and was employed by a skilful architect and surveyor. He commenced his professional career in 1814. In 1822 he received his first public appointment as architect and surveyor to the Cook's Company; in 1825 was appointed architect of the cathedral at Rochester; in 1829 was  the successful competitor for the restoration of the interior of the chapel of Magdalen College, Oxford; and in 1833 was intrusted with the restoration of St. Alban's abbey church. He was afterwards employed in the restoration of a number of churches and cathedrals in England and Ireland. He died about 1847.

## Cottldes[[@Headword:Cottldes]]

             (or Quottidius), a deacon and martyr in Cappadocia, is commemorated September 6.

## Cotton[[@Headword:Cotton]]

             (from the Arab name kutun), the well-known wool-like substance which envelops the seeds, and is contained within the roundish-pointed capsule or fruit of the cotton-shrub. Every one also knows that cotton has, from the earliest ages, been characteristic of India. Indeed, it has been well remarked that, as from early times sheet's wool has been principally employed for clothing in Palestine and Syria, in Asia Minor, Greece, Italy, and Spain, hemp in the northern countries of Europe, and flax in Egypt, so cotton has always been employed for the same purpose in India, and silk in China. In the present day, cotton, by the aid of machinery, has been manufactured in this country on so extensive a scale, and sold at so cheap a rate, as to drive the manufactures of India almost entirely out of the market. But still, until a very recent period, the calicoes and chintzes of India formed very extensive articles of commerce from that country to Europe. For the investigation of the early history of cotton, we are chiefly indebted to the earliest notices of this commerce; before adducing these, however, we may briefly notice the particular plants and countries from which cotton is obtained. India possesses two very distinct species: 1. Gossypium herbaceum of botanists, of which there are several varieties, some of which have spread north, and also into the south of Europe, and into Africa. 2. Gossypium arboreum, or cotton-tree, which is little cultivated on account  of its small produce, but which yields a fine kind of cotton. This must not be confounded, as it often is, with the silk-cotton tree, or Bomntyx heptaphyllum, which does not yield a cotton fit for spinning. Cotton from these kinds is now chiefly cultivated in Central India, from whence it is carried to and exported from Broach. It is also largely cultivated in the districts of the Bombay Presidency, as also in that of Madras, but less in Bengal, except for home manufacture, which of course requires a large supply, where so large a population are all clothed in cotton. American cotton is obtained from two entirely distinct species — Gossypisum Barbadense, of which different varieties yield the Sea Island, Upland, Georgian, and the New Orleans cottons; while G. Peruvianum yields the Brazil, Pernambuco, and other South American cottons. These species are original natives of America. The Gossypiusm herbaceum, a figure of which is annexed, is probably the species known to the ancients. (See Penny Cyclopaedia, s.v. Gossypium.)

This substance is no doubt denoted by the term כִּרְפִּס, karpas' (whence Gr. κάρπασος, Lat. carbasus, from Sanscr. karpas), of Est 1:6, which the A. V. renders “green” (Sept. καρπάσινος, Vulg. carbasinus). There is considerable doubt, however, whether under שֵׁשׁ, saesh, in the earlier, and בּוּוֹ, buts, in the later books of the O.T. rendered in the A. V. “white linen,” “fine linen,” etc., cotton may not have been included as well. Both these latter terms are said by Gesenius to be from roots signifying originally mere whiteness; a sense said also to inhere in the word בִּד, bad, used sometimes instead of, and sometimes together with shesh to mean the fabric. In Eze 27:7; Eze 27:16, shesh is mentioned as imported into Tyre from Egypt, and buts as from Syria. Each is found in turn coupled with אִרְגָּמָן(argamon'), in the sense of “purple and fine linen,” i.e. the most showy and costly apparel (comp. Pro 21:22, with Est 8:15). The dress of the Egyptian priests, at any rate in their ministrations, was without doubt of linen (Herod. 2:37), in spite of Pliny's assertion (19, 1, 2) that they preferred cotton. Yet cotton garments for the worship of the temples is said to be mentioned on the Rosetta stone (Wilkinson, Anc. Eg. 3. 117). The same was the case with the Jewish ephod and other priestly attire, in which we cannot suppose any carelessness to have prevailed. If, however, a Jew happened to have a piece of cotton cloth, he probably would not be deterred by any scruple about the heterogenea of Deu 22:2, from wearing that and linen together. There is,  however, no word for the cotton plant (like פַּשְׁתֶּהfor flax) in the Hebrew, nor any reason to suppose that there was any early knowledge of the fabric in Palestine. SEE LINEN.

The Egyptian mummy swathings also, many of which are said to remain as good as when fresh from the loom, are decided, after much controversy and minute analysis, to have been of linen, and not cotton (Egypt. Antiq. in the Lib. Of Entertaining Knowl. 2:182). The very difficulty of deciding, however, shows how easily even scientific observers may mistake, and, much more, how impossible it would have been for ancient popular writers to avoid confusion. Even Greek naturalists sometimes clearly include “cotton” under λίνον. The same appears to be true of ὀθόνη, ὀθόνιον, and the whole class of words signifying white textile vegetable fabrics. From the proper Oriental name for the article karpas, with which either their Alexandrian or Parthian intercourse might familiarize them, the Latins borrowed carbasus, completely current in poetical use in the golden and silver period of Latinity, for sails, awnings, etc. Varro knew of tree-wool on the authority of Ctesias contemporary with Herodotus. The Greeks, through the commercial consequences of Alexander's conquests, must have known of cotton cloth, and more or less of the plant. Amasis indeed (about B.C. 540) sent as a present from Egypt a corset ornamented with gold and “tree-wool” (ἐρίοισι ἀπὸ ξύλου, Herod. 3, 47), which Pliny says was still existing in his time in a temple in Rhodes, and that the minuteness of its fibre had provoked the experiments of the curious. Cotton was manufactured and worn extensively in Egypt, but extant monuments give no proof of its growth, as in the case of flax, in that country (Wilkinson, ut sup. p. 116-139, and plate No. 356); indeed, had it been a general product, we could scarcely have missed finding some trace of it in the monumental details of ancient Egyptian arts, trades, etc.; but especially when Pliny (A.D. 115) asserts that cotton was then grown in Egypt, a statement confirmed by Julius Pollux (a century later), we can hardly resist the inference that, at least as a curiosity and as an experiment, some plantations existed there. This is the more likely, since we find the cotton-tree — (Gossypium arboreum, less usual than, and distinct from, the cotton plant, Gossyp. herbac.) mentioned still by Pliny as the only remarkable tree of the adjacent Ethiopia; and since Arabia, on its other side, appears to have known cotton from time immemorial, to grow it in abundance, and in parts to be highly favorable to that product. In India, however, we have the earliest records of the use of cotton for dress, of  which, including the starching of it, some curious traces are found as early as 800 B.C., in the Institutes of enu; also (it is said, on the authority of Prof. Wilson) in the Rig-Veda, 105, v. 8. (For these and some other curious antiquities of the subject, see Royle's Culture and Conmmerce of Cotton in India, p. 117-122.)

Cotton is now both grown and manufactured in various parts of Syria and Palestine, and, owing probably to its being less conductive of heat, seems preferred for turbans and shirts to linen; but there is no proof that, till they came in contact with Persia, the Hebrews generally knew of it as a distinct fabric from linen, whilst the negative proof of language and the probabilities of fact offer a strong presumption that, if they obtained it at all in commerce, they confounded it with linen under the terms shesh or buts. The greater cleanliness and durability of linen probably established its superiority over cotton for sepulchral purposes in the N.T. period, by which time the latter must have been commonly known, and thus there is no reason for assigning cotton as the material of the “linen clothes” (ὀθόνια) of which we read. (For the whole subject, see Yates's Textrinum Antiquorun, pt. 1, chap. 6, and app. D.) SEE BOTANY.

## Cotton (2)[[@Headword:Cotton (2)]]

             (שֵׁשׁ, shesh, according to Rosenmüller, Alterth. IV, 1:175; comp. Tuch, Genesis page 520 sq.; later בּוּוֹ, buts, see Faber, in Harmar, 2:383; comp. Gesenius, Thesaur. page 190) was not only manufactured in Egypt into state apparel (Gen 41:42; comp. Pliny, 19:2), and in Persia into cords (Est 1:6), but the Israelites even made use of byssus cloth (Exo 26:1; Exo 27:9) and clothing (Exo 28:39), and the Hebrew women were accustomed to similar fabrics (Proverbs 31:32). It has also been regarded as the sumptuous apparel which only the rich were able to afford (Luk 16:19; on the byssus of the Greeks and Romans, see Celsius, 2:170,177, and Wetstein, 2:767). Nevertheless, the Hebrew shesh does not designate exclusively cotton, but also stands sometimes, like the Gr. byssus often (as the product of a tree, Philostr. Apoll. 2:20; comp. Pollux, Onom. 7:17; Strabo, 15:693; Arrian, Indic. 7), for the finest (Egyptian) white linen (certainly in Exo 39:28; comp. Exo 28:42; Lev 16:4; see Pliny, 19:2, 3), which in softness compared with cotton (Hartmann, Hebr. 3:37 sq.). Indeed, the Jewish tradition of the use of linen for sacred purposes (Bahr, Symbol. 1:264) is based altogether upon the custom of the Egyptians, whose priests were exclusively clothed in linen (Pliny, 19:1, 2; comp. Philostr. Apoll. 2:20), which it has likewise been contended was the ancient byssus (Rosellini, Mon. 104:1, 341; comp. Becker, Chariik. 333 sq.). In fine, the Orientals often employed a single term to designate both cotton and linen, but Celsius was wrong when he insisted (Hierobot. 2:259 sq., 167 sq.) that shesh stands only for (fine) linen (see Faber, in Harmar, 2:380 sq.; Hartmann, Hebr. 3:34 sq.). The same ambiguity that thus applies to βύσσος is also found in the use of חוּר (chur, Est 1:6; Est 8:15; Sept. βύσσος), by which perhaps cotton is, after all, intended. See generally J.R. Forster, De bysso antiquor. (Lond. 1776); Smith's Dict. of Class. Antiq. s.v. Byssus; Egypt. Antiq. in the Lib. of Entertaining Knowl. 2:182192; Penny Cyclopaedia, s.v. Cotton, Gossypium. SEE COTTON.

3. BAD (בִּד, perhaps from its separation for sacred uses) occurs Exo 28:42; Exo 39:28; Lev 6:10; Lev 16:4; Lev 16:23; Lev 16:32; 1Sa 2:18; 2Sa 6:14; 1Ch 15:27, Eze 9:2-3; Eze 9:11; Eze 10:2; Eze 10:6-7; Dan 10:5; Dan 12:6-7, in all which passages it is rendered "linen" in the Auth. Vers. It is uniformly applied to the sacred vestments (e.g. drawers, mitre, ephod, etc.) of the priests, or (in the passages in Ezekiel and Daniel) of an angel (comp. Joh 20:12; Act 1:20). In these last instances it is in the plural, בִּדַּים, baddim', in the concrete sense of clothes of this material, Sept. in the Pent. invariably λίνεος, but in 1 Chronicles βύσσινος. It is well known that the official garments of the Egyptian (as of the Brahmin) priests were always of linen (Rosenmüller. Bot. of the Bible, page 175), and hence the custom among the Hebrews (compare Eze 44:17, where the sacred apparel is expressly described as the product of flax, פַּשְׁתַּים). Celsius, however, is of opinion (Hierobot. 2:509) that bad does not signify the common linen, as some have imagined, but the finest and best Egyptian linen; and he quotes (page 510) Aben-Ezra as asserting that bad is the same as buts, namely, a species of linen in Egypt. With this view Gesenius concurs (Thesaur. Heb. page 179). The Talmudists appear to have been of the same opinion, from their fanciful etymology of the term bad as of a plant with a single stem springing upright from the earth from one seed (Braun, De vest. sacerd. page 101). This interpretation is finally confirmed by the Arabic versions, which have a term equivalent to bysstus. See No. 1 above. Perhaps, however, the requirement of the material in question for priestly garments may only signify that no wool should be employed in them, and they may therefore have consisted indifferently of either linen or cotton, provided it was entirely pure, and thus be represented by the equivocal term byssus. See No. 2 above.

4. SHESH (שֵׁשׁ, prob. from the Egyptian sheush, in ancient Egyptian cheuti. i.e., linen, Bunsen, AEg. 1:606, which the Hebrews appear to have imitated as if from שׁוּשׁ, to be white; Sept. everywhere βύσσος) occurs Gen 41:42; Exo 25:4; Exo 26:1; Exo 26:31; Exo 26:36; Exo 27:9; Exo 27:16; Exo 27:18; Exo 28:5-6; Exo 28:8; Exo 28:15; Exo 28:39; Exo 35:6; Exo 35:23; Exo 35:25; Exo 35:35; Exo 36:8; Exo 36:35; Exo 36:37; Exo 38:9; Exo 38:16; Exo 38:18; Exo 38:23; Exo 39:2-3; Exo 39:5; Exo 39:8; Exo 39:27-29; Pro 31:22; Eze 16:10; Eze 16:13; Eze 27:7; in all which passages it is rendered "fine linen" in the Auth. Vers. (except Pro 31:22, where it is rendered "silk;" in Est 1:6; Son 5:15, the same term occurs, but is rendered, as it there signifies, "marble"); once SHESHI (שְׁשַׁי, from the same), Eze 16:13, text, "fine linen." This word appears to designate Egyptian linen of peculiar whiteness and  fineness, and as such it is stated to have been imported from Egypt by way of Tyre (Eze 27:7), in distinction from the Syrian linen or buts (בּוּוֹ, Eze 27:16). In the Pentateuch it is several times applied to byssus, of which, both as material spontaneously offered (Exo 25:4; Exo 35:6; Exo 35:23) and as woven fabrics (Exo 35:25; Exo 35:35; Exo 38:23), were made both the curtains and veils of the sacred tabernacle (Exo 26:1; Exo 26:31; Exo 26:36; Exo 27:9; Exo 27:16; Exo 27:18; Exo 36:8; Exo 36:35; Exo 36:37; Exo 38:9; Exo 38:16; Exo 38:18), and the priestly garments, especially the high- priest's ephod or shoulder-piece (Exo 28:5-6; Exo 28:8; Exo 28:15; Exo 28:39; Exo 29:2; Exo 29:5; Exo 29:8; Exo 29:27-29). Raiment of this description is stated to have been worn by noble persons besides priests, e.g. by Joseph as prefect of Egypt (Gen 41:42), and women of eminence (Pro 31:22). But that shesh is also spoken of linen articles is apparent from Exo 39:28, where the "linen breeches" (מַכְנְסֵי הִבָּד) are said to have been made "of fine-twined linen" (שֵׁשׁ מָשְׁזָר), as well as from the fact that פַּשׁתְַּים, pishtim, linen garments, are sometimes (e.g. Isa 43:17; Eze 44:18) rendered by the Chaldee interpreter by בּוּוֹ, buts. It thus appears that shesh is equivalent in general to byssus. See No. 2 above. See generally Celsius, Hierobot. 2:259; J.R. Forster, Liber singularis de bysso antiquorum (London, 1776); J.E. Faber, Observat. 2:282 sq.; Hartmann, Hebrierin, 3:34 sq.; Rosenmüller, Bibl. Alterth. IV, 1:175 sq.

5. CHÛR (חוּר, from its whiteness) occurs Est 1:6; Est 8:15, where the Auth. Version renders "white," Sept. βύσσος, besides other passages where it signifies a "hole" (Isa 11:8; Isa 42:22, etc.); once חוֹר, chor, plural poet. חוֹרִי, Isa 19:9 (Auth. Vers. "net-works." Sept. βύσσος, Vulg. subtilia, Kimchi white garments). This term likewise appears to designate fine and white linen, or in general byssus, although Saadias and other interpreters understand silk (see Schroder, De Vest. Mul. Heb. pages 40, 245). See No. 2 above.

6. ETUN' (אֵטוּן, from an obsolete root perhaps signifying to bind, referring to the use of the material for ropes) occurs only in Pro 7:16, as a product of Egypt, "I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt." As Egypt was from very early times celebrated for its cultivation of flax and manufactures of linen, there can be little doubt that etun is correctly rendered, though some have thought that it may signify rope or string of Egypt, "funis AEgyptius," "funis salignus v. intubaceus;" a sense that it bears in Chaldee, for the  Targums employ אּטֵוּןin the sense of rope for the Heb. חֶבֶלand מֵיתָר(Jos 2:15; Num 4:32; 1Ki 20:32; Est 1:6, etc.). But, following the suggestion of Alb. Schultens, Celsius (Hierobot. 2, page 89) observes that etun designates not a rope, but flax and linen, as even the Greek ὀθόνη and ὀθόνιον, derived from it, sufficiently demonstrate. "So Mr. Yates, in his Textrinzun Antiquorum, page 265, says of ὀθόνη that 'it was in all probability an Egyptian word, adopted by the Greeks to denote the commodity to which the Egyptians themselves applied it.' For אֵטוּן; put into Greek letters and with Greek terminations, becomes ὀθόνη and ὀθόνιον. Hesychius states, no doubt correctly, 'that ὀθόνη was applied by the Greeks to any fine and thin cloth, though not of linen.' Mr. Yates further adduces from ancient scholia that ὀθόναι were made both of flax and of wool, and also that the silks of India are called ὀθόναι σηρικαί by the author of the Perijplus of the Erythrcean Sea. It also appears that the name ὀθόνιον was applied to cloths exported from Cutch, Ougein, and Baroach, and which must have been made of cotton. Mr. Yates moreover observes that, though ὀθόνη, lile σινδών, originally denoted linen, yet we find them both applied to cotton cloth. As the manufacture of linen extended itself into other countries, and as the exports of India became added to those of Egypt, all varieties, either of linen or cotton cloth, wherever woven, came to be designated by the originally Egyptian names Ο᾿θόνη asnd Σινδών." Forster (De bysso antiquor. page 75) endeavors to trace the Egyptian form of the word. and Ludolf (Comment. ad hist. AEthiop. page 204) renders it by the Ethiopic term for franskincense. But these efforts, as Gesenius remarks (Thesaur. Heb. page 77), are wide of the mark. Among the Hebrews the term "thread of Egypt" (אֵטוּן מַצְרִיַם) may properly have designated a linen or even cotton material, similar to silk or byssus in fineness, such as we know was manufactured in Egypt (Isa 19:9; Eze 27:7; Barhebr. page 218), q.d. Egyptian yarn, not less famous among the ancients than "Turkish yarn" has been among moderns. Kimchi, the Venetian Greek, and others understand funiculum, and apply it to cords hanging from the side of a bed, or something of that sort; rabbi Parchon, a girdle woven in Egypt — evidently mere conjectures.

"In the N.T. the word ὀθόνιον occurs in Joh 19:40 : 'Then took they the body of Jesus and wound it in linen clothes' (ὀθονίοις); in the parallel passage (Mat 27:59) the term used is σινδόνι, as also in Mar 15:46, and in Luk 23:53. We meet with it again in Joh 20:5, 'and  he, stooping down, saw the linen clothes lying.' It is generally used in the plural to denote 'linen bandages.' Ο᾿θόνη, its primitive, occurs in Act 10:11, 'and (Peter) saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth.' and also in 11:5, where this passage is repeated." In Homer it signifies either the natriae (Odys. 7:107), or wrought veils and under- garments for women (11. 3:141; 18:195); in later writers linen cloths (Lucilius, Dial. Mort. 3:2), especially for sails (Mel. 80; Anth. 10:5; Luc. Jup. Tramg. 46). From the preceding observations it is evident that ὀθόνιον, whether answering to the Heb. etun or not, may signify cloth made either of linen or cotton, but most probably the former, as it was more common than cotton in Syria and Egypt. In classical writers the word signifies linen bandages (Luc. Philops. 34), espec. lint for wounds (Hipp. page 772, etc.; Ar. Ach. 1176); also sail-cloth (Polybus, 5:89, 2; Dem. 1145, 6). SEE COTTON; also Nos. 7 and 10 below.

7. SADIN' (סָדַין, from an obsolete root signifying to loosen or let down a garment, as a veil) occurs in Jdg 14:12-13 (where the Auth. Vers. has "sheets," margin "shirts"), and Pro 31:24; Isa 3:23 (A. Vers. "fine linen"). From these passages it appears to have been an ample garment, probably of linen, worn under the other clothing in the manner of a shirt by men (Jdg 14:12-13), or as a thin chemise by women (Isa 3:23). The Talmud describes it as made of the finest linen ("the sindon is suitable for summer," Menach. 41:1). The Targums similarly explain Psa 104:2; Lam 2:20. The corresponding Syriac is employed in the Peshito for σουδάριον, Luk 19:20; λέντιον, Joh 13:4. The Sept. has σινδών, Vulgate sindo; but in Isa 3:23 the Sept. appears to have a paraphrase τὴν βύσσον σὺνχρυσίῳ καὶ ὑακίνθῳ συγκαθυφασμένην. The passage in Proverbs seems to refer to the manufacture of the cloth or material, probably linen, but possibly sometimes of cotton; in Judges shirts or male under-apparel are evidently referred to; and in Isaiah we may infer that female under-clothing is in like manner alluded to.

From this Heb. term many have thought is derived the Greek word σινδών, which occurs of linen or muslin cloth, e.g. a loose garment worn at night instead of the day-clothes, q.d. night-gown (Mar 14:51-52, "linen cloth"); used also for wrapping around dead bodies, q.d. grave- clothes, cerements ("fine linen," Mar 15:46; "linen cloth," Mat 27:59; "linen," Mar 15:46; Luk 23:53). This appears to have been  a fine fabric (probably usually, but not necessarily of linen), either the Egyptian (Pollux, 7:16, 72) or Indian; called in Egypt senter (Peyron, page 299), the Sanscrit sindhu (Jablonski, Opusc. 1:297 sq.). Others trace a connection with Ι᾿νδός, Sind (Passow, Lex. s.v.); some (as Etymol. Mag.) from the city Sidon, etc. It appears to have specially denoted a fine cotton cloth from India (Herod. 1:200; 2:95; 3:86; 7:181) ; also generally a linen cloth, used as a signal (Polyb. 2:66, 10), for surgeons' bandages (Herod. 7:181), for mummy-cloth (Herod. 2:86), or other purposes (Sophocles, Ant. 1222; Thuc. 2:49). This word is therefore not decisive as to the material. See Schroder, De Vest. Mul. page 339; Michaelis, Suppl. 1720; Wetstein, N.T. 1:631. — Gesenius, Thes. Heb. s.v.

8. KARPAS´ (כִּרְפִּס, Sept. καρπάσινος,Vulg. carbassinus) "occurs in the book of Esther (1:6), in the description of the hangings 'in the court of the garden of the king's palace,' at the time of the great feast given in the city Shushan, or Susan, by Ahasuerus, who 'reigned from India even unto Ethiopia.' We are told that there were white, green, and blue hangings fastened with cords of fine linen and purple to silver rings and pillars of marble. Karpas is translated green in our version, on the authority, it is said, 'of the Chaldee paraphrase,' where it is interpreted leek-green. Rosenmüller and others derive the Hebrew word from the Arabic kurufs, which signifies 'garden parsley,' Apium petroselinum, as if it alluded to the green color of this plant; at the same time arguing that as 'the word karpas is placed before two other words which undoubtedly denote colors, viz. the white and the purple-blue, it probably also does the same.' But if two of the words denote colors, it would appear a good reason why the third should refer to the substance which was colored. This, there is little doubt, is what was intended.

If we consider that the occurrences related took place at the Persian court at a time when it held sway as far as India, and that the account is by some supposed to have been originally written in the ancient language of Persia, we may suppose that some foreign words may have been introduced to indicate even an already well-known substance; but more especially so if the substance itself was then first made known to the Hebrews. The Hebrew karpas is very similar to the Sanscrit kaspasum, karpasa, or karpase, signifying the cotton-plant, whence the Armen. kierbas, and the Greek κυρβασία, κυρβάσις, etc. (Asiat. Researches, 4:231, Calcutta). Celsius (Hierobot. 1:159) states that the Arabs and Persians have kallphas and kirbas as names for cotton. These must no doubt be derived from the Sanscrit, while the word karpas is now applied  throughout India to cotton with the seed, and may even be seen in English prices-current. Κάρπασος occurs in the Periplus of Arrian, who states (page 165) that the region about the Gulf of Barygaze, in India, was productive of carpasus, and of the fine Indian muslins made of it. The word is no doubt derived from the Sanscrit karpasa, and, though it has been translated fine muslin by Dr. Vincent, it may mean cotton cloths, or calico in general. Mr. Yates, in his recently published and valuable work, Textrinun Antiquorum, states that the earliest notice of this Oriental name in any classical author which he has met with is the line 'Catrbasina, molochina, ampelina' of Caecilius Statius, who died B.C. 169. Mr. Yates infers that as this poet translated from the Greek, so the Greeks must have made use of muslins or calicoes, etc., which were brought from India as early as 200 years B.C. See his work, as well as that of Celsius, for numerous quotations from classical authors, where carbasus occurs; proving that not only the word, but the substance which it indicated, was known to the ancients subsequent to this period. It might, indeed must, have been known long before to the Persians, as constant communication took place by caravans between the north of India and Persia, as has been clearly shown by Haeren. Cotton was known to Ctesias. who lived so long at the Persian court. Pliny describes it as a Spanish article (Nat. H. 19:1), but other ancient writers call it a product of India and the East (Strabo, 14:719; Curtius, 8:9).

Nothing can be more suitable than cotton, white and blue, in the above passage of Esther, as J.F. Royle long since (1837) remarked in a note in his Essay on the Antiquity of Hindoo Medicine, page 145: 'Hanging curtains made with calico, usually in stripes of different colors and padded with cotton, called purdahs, are employed throughout India as a substitute for doors.' They may be seen used for the very purposes mentioned in the text in the court of the king of Delhi's palace, where, on a paved mosaic terrace, rows of slender pillars support a light roof, from which hang by rings immense padded and striped curtains, which may be rolled up or removed at pleasure. These either increase light or ventilation, and form, in fact, a kind of movable wall to the building, which is used as one of the halls of audience. This kind of structure was probably introduced by the Persian conquerors of India, and therefore may serve to explain the object of the colonnade in front of the palace in the ruins of Persepolis." See Abulplarag. Hist. dynast. page 433; Salmasius, Homonym. c. 81; Celsius, Hierobot. 2:157; Schroder, De. Vest. Mul. page 108 sq. SEE COTTON.

9. SHAATNEZ´ (שִׁעִטְנֵז), a kind of garments woven of two sorts of thread, linen and wool, like the Greek ὕφασμα ἀμφίμιτον, Eng. linsey- woolsey, which the Hebrews were forbidden to use, as appears from the two passages in the Mosaic law where the word occurs: Lev 19:19, "Neither shall a garment mingled of linen and woolen come upon thee;" Deu 22:11," Thou shalt not wear a garment of divers sorts, as of linen and woolen together." In the former of these passages the term Shaatnez is interpreted by בֶּגֶד כַּלְאִיַם, a garment of two different kinds, i.e. of heterogeneous materials; and in the latter by the explicit definition, יִחְדָּין צֶמֶר וּפַשְׁתַּים, of wool and flax threads together. The Sept. renders κίβδηλον, i.e., adulterated; Aquila, ἀντιδιακείμενον, i.e., various, of different sorts; the Peshito and Samaritan, variegated. Other ancient interpreters have either retained the original word, as Onkelos, or have entirely neglected it, as the Vulg., usually introducing the interpretation from Deuteronomy into Levit., as the Venetian Greek (ἐριόλινον), Saadias, the Armenian, Erpenius, and the Persic. The derivation is uncertain. The early etymologists have sought in vain a Samar. origin for the word, as Bochart (Hieroz. 1:545). The Talmud gives only fanciful derivations (Mishna, Kilain, 9:8; comp. Nidda, 61 b; Buxtorf, Lex. Talin. s.v.; Abr. Geiger. Lehrbuch d. Mischnah, 2:75); and the Targums are little better (see Pseudojon. in Deuteronomy ad loc.). Ernest Meyer proposes the signification gradually formed, from a transposition of the letters and comparison with the Arabic and Ethiopic (Lex rad. Heb. page 686). The word is prob. of Egyptian origin, although Forster (De bysso antiquorurm, page 95) and Jablonski (Opusc. 1:294 sq.) have not fully succeeded in tracing its original in the Coptic, which language, however, furnishes the nearest etvmolu (see Peyron, Lexicon, s.v. κίβδηλος). SEE WOOLLEN.

10. MIKVESH' (מַקְוֵה, a collection, as often) occurs only in connection with this subject in 1Ki 10:28, "And Solomon had horses brought out of Egypt, and linen yarn; the king's merchants received the linen yarn at a price;" also 2Ch 1:16, where the same language occurs. In these passages it evidently signifies a company of horses, i.e., a drove or string, as brought from Egypt at a fixed valuation. The Sept. in most copies renders ἐκ θεκουέ or ἐξ Ε᾿κουέ, otherwise ἔξοδος, as in 2 Chronicles; the Vulg. has Coa in both places, as a proper name, referring. as some have thought, to Michoe (Pliny, 6:29), the country of the Troglodytes (see Calmet, Dict. s.v. Coa). Others have sought less direct elucidations (see  Bochart, lsieroz. 1:171, 172; Lud. de Dieu, ad loc.; Clericus and Dathe On Kings, ad loc.; Becke, Paraphr. Chald. ad Chron., ad loc., page 7; Michaelis, Supplenm. 1271, and In Jure Mosaico. 3:332; Bottcher, Specim. page 170). But of these far-fetched explanations there is no occasion; the passages simply refer to a caravan of horse-merchants carrying on the commerce of Solomon with Egypt (see Taylor, Fragments, No. 190).

## Cotton (or Coton), Pierre[[@Headword:Cotton (or Coton), Pierre]]

             a French theologian, was born at Neronde, in Forez, in 1564. He studied in Paris and Bourges, went to Turin, and there joined the Jesuit order, against the wishes of his father. After staying some time at Milan, Rome, and other cities of Italy, he went to France, where he preached with success, was received at the court, and gained the confidence of Henry IV, whom he accompanied in his travels as confessor. Cotton refused the archbishopric  of Aries and the cardinalate. At the time of the murder of Henry by Ravaillac, May 14, 1610, Cotton attempted to defend his order from the accusations made against them, by a work entitled Lettre Declaratoire de la D)octrine des Peres Jesuites (Paris, 1610). When Albert of Luynes became strongly influential with Louis, Cotton retired from the court, and went to visit the house of the novices of his order at Lyons, where he remained for some time, and finally devoted himself to missionary work in the south of France and in Italy. At length he went to Paris, where he preached before the king. He died in that city, March 19, 1626. Besides the above, Cotton wrote: Institution Catholique, in opposition to Calvin's Institutions: — Geneve Plagiaire, against the-Geneva Bible translation (Paris, 1618), which called forth a rejoinder by B. Turretin: — Defense de la Fidelite des Traductions de la Bible Faites a Geneve (Geneva, 1619): — Sermon aux les Principales et Plus Difficiles Matieres de la Foi (Paris). See Hoefer, Nouv. Biog. Generale, s.v.

## Cotton MSS[[@Headword:Cotton MSS]]

             SEE PURPUREUS, CODEX.

## Cotton, Bartholomew OF[[@Headword:Cotton, Bartholomew OF]]

             a monk of Norwich, England, wrote: Annales Ecclesiae Norwicensis, 1042-1295, et Historia de Episcopis Nomo., ad an. 1299: — Accedeunt Continuatio Historiae ad an. 1446, et Sueccessio Episcoporum et Priorum. See Wharton, Anglia Sacra; Allibone, Dictionary of Brit. and Amer. Authors, s.v.

## Cotton, George Edward Lynch[[@Headword:Cotton, George Edward Lynch]]

             Anglican bishop of Calcutta and metropolitan of the Anglican dioceses of India and Ceylon, was born at Chester, England, Oct. 29, 1832. After studying at Westminster School and Trinity College, he was appointed to a mastership in Rugby School, and shortly after was elected to a fellowship at Trinity College. About 1841 he succeeded to the mastership of the fifth form, the highest but one. In 1852 he was elected head master of Marlborough College, which under his management rose to a high position among leading public schools. In 1858 he was appointed to the metropolitan see of Calcutta, where he rendered himself generally beloved. In 1863, with the full concurrence of the governor general, he officially sanctioned an innovation in the use of consecrated churches, which had often been desired, but never till then secured. Since the mutiny, several Scotch regiments have been stationed in the barracks of Upper India, and in many stations they have no churches of their own. Bishop Cotton ordered that at a convenient hour on the Sunday the Episcopal churches should be available for their worship, and that the Presbyterian clergyman should have full liberty to officiate after the rules of his own Church, to the great dissatisfaction of the High-Church party in the Church of England. In  England strong measures were suggested in order to compel him to retract. But he knew that the measure was right in itself, that the law was on his side, and that his conduct was heartily approved by the Indian government and by all right-thinking men. In the same spirit, when the Marriage Bill was brought before the Legislative Council, to provide increased facilities for the marriage of Presbyterians and Nonconformists, and give to Nonconformist ministers and registrars powers which they do not possess in England itself, he gave the act his cordial approval. He was accidentally drowned while disembarking from a steamer, October 6, 1866. — Ann. Amer. Cyclopaedia for 1866, p. 261; Brit. Quart. Review, Jan. 1867.

## Cotton, Henry[[@Headword:Cotton, Henry]]

             an English prelate of the first part of the 17th century, was born at Warblington, Hampshire, being a son of sir Richard Cotton, privy councillor to Edward VI. He was educated at Magdalen College, Oxford, and was preferred by Queen Elizabeth (his godmother) bishop of Salisbury, November 12, 1598, at the same time that William Cotton, of another family, was made bishop of Exeter, the queen merrily saying that "she hoped that now she had well cottoned the west." He died May 7, 1615. See Fuller, Worthies of England (ed. Nuttall), 2:11.

## Cotton, John[[@Headword:Cotton, John]]

             an eminent Congregational minister, was born at Derby, Eng., Dec. 4, 1585. He was a student in Cambridge, became fellow of Emmanuel College, and was chosen successively head lecture and dean. In 1612 he was settled as minister at Boston, Lincolnshire. After preaching some few years, he was silenced for nonconformity with some ceremonies which he held to be unscriptural, but after a short time he was reinstated. About 1632, to escape examination before the High Commission Court, he secreted himself in London, and thence sailed for New England, arriving in Boston Sept. 3, 1633. On Oct. 10 he was appointed preacher in the First Church. He died Dec. 23, 1652. He published An Abstract of the Laws of New England (1641): — The Church's Resurrection (1642): — The Pouring out of the Seven Vials (1642): — The Way of Life (Lond. 1641, 4to): — Sermons on Mercy and Justice of God (Lond. 1641, 4to): — Exposition of the Canticles (Lond. 1642, 8vo): — The Covenant of Grace (Lond. 1662, sm. 8vo): — A practical Commentary upon the 1st Epistle of John (Lond. 1656, fol.), with several minor writings. — Sprague, Annals, 1:25.

## Cotton, John (1)[[@Headword:Cotton, John (1)]]

             a Congregational minister, was born in Boston, March 13, 1640. He was pastor at Plymouth, Massachusetts, from June 30, 1669, to October 5, 1697; at Martha's Vineyard from 1664 to 1667; and at Charleston, S.C., from 1698 until his death, September 18, 1699. He rendered great assistance to Thomas Mayhew, at Martha's Vineyard; frequently preached to the Indians at Plymouth, and revised and corrected Eliot's Indian Bible, printed at Cambridge in 1685. See Drake, Amer. Biog. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cotton, John (2)[[@Headword:Cotton, John (2)]]

             a Congregational minister, was born about 1693. He was pastor at Newton, Massachusetts, and died in 1757. He published several Sermons. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cotton, John (3)[[@Headword:Cotton, John (3)]]

             a Congregational minister, was born about 1712, and was first pastor at Halifax, Mass. He died in 1789. He published two Sermons (1757). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cotton, John Wallace[[@Headword:Cotton, John Wallace]]

             an English Wesleyan minister, was born in London, May 30, 1801. He was converted in early youth, joined the Wesleyans, became a local preacher, and an active worker in the City-road Circuit. At the request of Richard Watson, he offered himself to the Church for its ministry in 1827. He labored faithfully in his appointments, and was a painstaking and earnest preacher. In 1863 he retired to Lewisham, where he died, May 9, 1881. See Minutes of the Brit. Conferences, 1881, page 43.

## Cotton, Joseph[[@Headword:Cotton, Joseph]]

             an English Baptist minister, was born at Derby, February 24, 1810, and attended the preaching of the Reverend J.G. Pike, under whom he was converted and baptized. He studied for the ministry under the Rev; Thomas Stevenson, at Loughborough. He was successively pastor at Isleham, Barton, Holbeach, and Woodhouse Eaves, and in each place his earnest efforts to do good were greatly blessed. He died November 19, 1868.

## Cotton, Josiah[[@Headword:Cotton, Josiah]]

             a Congregational minister, was a son of Reverend Roland Cotton, of Sandwich, Massachusetts, and great-grandson of Reverend John Cotton, of Boston. He graduated from Harvard College in 1722; was ordained at Providence, R.I., October 23, 1728; installed at Woburn, July 15, 1747; at Sardown, November 28, 1759, and died May 27, 1780, aged seventy-eight years. See Sprague, Annals of the Amer. Pulpit, 1:301.

## Cotton, Nathaniel[[@Headword:Cotton, Nathaniel]]

             an English physician and poet, was born in 1707. He studied medicine at Leyden under Boerhave; established an asylum for lunatics first at Dunstable, Bedfordshire, and afterwards at St. Albans, and died August 2, 1788. Besides two medical books, he published Visions in Verse (1751, and since). His works, both in verse and prose, were edited by his son (1791, 2 volumes).

## Cotton, Stephen[[@Headword:Cotton, Stephen]]

             an English martyr, was one of six who were burned at Brentford, seven miles from London, July 14, 1558, for faithful adherence to Christ and his cause. See Fox, Acts and Monuments, 8:479.

## Cotton, Thomas[[@Headword:Cotton, Thomas]]

             an English Presbyterian, born at Workby, near Rotherham, in 1653, was educated by four eminent tutors, and took his degree at Edinburgh University in 1677. Owing to the persecutions prevailing, Sunday service was long held in his father's house. He then travelled for three years with a gentleman on the Continent. On his return to London he was for a time a tutor, and chaplain to Lady Russell. He had a church in St. Giles parish for some years, but it suffered severely in the Sacheverel riots, in 1709, and he had to flee for safety. He was one of the non-subscribing members at the Salters' Hall synod, 1719. He died at Hampstead, in 1730, much loved and esteemed. He published one Sermon (1702). See Wilson, Dissenting Churches, 4:376.

## Cotton, Ward[[@Headword:Cotton, Ward]]

             a Congregational minister, was born at Plymouth, Massachusetts. He graduated from Harvard College in 1793; was ordained pastor of the  church in Boylston, June 7, 1797; dismissed June 22, 1.825, and died in 1843. See Sprague, Annals of the Amer. Pulpit, 1:574.

## Cotton, William, D.D[[@Headword:Cotton, William, D.D]]

             an English prelate of the first part of the 17th century, was born in London, educated at Queen's College, Cambridge, preferred by Elizabeth to be archdeacon of Lewes and canon residentiary of St. Paul's, and consecrated bishop of Exeter November 12, 1598. He is credited by Fuller with having plucked up the seeds of nonconformity sowed in his diocese by Snape, of Jersey. He died of apoplexy, in 1621. He was father of Edward Cotton, D.D. See Fuller, Worthies of England (ed. Nuttall), 2:358.

## Cottret, Pierre Marie[[@Headword:Cottret, Pierre Marie]]

             a French prelate, was born at Argenteuil, near Paris, May 8, 1768. Having completed his classical studies at Sainte-Barbe, he entered the seminary of St. Louis of Paris, at the close of 1785. In April 1791, he was called to the priesthood, privately ordained by the bishop of Oldron, and allowed to depart in disguise. He went to Ghent, where he remained as chaplain of the cathedral until June 1794. Then, after taking refuge for some time in several cities of Germany, he resided at Fritzlau, and thence went to Arolsen as private tutor. After a prolonged sojourn at Frankfort-on-the- Main, he returned to France in October 1800. In 1802 he was appointed to the chapel of Sannois, in the valley of Montmorency; in 1806 rector of Boissy-Sainte-Leger, and the year following returned to Paris. He now became connected with the Gazette de France and the Journal de l'Empire. He was appointed adjunct professor of the faculty of theology in 1809, honorary canon of Notre-Dame of Paris, and vice-promoter-general of the diocese, in 1811; was invested with a canonship in 1812; later was placed at the head of the small seminary of Paris. In 1823 he accompanied cardinal Clermont-Tonnerre to Rome. Leo XII appointed him titular bishop of Carystus, and canon of the first order of the chapter of St. Denis. He retired to the diocese of Versailles, and was thence appointed to the see of Beauvais, Dec. 27, 1837. He died at Beauvais, November 13, 1841. Besides his work for the Gazette de France and the Biographie Universelle of the Michaud brothers, Cottret wrote, from 1822 to 1827, a number of articles upon literary and religious matters in the Tablettes du Clerye, and the Union Ecclesiastique published several letters of this prelate. He also wrote: Considerations sur l'Etat actuel de la Religion  Catholique en France et sur les Moyens de la Retablir (Paris, 1815): — Discours sur la Religion Consideree comme une Necessite de la Societe (1823): — also an edition of the Declaration du Clerge de France de 1682 (Paris, 1811). See Hoefer, Nouv. Biog. Generale, s.v.

## Coturius, Julius Caesar[[@Headword:Coturius, Julius Caesar]]

             a German theologian of the Jesuit order, who lived near the latter half of the 17th century, wrote, Epitome Controversiarum (Munich, 1643): — An Quivis in sua Fide Salrari Possit (Meissen, 1645). See Hoefer, Nouv. Biog. Generale, s.v.

## Cotys[[@Headword:Cotys]]

             (or Cotytto), in Greek mythology, was a Thracian goddess, whose worship, like that of Cybele, was held with noise and tumult, and led finally to licentiousness. In later times she was also honored in Corinth, Athens, and Sicily.

## Couard, Christian Ludwig[[@Headword:Couard, Christian Ludwig]]

             a Lutheran theologian of Germany, was born at Berlin, April 11, 1793, became doctor of theology and pastor of St. Georges, in the same city, and died there, December 23, 1865. He published, Predigten uber gewohnliche Perikopen und Freie Texte (Berlin, 1824; 3d ed. 1851): — Der verlorene Sohn, (ibid. 1831): — Predigten iuber die Bekehrung des Apostels Paulus (ibid. 1833): — Simon Petrus, der Apostel des Herrn (ibid. 1836,2 vols.): — Sammlung von Casualreden aus fruherer und neuester Zeit (Potsdam, 1856, 1858, 2 volumes): — Evangelische Zeugnisse in Predigten (ibid. 185560, 3 vols.). See Winer, Handbuch der theol. Lit. 2:27, 101, 120, 121,146; Zuchold, Bibl. Theol. 1:247. (B.P.)

## Couch[[@Headword:Couch]]

             (יָצוּעִ, yatsu'd, something spread, Gen 49:4; “bed,” 1Ch 5:1; Job 17:13; Psa 63:6; Psa 132:3; מַשְׁכָּב, mishkab',  something to lie upon, Job 7:13, elsewhere “bed;” עֶרֶשׂ, eres, something erected, Psa 6:6; Amo 3:12; Amo 6:4; “bed,” Job 7:13; Psa 41:3; Psa 132:3; Pro 7:16; Son 1:16; “bedstead,” Deu 3:11; κλινίδιον, a little bed, Luk 5:19; Luk 5:24; κράββατος, a pallet, Act 5:15, elsewhere “bed”). Feather-beds, as among us, are unknown in the East, as indeed generally in southern climates. The poor sleep on mats or wrapped in their overclothes (Exo 22:27; Deu 24:13; comp. Theocr. 18:19; Stobaei Serm. 72, p. 404: as to Rth 3:9; Eze 16:8, see Biel in the Miscell. Lips. Nov. v. 209 sq.), and, in the open air, sometimes have only a stone for a pillow (Arvieux, 3, 216; comp. Gen 9:21; Gen 9:23; Gen 28:11). The wealthy use bolsters or mattresses (Russel, Aleppo, 1:195), stuffed with wool or cotton. These are not laid upon a bedstead, but on a raised portion (divan, q.v.) along the side of the room, which by day serves for a seat (Harmar, 1:134; 2:71; Rosenmüller, Morgenl. 3, 211; 6:14; Lorent, Wander. p. 32). Whether the couches of the ancient Hebrews for the sick or sleeping, which are usually termed מַטָּה, mittah' (Gen 47:31; 1Sa 19:13 : 2Sa 4:7; 2Ki 1:4), מַשְׁכָּב, mishkab' (Exo 21:18; 2Sa 13:5; Son 3:1), עֶרֶשׂ, e'res (Job 7:13; Son 1:16; Pro 7:11; properly a bedstead, see Deu 3:11), were upon such a platform, is uncertain, as they appear to have been movable (1Sa 19:15), and were probably used in the daytime, like sofas, for sitting down and repose (1Sa 28:23; Eze 23:41; Amo 3:12; Amo 6:4; yet compare 2Ki 4:10). Costly carpets graced the houses of the rich (Pro 7:16 sq.; Eze 23:41; Amo 3:12); those who lay upon them covered themselves with similar tapestry, and placed a soft fur under their head (l Samuel 19:13). A canopy, or bed with a tester, is names in the Apocrypha (Jdt 16:23), and elsewhere a hanging bed or hammock (מְלוּנָה, Isa 24:20), such as watchers in gardens used (Gesenius, Thes. Heb. p. 750; comp. Niebuhr, Beschr. p. 158). In the Mishna various kinds of beds or couches are referred to; e.g. the דּ — רְגָּשׁ, dargash' (Nedar. 7:5). The couches (κλίνη, κράββατος) for the sick, named in the N.T. (Mat 9:6; Mar 2:4; Mar 6:55; Luk 5:18; Act 5:5, etc.) were movable (Becker, Charicl. 2:72). SEE BED.

## Couch, Ezekiel[[@Headword:Couch, Ezekiel]]

             a minister of the Methodist Episcopal Church South, was born in Pendleton District, S.C., November 1, 1805. He was converted in 1824; licensed to preach in 1836; joined the Memphis Conference in 1840; was ordained deacon in 1841, and elder in 1843. In 1847 he was transferred to the Indian Mission Conference; from 1855 to 1857 was superintendent of the Colbert Institute in the Chickasaw Nation; in 1857 was transferred to the East Texas Conference; in 1864 was a supernumerary, but was made effective the following year; from 1866 to 1871 was superannuated; again  made effective in 1872, but at the end of the year was obliged again to take a superannuated relation, in which he continued until his death in 1880. He was a consecrated, zealous, and faithful minister, kind and cordial. See Minutes of Annual Conferences of the M. E. Church South, 1880, page 203.

## Couche, Marc[[@Headword:Couche, Marc]]

             a French theologian, was born at Besancon. He entered the Benedictine order of St. Vanne at Luxeuil; June 10, 1683, then taught theology, and became prior of Mont-Roland. He died about 1751, leaving, Praeceptes d'une Religieuse: — Commentaria Theologica in Summam Divi Thomae: — Defensio Decretorum Pontificiorum circa Regulas Morum: — Philosophiae cum Theologia Christiana Connexio: — Ad Prolegomena Sancte Scripturae Brevis Manuductio: — Apologie des Principaux Points de la Doctrine de Saint Thomas: — Le Vrai Centon Theologique Oppose Au Faux: — L'Art de Vivre Heureux dans une Communaute Religieuse, and some treatises upon questions of the time, remaining in MS. See Hoefer, Nouv. Biog. Generale, s.v.

## Coucher[[@Headword:Coucher]]

             is a name for (1) a register or account book; (2) a church book couched, or lying, on the chancel desk. SEE COLLECTARIUM.

## Coucy, Jean Charles, comte de[[@Headword:Coucy, Jean Charles, comte de]]

             a French theologian and prelate, was born at the castle of Escordal (Rethelois), September 23, 1745. He was successively vicargeneral of Rheims, canon of that city (1773), almoner of the queen (1776), abbot of Iny (1777), and bishop of La Rochelle (January 3, 1790). Under the Revolution he retired to Spain, but on the return of the' Bourbons he was made archbishop of Rheims (1817), where he died, March 10, 1824. He wrote a Protestation Addressee a Pie VII (1802). See Hoefer, Nouv. Biog. Generale, s.v.

## Coucy, Robert de[[@Headword:Coucy, Robert de]]

             a French architect, who died at Rheims about 1300, had chief charge of the rebuilding of the cathedral of that city, which had been destroyed by fire in 1210. In 1297 he completed the ornamentation of the Church of St.  Nicaise. See Spooner, Biog. Hist. of the Fine Arts, s.v; Hoefer, Nouv. Biog. Generale, s.v.

## Coudon, Joseph, A.M[[@Headword:Coudon, Joseph, A.M]]

             a minister of the Protestant Episcopal Church, was a native of' Annapolis, Md. He became lay reader in North Elk Parish in 1782, having previously been principal of the Free School in Kent County, which, in 1783, became Washington College. As a lay member of the convention of the diocese he was prominent in organizing the Protestant Episcopal Church, after the Revolution. In 1787 he was ordained deacon, at the age of forty-five, became rector of North Elk Parish, and died there in April 1792. See Sprague, Annals of the Amer. Pulpit, 5:312.

## Coudrette, Christophe[[@Headword:Coudrette, Christophe]]

             a learned French publicist, was born at Paris in 1701, became a priest in 1725, and joined the Jesuits. He was, however, an opponent of the bull Unigenitus,' and being persecuted by the clerical party, was imprisoned in 1735 at Vincennes, and again in 1738, in the Bastile. Being noted for his opposition to the Jesuits, he was appointed in 1762 to examine their institutions and affairs. He died at Paris, August 4, 1774, leaving, among other works, Dissertation sur les Bulles Contre Baius (Utrecht, 1737, 2 volumes): — Histoire Generale de la Compagnie de Jesus (Amsterdam, 1761-67, 6 volumes). See Jocher, Allgemeines Gelehrten Lexikon, s.v.; Nouv. Diction. Historie; Winer, Handbuch der theol. Lit. 1:649, 722; Biog. Universelle, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Couet (Lat. Covetus), Jacques[[@Headword:Couet (Lat. Covetus), Jacques]]

             a French Reformed theologian, was born at Paris in 1546. Being an adherent of the Reformed Church, he had to leave his country, and on his way to Basle in 1577 held a controversy with Faustus Socinus, against whom he wrote his De Satisfactione Christi. In 1588 he was appointed pastor of the French Church at Basle, where he died, January 18, 1608. Besides the work already mentioned, he wrote, Reponse a Ceux qui Croient Presence du Corps de Christ dans la Cene (1588): — Reponses Chretiennes a Lescalle (1593): — Apologia de Justificatione (1594): — Traite de la Predestination (1599): — Conference Faite a Nancy (1600): — Traite du Christianisme (1602). See Haag, France Protestante; Bulletin du Protestantisme Francais, 12:265 sq.; 16:353 sq.; Chretien  Evangelique, 1868, pages 135-140; Jocher, Allgemeines Gelehrten Lexikon, s.v.; Lichtenberger, Encyclop. des Sciences Religienses, s.v. (B.P.)

## Coughen, John[[@Headword:Coughen, John]]

             an English theologian, became a Quaker on hearing an eloquent young woman of that denomination. and afterwards defended their doctrines. He died of the plague in London in 1665. See Hoefer, Nouv. Biog. Generale, s.v.

## Coughlan, Lawrence[[@Headword:Coughlan, Lawrence]]

             an early Methodist preacher, was a native of Ireland, one of the first-fruits of Methodism in that country. He was received on trial by Wesley in 1755, and labored successfully for ten years, when in consequence of having been ordained in 1764 by Erasmus, a Greek bishop, he withdrew from the itinerancy, Charles Wesley taking deep umbrage at such a proceeding. In 1765 he sailed as a missionary to Newfoundland, a year before Philip Embury arrived in New York, and labored there with zeal and success under the auspices of the Society for the Propagation of the Gospel in Foreign Parts, having received reordination from the bishop of London, but still as a Methodist. He formed classes, the first before the close of 1765, and the earliest Methodist society on the west of the Atlantic. On his return, in 1773, to London, Coughlan was minister of the Cumberland Street Chapel, but applied to Wesley for a circuit. While in conversation with the latter in his study, he was seized with paralysis, and died a few days after. Wesley refers to his death in a letter written to John Stretton, of Harbor-Grace, Newfoundland, dated February 25, 1785 (Meth. Mag. 1824, page 307). Coughlan published, in 1776, a book entitled, Brief Account of the Work of God in Newfoundland. See Atmore, Meth. Memorial, s.v.; Stevens, Hist. of Methodism, 2:329; Myles, Chronicles Hist. of the Methodists, 1785, page 169; Arminian (Wesl. Meth.) Mag. 1785, p. 490; Wilson, Newfoundland and its Missionaries, p. 123, 134, 141; Smith, Hist. of Meth. in Eastern British America (Halifax, 1877, 12mo), pages 41-58; Wesley, Journal, August 1768, 3:324; also Reports of Society for the Propagation of the Gospel in Foreign Parts, 1767 sq.

## Couillon (Lat. Covillonus), Jean[[@Headword:Couillon (Lat. Covillonus), Jean]]

             a Jesuit of Lille, and professor of philosophy and theology at Coimbra, Rome, and Ingolstadt, who died at Rome August 17, 1581, is the author of Assertiones in Epistolam Primam Pauli ad Corinthios: — Conclusiones ex hac Epistola Deductae: — Quaestiones in Psalmos. See' Alegambe, Bibliotheca Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Coulan, Antoine[[@Headword:Coulan, Antoine]]

             a French theologian, was born at Alais, Languedoc, October 10, 1667. He was minister of a French Church in London, where he died, September 23, 1694, leaving, Examen de l'Histoire Critique du Nouveau Testament (in two parts, Amsterdam, 1696): — La Defense des Refugies (Deventer, 1691). See Hoefer, Nouv. Biog. Generale, s.v.

## Coull, Alexander[[@Headword:Coull, Alexander]]

             a Scotch clergyman, was licensed to preach in 1749; presented to the living at Edenkeillie in 1753, ordained in 1754, and died July 10, 1790. See Fasti Eccles. Scoticanae, 3:184.

## Coulling, James D[[@Headword:Coulling, James D]]

             a minister of the Methodist Episcopal Church South, was born at Richmond, Virginia, May 20, 1812. He was converted in his eighteenth year; soon became an earnest Christian worker as Sabbath school teacher and class-leader; began preaching in 1835; and in the following year entered the Virginia Conference, wherein he labored with zeal and faithfulness until his death, November 28, 1866. Honest-conscientiousness and earnest fidelity were the prominent features of his character. See Minutes of Annual Conferences of the M.E. Church South, 1866, page 8.

## Coulon[[@Headword:Coulon]]

             SEE CULON.

## Coulon, Claude Antoine[[@Headword:Coulon, Claude Antoine]]

             a French preacher and theologian, was born at Salins in 1745. He became a priest, went to Paris, and was chosen grand-vicar by the bishop of Sisteron. He retired during the Revolution, but returned with the Bourbons, and died at Paris, March 10, 1820, leaving Exhortation a la Perseverance dans la Foi (Paris, 1792): — Paraphrase du Psaume, "Exaudiat te Dominus"  (Lond. 1799), and some minor Letters and Addresses. See Hoefer, Nouv. Biog. Generale, s.v.

## Coulson, David[[@Headword:Coulson, David]]

             an English minister of the Society of Friends, was born at Nottingham, April 9, 1713. He was converted in his twenty-sixth year. Some time before this he had become blind; but, nevertheless, about his thirty-third year he visited and preached in all the counties of England except Kent and Sussex. He never met with any fall or accident to lay him up one day in all his travels. He died December 9, 1765. See Piety Promoted, 2:414. (J.C.S.)

## Coulson, George J.A[[@Headword:Coulson, George J.A]]

             a preacher and novelist, was born in the South in 1819, but came North at the commencement of the late civil war. For a long time he occupied a position at the head of one of the departments in A.T. Stewart's store. Latterly he had been an expert accountant and commercial referee. For many years he was a contributor to religious papers, being an influential member of the Presbyterian Church South, and a diligent theological student. For several months previous to his death he preached in the New East Side Chapel, Paterson, N.J. He died there suddenly, October 27, 1882. Mr. Coulson was the author of The Lacy' Diamond: — The Odd Trump: — Harwood: — Flesh and Spirit: — The Ghost of Redbrook, and other novels. (W.P.S.)

## Coulstop, Thomas[[@Headword:Coulstop, Thomas]]

             a Scotch clergyman, a native of Dunfermline, was licensed to preach in 1795; presented to the living at Pennycuik in 1798; ordained in 1799; and died March 13, 1829, aged sixty-five years. See Fasti Eccles. Scoticanae, 1:306.

## Coultas, Joseph[[@Headword:Coultas, Joseph]]

             an English Methodist preacher, grandson of the following, was born at York, June 14, 1821. He was brought up a Wesleyan; toiled successfully in the Sunday-school for some years; became a local preacher at twenty; joined the New Connection in 1850; entered the ministry in 1858; and travelled for twenty-one years in thirteen circuits. In 1875 he was attacked with cerebral disease, of which he died at Sheffield, November 30, 1878.  He was a student, a plain preacher, gentle, thoughtful, trustful, and tranquil. See Minutes of the Conference.

## Coultas, William[[@Headword:Coultas, William]]

             an English Wesleyan minister, was born at Seamer, Yorkshire, August 22, 1783. He united with the Church in 1801, was received into the ministry in 1810, and sent to Nevis, W.I., where he labored for six years amid much persecution from the planters. He returned to England in 1817; spent the rest of his life in the ministry in his native land; retired to Southport in 1850; and died August 19, 1866. Mr. Coultas had a resolute will, strong passions, controlled by grace; his manner was rugged, his heart honest, and his life-long fidelity to Christ might well throw into the background his eccentricities. He wrote. a Memoir of his daughter, Eliza (12mo). See Minutes of the British Conference, 1867, page 10; Wesl. Meth. Magazine, 1868, page 961.

## Coulter[[@Headword:Coulter]]

             occurs in 1Sa 13:20-21, as the translation of אֵת(eth), an agricultural instrument, rendered elsewhere “plough-share” (Isa 2:4; Mic 4:3; Joe 3:10), for which, however, a different word stands in the passage in 1 Samuel. The Sept. renders it by the general term σκεῦος, implement, in 1 Samuel, but plouwshare in the other passages. The Rabbins understand it to be a mattock. It was probably the facing- point or shoe of a plow, analogous to our coulter, as it was of iron, with an edge that required sharpening, and was easily transformed into a sword. Such an appendage to the plow, however, is not now in use in the East, SEE AGRICULTURE, but would be greatly needed in improved cultivation, considering the frail structure of the plow itself, the point being usually only of wood (see Wilkinson's Ancient Egyptians, 2:14, 17). SEE PLOUGH.

## Coulter, David, D.D[[@Headword:Coulter, David, D.D]]

             a Presbyterian minister, was born November 8, 1808, near Georgetown, Sussex County, Delaware. He early experienced conversion, and united with the Church when about seventeen years of age. After obtaining a good English education in the common schools of his neighborhood, he went to Easton, Pennsylvania, and was prepared for college in the Manual Labor School, taught by the Reverend George Junkin, D.D. He graduated from Lafayette College in 1838, and from Princeton Theological Seminary in 1841; was licensed to preach by Newton Presbytery, April 28, the same year; soon after went to Missouri, where, for about two years, he preached at Auxvasse. He was ordained by Missouri Presbytery, July 5, 1843, pastor of the Rocheport and Fayette churches, where he labored zealously and usefully until August 18, 1848; next acted as stated supply at Round Prairie and Millersburg, and pastor of the latter Church from December 10, 1853, to April 3, 1856; and of Hopewell Church, in Lafayette Presbytery, from April 22, 1856, to April 20, 1867, at the same time serving Prairie Church. After preaching at Columbia, Missouri, a little over a year, he served the churches of Liberty and Bethel from 1868 to 1874. He was now quite infirm, and at length entirely unable to read; but he tried to preach even to the last. He died at Liberty, August 20, 1878. See Necrol. Report of Princeton Theol. Sem. 1879, page 42.

## Coulter, John (1), D.D[[@Headword:Coulter, John (1), D.D]]

             a Scotch clergyman, was licensed to preach in 1761; became assistant minister at Kilwinning; was presented to the living at Kirkmaiden in 1763; ordained in 1764; transferred to Stranraer in 1772; and died February 16, 1814, aged eighty-three years. See Fasti Eccles. Scoticance, 1:752, 762.

## Coulter, John (2)[[@Headword:Coulter, John (2)]]

             a Presbyterian minister, was born near Sunbury, Pennsyvlania, June 26, 1784. He entered Jefferson College, Canonnsburg, in 1813; studied theology with Dr. McMillan; was licensed by the Ohio Presbytery; and in 1823 became pastor at Muddy Creek, Butler County, Pennsylvania, where he remained for twenty-seven years. He was installed pastor at Sunbury in his seventy-eighth year, and died in Butler County, December 6, 1867. See Wilson, Presb. Hist. Almanac, 1868, page 81.

## Coulthurst, Henry William, D.D[[@Headword:Coulthurst, Henry William, D.D]]

             an English divine, was born in Barbadoes in 1753. He was educated in England, first at Hipperholme, and afterwards at St. John's College, Cambridge; graduating in 1775, and soon after obtained one of Dr. Smith's prizes for his proficiency in mathematics and natural philosophy. In 1777 he obtained a prize for a dissertation in Latin prose. He was afterwards elected a fellow of Sydney College, held the office of moderator in the years 1784 and 1785, and in the latter part of his residence in the university was tutor of his college. In December, 1790, he became vicar of Halifax. He died suddenly, December 11, 1817. Dr. Coulthurst was a benevolent man, a pious Christian, a zealous minister. See (Lond.) Christian Observer, 1817, appendix, page 869.

## Council[[@Headword:Council]]

             is the rendering given by our translators chiefly to two Greek words.

1. Συμβούλιον (a meeting of counselors) signifies a consultation of persons for executing any enterprise (Mat 12:14), a sense elsewhere covered by the usual translation “counsel;” also a council, or assembly of persons duly convened. In Act 25:12, it is spoken of counselors, i.e. persons who sat in public trials with the governor of a province; called also conciliarii (Suetonius, Tib. 33) or assessores (Lamprid. Vit. Alex. Sev. 46), in the regular proconsular “conventus.” This last was a stated meeting of the Roman citizens of a province in the chief town, for the purpose of trying causes, from among whom the proconsul selected a number to try the cases in dispute, himself presiding over their action. From the instance in question, something analogous appears to have obtained under the procuratorship of Judaea (see Smith's Dict. of Class. Ant. s.v. Conventus). SEE ASIARCH; SEE PROCURATOR.

2. Συνέδριον (a sitting together) signifies a formal assembly or senate, and in the N.T. is spoken only of Jewish “councils,” by which word it is invariably rendered in the common version. These were:  (1.) The SANHEDRIM SEE SANHEDRIM (q.v.), or supreme council of the nation.

(2.) In the plural, the smaller tribunals in the cities of Palestine subordinate to the Sanhedrim (Mat 10:17; Mar 13:9). SEE TRIAL. The distinction between these two grades of courts seems clearly alluded to in Mat 5:22. SEE JUDGMENT. According to the Rabbins, these lower courts consisted of twenty-three judges, and the two in Jerusalem were held in the rooms over the Shushan and the Beautiful gates; but Josephus expressly says that the number of judges was seven (Ant. 4, 8, 14, 38; War, 2:20, 5); and there are notices in the Talmud of arbitration courts of three judges (Jahn's Archeol. § 245). Perhaps the former two of these were but different forms of the same court in different places. SEE COURT, JUDICIAL. They appear to have been originally instituted by Moses (Deu 16:18; 2Ch 19:5), and to have had jurisdiction even over capital offenses; although, under the civil supremacy of the Romans, their powers were doubtless much restricted. SEE PUNISHMENTS. In the times of Christ and his apostaties the functions of this court were probably confined chiefly to the penalty of excommunication, SEE ANATHEMA, (Joh 16:2), although there are not wanting intimations of their inflicting corporal chastisement (2Co 11:24). SEE TRIBUNAL.

3. In the Old Testament “council” occurs in Psa 68:27, as the rendering of רַגְמָה, rigmah' (literally a heap), a throng or company of persons. SEE COUNSEL.

4. In the Apocrypha, “council,” in its ordinary sense, is the rendering of βουλή (1 Est 2:17; 1Ma 14:22), σύμβουλοι (1 Esther 8:55), and βουλεύομαι (2 Maccabees 9:58). SEE COUNSELLOR.

## Council, Apostolical[[@Headword:Council, Apostolical]]

             at Jerusalem (Act 15:6 sq.). SEE APOSTOLICAL COUNCIL. Many writers, Protestants as well as Romanists, have regarded the assembly of the apostles and elders of Jerusalem. of which we read in Acts 15, as the first ecclesiastical council, and the model on which others were formed. in accordance, as they suppose, with a divine command or apostolic institution. But this view of the matter is unsupported by the testimony of antiquity, and is at variance with the opinions of the earliest writers who refer to the councils of the Church. Tertullian speaks of the ecclesiastical  assemblies of the Asiatic and European Greeks as a human institution; and in a letter written by Firmilian, bishop of Caesarea, to Cyprian, about the middle of the third century, the same custom is referred to merely as a convenient arrangement existing at that time among the churches of Asia Minor for common deliberation on matters of extraordinary importance. Besides this, it will be found, upon examination, that the councils of the Church were assemblages of altogether a different nature from that of the apostles and elders; the only point in which the alleged model was really imitated being, perhaps, the form of preface to the decree, “It hath seemed good to the Holy Ghost and to us” (see the Studien u. Kritiken, 1842, 1:102 sq.). SEE DECREE (OF APOSTLES).

COUNCILS (Lat. concilium), assemblies of pastors or bishops for the discussion and regulation of ecclesiastical affairs.

1. The beginning of the system of church councils is traced to the gathering together of the apostles and elders narrated in Acts 15. This is generally considered to be the first council (see above); but it differed from all others in this circumstance, that it was under the special inspiration of the Holy Spirit. Roman Catholic writers speak of four Apostolical Councils, viz., Act 1:13, for the election of an apostle; Acts 6, to choose deacons; Acts 15, the one” above named: Act 21:18 sq. But none of these had a public and general character except that in Acts 15 (Schaff, Hist. of Christian Church, 2, § 65). Although the Gospel was soon after propagated in many parts of Europe, Asia, and Africa, there does not appear to have been any public meeting of Christians held for the purpose of discussing any contested point until the middle of the second century. From that time councils became frequent; but as they consisted only of those who belonged to particular districts or countries, they are usually termed diocesan, provincial, patriarchal, or national councils, in contradistinction to oecumenical or .general councils, i.e. supposed to comprise delegates or commissioners from all the churches in the Christian world, and consequently supposed to represent the Church universal.

2. OEcumenical Councils. — The name σύνοδος οἰκουμενική (concilium universale or generale) occurs first in the 6th canon of Constantinople, A.D. 381 (Schaff, 1. c.). No such assembly was held, or could be held, before the establishment of the Christian religion over the ruins of paganism in the Roman Empire. Their title to represent the whole Christian world is not valid. After the 4th century the lower clergy and the  laity were entirely excluded from the councils, and bishops only admitted. The number of bishops gathered at the greatest of the councils constituted but a small portion of the entire episcopate of the world. The oecumenical councils which are generally admitted to bear that title most justly were rather Greek than general councils. In the strict and proper sense of the term, therefore, no oecumenical council has ever been held.

There are seven councils admitted by both the Greek and Latin churches as oecumenical. The Roman Catholics add twelve to the number, making nineteen, named in the following list. For details as to the doings of the councils, see the separate articles under each title in this Cyclopaedia.

1. The synod of apostles in Jerusalem (Acts 15).

2. The first Council of Nice, held 325 A.D., to assert the Catholic doctrine respecting the Son of God in opposition to the opinions of Arius.

3. The first Council of Constantinople, convoked under the emperor Theodosius the Great (381 A.D.), to determine the Catholic doctrine regarding the Holy Ghost.

4. The first Council of Ephesus, convened under Theodosius the Younger (431 A.D.), to condemn the Nestorian heresy.

5. The Council of Chalcedon, under the Emperor Marcian (451 A.D.), which asserted the doctrine of the union of the. divine with the human nature in Christ, and condemned the heresies of Eutyches and the Monophysites.

6. The second Council of Constantinople, under Justinian (553 A.D.), which condemned the doctrines of Origen, Arius, Macedonius, and others.

7. The third Council of Constantinople, convoked under the emperor Constantine V, Pogonatus (681 A.D.), for the condemnation of the Monothelite heresy.

8. The second Council of Nice, held in the reign of the empress Irene and her son Constantine (787 A.D.), to establish the worship of images. Against this council Charlemagne convened a counter synod at Frankfort (794 A.D.).

 9. The fourth Council of Constantinople, under Basilius and Adrian (869 A.D.), the principal business of which was the deposition of Photius, who had intruded himself into the see of Constantinople, and the restoration of Ignatius, who had been its former occupant.

10. The first Lateran Council held in Rome under the emperor Henry V, and convoked by the pope Calixtus II (1123 A.D.), to settle the dispute on investiture (q.v.).

11. The second Lateran Council, under the emperor Conrad III and pope Innocent II (1139 A.D.), condemned the errors of Arnold of Brescia and others.

12. The third Lateran Council, convened by pope Alexander III (1179 A.D.), in the reign of Frederick I of Germany, condemned the “errors and impieties” of the Waldenses and Albigenses.

13. The fourth Lateran Council, held under Innocent III (1215 A.D.), among other matters asserted and confirmed the dogma of transubstantiation and necessity for the reformation of abuses and the extirpation of heresy.

14. The first oecumenical synod of Lyon, held during the pontificate of Innocent IV (1245 A.D.), had for its object the promotion of the Crusades, the restoration of ecclesiastical discipline, etc.

15. The second oecumenical synod of Lyon was held during the pontificate of Gregory X (1274 A.D.); its principal object was the reunion of the Greek and Latin churches.

16. The Synod of Vienne in Gaul, under Clemens V (1311 A.D.), was convoked to suppress the Knights Templars, etc.

17. The Council of Constance was convoked at the request' of the emperor Sigismund, 1414 A.D., and sat for four years. It asserted the authority of an oecumenical council over the pope, and condemned the doctrines of John Huss and Jerome of Prague.

18. The Council of Basel was convoked by pope Martin V, 1430 A.D. It sat for nearly ten years, and purposed to introduce a reformation in the discipline, and even the constitution of the Roman Catholic Church. All acts passed in this council, after it had been formally dissolved  bylthe pope, are regarded by the Roman Catholic Church as null and void.

19. The celebrated Council of Trent, held 1545-1563 A.D. It was opened by Paul III, and brought to a close under the pontificate of Paul IV.

The Church of England (Homily against the Peril of Idolatry, pt. 2) speaks of “those six councils which were allowed and received of all men,” viz., Nice, A.D. 325; Constantinople, A.D. 381; Ephesus, A.D. 431; Chalcedon, A.D. 451; Constantinople, A.D. 553; Constantinople, A.D. 680 (see Amer. Quart. Church Review, Oct. 1867, art. 4). The Articles of Religion (art. 21) declare that “general councils may not be gathered together without the commandment and will of princes. And when they be gathered together (for as much as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God; wherefore things ordained by them as necessary to salvation have neither strength nor authority unless it may be declared that they be taken out of Holy Scripture.”

The importance of the so-called oecumenical councils has been often greatly over-estimated, not only by the Greeks and Roman Catholics, but also by many Protestants. Jortin remarks, with his usual sharpness, that “they were a collection of men who were frail and fallible. Some of these councils were not assemblies of pious and learned divines, but cabals, the majority of which were quarrelsome, fanatical, domineering, dishonest prelates, who wanted to compel men to approve all their opinions, of which they themselves had no clear conceptions, and to anathematize and oppress those who would not implicitly submit to their determinations” (Works, vol. 3, charge 2).

The value of the decisions of the councils depends, not upon their authority, as drawn together at the call of emperor or pope, not upon the number of the bishops who attended them, but upon the truth of their decisions, and their conformity to the Word of God. The Councils of Nice and Chalcedon rendered great service to the Church and to theology; but their Christological statements of doctrine have been received by the general Church down to the latest times, not because they emanated from the councils, but because they satisfy the intellectual and moral needs of the Church, and are held to be true statements, though in more scientific form, of doctrines explicitly or implicitly contained in the Word of God. As to the  earlier councils, it “must be remembered that the bishops of that day were elected by the popular voice. So far as that went, they truly represented the Christian people, and were but seldom called to account by the people for their acts. Eusebius felt bound to justify his vote at Nice before his diocese in Caesarea. Furthermore, the councils, in an age of ecclesiastical despotism, sanctioned the principle of common public deliberation as the best means of arriving at truth and settling controversy. They revived the' spectacle of the Roman senate in ecclesiastical form, and were the forerunners of representative government and parliamentary legislation” (Schaff, History, 2, § 65; also in New-Englander, Oct. 1863, art. 4, and in Jahrb. fir deutsche Theologie, 1863, 2).

The Romanists hold that the pope alone can convene and conduct oecumenical councils, which are supposed, on their theory, to represent the universal Church under the guidance of the Holy Ghost. In matters of faith, councils profess to be guided by the holy Scriptures and the traditions of the Church, while in lighter matters human reason and expediency are consulted. In matters of faith oecumenical councils are held to be infallible, and hence it is maintained that all such synods have agreed together; but in matters of discipline, etc., the authority of the latest council prevails. The Roman claim is not sustained by history. The emperors called the first seven councils, and either presided over them in person or by commissioners; and the final ratification of the decisions was also left to the emperor. But the Greek Church agrees with the Latin in ascribing absolute authority to the decisions of truly oecumenical councils. Gregory of Nazianzus (who was president for a time of the second oecumenical council) speaks strongly of the evils to which such assemblies are liable: “I am inclined to avoid conventions of bishops; I never knew one that did not come to a bad end, and create more disorders than it attempted to rectify.” A remarkable view of the authority of councils was that of Nicolas of Clamengis (q.v.), viz. that they, in his opinion, could claim regard for their resolutions only if the members were really believers, and if they were more concerned for the salvation of souls than for secular interests. His views on general councils were fully set forth in a little work entitled Disputatio de concilio generali, which consists of three letters, addressed, in 1415 or 1416, to a professor at the Paris University (printed apparently at Vienna in 1482). He not only places the authority of general councils over the authority of the popes, but the authority of the Bible over the authority of the councils. He doubts whether at all the former oecumenical councils the  Holy Spirit really presided, as the Holy Spirit would not assist men pursuing secular aims. He denies that a council composed of such men represents the Church, and asserts that God alone knows who are his people and where the Holy Ghost dwells, and that there may be times when the Church can only be found in one single woman (in sola potest muliercula per gratiam manere ecclesiam). After the lapse of over 300 years, the pope in 1867 signified his purpose to summon another oecumenical council. Of course none but Romanist bishops will attend it.

3. Provincial councils have been too numerous to be mentioned here in detail. The most important of them are mentioned under the names of the places at which they have been held (e.g. Aix-la-Chapelle, Compiegne). Lists are given in most of the books on Christian antiquities, and in Landon, Man. of Councils.

4. The most important collections of the acts of the councils are Binius, Concilia Generalia (Cologne, 1606, 4 vols. fol.; 1618, 4 vols. fol; Paris, 1638, 9 vols. fol.); the same, edited by Labbe and Cossart (Paris, 1671 sq., 17 vols., with supplement by Baluze, 1638, 1 vol. fol.); Hardouin, Collectio Maxima Conciliorum, etc. (Paris, 1715 sq., 12 vols. fol.); Coleti (Venice, 1728, 23 vols. 4to, with supplement by Mansi. 1748-52, 6 vols. going down to the year 1727); Mansi, Sacr. Concil. nova et ampliss. Collectio (Florence, 1759-98, 31 vols. fol.). Tha abbe Migne proposes a complete collection, in 80 vols. There are special collections of the acts of national and provincial councils; e.g. for France, Sirmond (Paris, 1629), La Lande (Paris, 1666); for Spain, Aguirre (Madrid, 1781); for Germany, Binterim (Mainz, 1335-43, 7 vols.). Of manuals, histories of councils, etc., the following are the most important: Walch, Kirchenversammlungen (Leips. 1759); Grier, Epitome of General Councils (Dublin, 1828, 8vo); Landon, Manual of Councils (Lond. 1846, 12mo); Beveridge, Synodicon, sive Pandectce Canonum S. S. Apostolorum et Conciliorum (Oxon. 1672- 82, 2 vols. fol.); Hefele, Conciliengeschichte (Freiburg, 1855 sq., 6 vols. 8vo-yet unfinished). See also Gibbon, Decline and Fall, chap. 20; Lardner, Works, 4:63; Elliott, Delineation of Romaninsm, bk. 3, ch. 3; Ferraris, Prormta Bibliotheca, s.v. Concilium; Schaff, History of the Christian Church, vol. 2, § 65; James, Corruptions of Scripture, Fathers, and Councils, by the Church of Rome (Lond. 1688, 8vo); Comber, Roman Forgeries in the Councils, etc. (Lond. 1689, 4to); Browne, On the Thirty- nine Articles, Art. XXI; Palmer, On the Church, 2:144; Cramp, Textbook of Popery, p. 474; Siegel, Alterthumer, 4:406.

## Councils, Ecclesiastical[[@Headword:Councils, Ecclesiastical]]

             SEE CONGREGATIONALISTS.

## Counsel[[@Headword:Counsel]]

             (prop. עֵצָה, etsah', βουλή). Beside the common signification of this word, as denoting the consultations of men, it is used in Scripture for the decrees of God, the orders of his providence. God frustrates the counsels, the views, the designs of princes; but “the counsels of the Lord stand for ever” (Psa 33:11; Psa 107:11; Luk 7:30). SEE DECREE (OF GOD),

## Counsellor[[@Headword:Counsellor]]

             (usually יוֹעֵוֹ, yoets', σύμβουλος), an adviser upon any matter (Pro 11:14; Pro 15:22; 2Ch 25:16; Ezr 4:5, etc.; Rom 11:34), especially the king's state counselor (2Sa 15:12; Ezr 7:28; 1Ch 27:33, etc.); hence one of the chief men of a government (Job 3:14; Job 12:17; Isa 1:26; Isa 3:3, ebc.), and once of the Messiah (Isa 9:5; Sept. σύμβουλος, Vulg. consiliarius). The Chaldee equivalent term is יָעֵט(yaet', Ezr 7:14-15). Other Chaldee terms thus rendered are הִדָּבְרַין(haddaberin'), ministers of state or viziers (Dan 3:24; Dan 3:27; Dan 4:36; Dan 6:7), and דְּתָבָר(dethabar', one skilled in law), a judge (Dan 3:2-3). In the Apocrypha, σύμβουλος, in the ordinary sense of adviser, is thus rendered (Wisdom of Solomon 8:9; Sir 6:6; Sir 37:7-8; Sir 42:21); also συμβουλευτής (1Es 8:11). In Mar 15:43; Luk 23:50, the Greek term βουλευτής, which is thus translated, probably designates a member of the Jewish Sanhedrim (q.v.) SEE COUNCIL.

## Counsels, Evangelical[[@Headword:Counsels, Evangelical]]

             SEE CONSILIA EVANGELICA.

## Counter-Remonstrance Of Calvinists To The States-General[[@Headword:Counter-Remonstrance Of Calvinists To The States-General]]

             SEE REMONSTRANCE.

## Country[[@Headword:Country]]

             Heaven is called a country in the Bible, in allusion to Canaan. And it is a better country, as its inhabitants, privileges, and employments are far more excellent than any on earth (Heb 11:14; Heb 11:16). It is a far country, very distant from and unknown in our world (Mat 21:37; Mat 25:14; Luk 19:12). A state of apostasy from God, whether of men in  general or of the Gentile world, is called a far country; it is distant from that in which we ought to be; in it we are ignorant of God, exposed to danger, and have none to pity or help us (Luk 15:13). A state or place of gross ignorance and wickedness is called the region and shadow of death (Mat 4:16).

## Coupar, William[[@Headword:Coupar, William]]

             a Scotch prelate, was born in 1566 at Edinburgh, and took the degree of master of arts at St. Andrews in 1582. He was licensed to preach in 1586, and entered into the ministry at Bothkennar, Stirling, in the same year. In 1592 he was removed to the town of Perth. He was promoted to the see of  Galloway July 31, 1614, where he remained until his death, February 15, 1619. See Keith, Scottish Bishops, page 280.

## Coupe (or Couppe), Daniel[[@Headword:Coupe (or Couppe), Daniel]]

             a Protestant theologian, who lived in the early part of the 17th century, wrote, Traiti des Miracles, contre Bellarmin (Rotterdam, 1645). See Hoefer, Nouv. Biog. Generale, s.v.

## Couper[[@Headword:Couper]]

             is the family name of several Scotch clergymen:,

1. JAMES, D.D., was licensed to preach in 1780; presented to the living at Baldernock in 1782; ordained in 1783; elected professor of practical astronomy in Glasgow University; resumed his charge in 1803; and died in January, 1836, aged eighty-three years. See Fasti Eccles. Scoticanae, 2:344.

2. JOHN (1), son of the minister at Kinfauns, was appointed to the second charge at Brechin in 1724, and ordained; transferred to the first charge in 1731; retired from public duty in 1746, having his charge supplied till 1764 by unordained assistants; and died January 21, 1774, aged seventy-seven years. See Fasti Eccles. Scoticanae, 3:845.

3. JOHN (2), was licensed to preach in 1737; called to the living at Lochwinnoch in 1750, and ordained. He died December 19, 1787, aged eighty years. He was an excellent scholar, of irreproachable character, and the only minister of his parish of the moderate party in Church politics. See Fasti Eccles. Scoticanae, 2:225.

4. MATTHEW, studied at the Glasgow University; held a bursary in theology there in 1676; became a schoolmaster at Mauchline, and afterwards at Ochiltree; was called to the living at Lilliesleaf in 1691; transferred to Ochiltree in 1695, thence to Kinfauns in 1700; and died Feb. 13,1712, aged sixty years. See Fasti Eccles. Scoticanae, 1:554; 2:134, 646.

5. PATRICK, was born at Scone in 1660; took his degree at the University of St. Andrews in 1678; in 1679 was taken prisoner at Perth as a rebel; imprisoned and fined five or six times for nonconformity and attending field preaching; fled to Scotland; preached at Amsterdam in 1684; after several  years of foreign travel, peril, and shipwreck, returned to Scotland; was appointed minister at St. Ninian's, Stirling, in 1688; was member of the assemblies of 1690 and 1692; accepted the living at Pittenweem in 1692, although mulch opposed; and died June 14, 1740. He was a small, thin, spare man, generous and kind; and was the first to propose a fund for ministers' widows, in 1716. He published, On Public Oaths (1704): — Jacobite Loyalty (1724): — a Sermon (1725). See Fasti Eccles. Scoticanae, 2:456, 710.

6. ROBERT (1), took his degree at the University of St. Andrews in 1622; was called to the living at Temple in 1632; and died in 1655. See Fasti Eccles. Scoticanae, 1:307.

7. ROBERT (2), was born at Clanr; presented to-the living at Kirkmaiden, as assistant and successor, in 1800; was only three times in the pulpit, for he died at Clary, July 30, 1801, aged twenty-two years. See Fasti Eccles. Scoticanae, 1:762.

8. SIMON, took his degree at Edinburgh University in 1667; was appointed to the living at Kirkcudbright in 1678; transferred to the Second Church, Dunfermline, in 1682, and to the First Church in 1686; was charged in 1689 with not praying for the king and queen, and other acts of disloyalty, but was acquitted; was deposed in 1693 for contumacy and contempt of the authority of the Presbytery, and ordered to leave the Church in 1696. He died at Edinburgh, Sept. 20,1710, aged about sixty- four years. He published, An Impartial Inquiry into the Order and Government in the Church (Edinb. 1704). See Fasti Eccles. Scoticanae, 1:689; 2:568-571.

9. THOMAS, took his degree at the University of Edinburgh in 1625; was licensed to preach in 1627; admitted to the living at Saline in 1634; transferred to Menmuir in 1639; thence to Montrose, in 1642; and died in 1661, aged about fifty-six years. See Fasti Eccles. Scoticanae, 2:602; 3:841, 844.

## Couplet, Philippe[[@Headword:Couplet, Philippe]]

             a Belgian missionary, was born at Malines about 1628. He entered the Jesuit order, and in 1659 departed for the mission-field of China. He returned to Europe in 1680, and in 1692 started to return to China, but was overtaken by a violent tempest, and perished. He wrote, Confucius  Sinarum Philosophus (Paris, 1687), containing a summary of the theology, history, and customs of the Chinese, with a translation of three works of Confucius; Ta-Hio (grand science), Chong-TYng (the just man), Lun-Yu (the book of sentences), a life of Confucius, and the Chinese annals back to 2952 B.C. Couplet also wrote, Catalogus P.P. Societatis Jesu, etc. (Paris, 1686): — Historia Candidae Hiu (translated into French, Paris, 1688 also in Spanish, at Madrid, and in Flemish, at Antwerp). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Coupling[[@Headword:Coupling]]

             חֹבֶרֶתּ, chobe'reth, a junction, of curtains (Exo 26:4; Exo 26:10; Exo 36:17), i. q. מִחְבֶּרֶת, machbe'reth (Exo 26:4-5, etc.); but מְחִבְּרוֹת, mechca beroth', means wooden braces (? girders) for fastening a building (2Ch 34:11), or iron cramps for holding stones together (“joinings,” 1Ch 22:3).

## Courage[[@Headword:Courage]]

             is that quality of the mind that enables men to encounter difficulties and dangers. Natural courage is that which arises chiefly from constitution; moral or spiritual is that which is produced from principle, or a sense of duty. Courage and fortitude are often used as synonymous, but they may be distinguished thus: fortitude is firmness of mind that supports pain; courage is active fortitude, that meets dangers, and attempts to repel them. SEE FORTITUDE. Courage, says Addison, that grows from constitution, very often forsakes a mall when he has occasion for it; and when it is only a kind of instinct in the soul, it breaks out on all occasions, without judgment or discretion; but that courage which arises from a sense of duty, and from a fear of offending Him that made us, always acts in a uniform manner, and according to the dictates of right reason.

## Courayer, Pierre Francois Le[[@Headword:Courayer, Pierre Francois Le]]

             an eminent and liberal Roman Catholic divine, born at Vernon, in Normandy, in 1681, was a canon and librarian of St. Genevieve, and a professor of theology and philosophy. Having written a Defence of the Validity of English Ordinations (Brux. 1723, 2 vols. 8vo) he was so persecuted that he took refuge in England in 1728, where he entered the English Church, obtained a pension, and died in 1776. He translated into French Sarpi's History of the Council of Trent, and Sleidan's History of the Reformation, and wrote several tracts. His Disputation on English Ordinations was republished at Oxford, 1844, 8vo. His edition of Sarpi is better than any other (Lond. 1736, 2 vols. fol.).

## Courbeville, Joseph Francois De[[@Headword:Courbeville, Joseph Francois De]]

             a French Jesuit, who lived in 1740, wrote a large number of works on practical piety, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Courcelles, Etienne de[[@Headword:Courcelles, Etienne de]]

             SEE CURCELLJEUS.

## Courcelles, Thomas de[[@Headword:Courcelles, Thomas de]]

             a French theologian, was born in 1400, of a noble family of Picardy, and studied at the University of Paris. In 1431 he was canon of Amiens, of Laon, of Therouanne, and bachelier forme of theology, and already a very eminent preacher. He was successively sent to councils or congresses at Basle, Bourges, Prague, Rome, and Mantua. In 1440 he refused the cardinalate offered to him by the antipope, Felix V. He was one of the most able defenders of the liberties of the Gallican Church. In 1447, and years  following, he was part of the embassy which determined the fate of the pontifical schism. Having become doctor of theology, he was, in 1450, appointed' rector of St. Andrew's, Paris, afterwards canon, penitentiary, and dean of the cathedral. In 1461 he pronounced the funeral oration of Charles VII. Being proviseur of the Sorbonne, he was the same year delegated by the pope, with the bishop of Paris, to proceed to the reformation of the order of Fontevrault. Thomas de Courcelles is especially noticeable in history by the part, although secondary, which he played in the condemnation of Joan of Arc. He died October 23,1469. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Courier[[@Headword:Courier]]

             SEE POST.

## Courier, Ecclesiastical[[@Headword:Courier, Ecclesiastical]]

             SEE CURSOR.

## Couronne, Mathieu De[[@Headword:Couronne, Mathieu De]]

             a French theologian, who lived in the middle of the 17th century, wrote, Traite de l'Infallibilite du Pape (Liege, 1668): — De la Puissance Temporelle et Spirituelle des Eveques (ibid. 1671, 1673): — Des Missions Apostoliques (ibid. 1675). See Hoefer, Nouv. Biog. Generale, s.v.

## Course[[@Headword:Course]]

             (ἐφημερία, daily order, Luk 1:5; Luk 1:8). SEE ABIJAH 4.

## Court[[@Headword:Court]]

             an open enclosure, applied in, the A.V. most commonly to the enclosures of the Tabernacle and the Temple. 1. The Hebrew word invariably used for the former is חָצֵר, chatser', from. חָצִר, to surround (Gesenius, Thes.  Heb. p. 512). (See, e.g., Exo 27:9 to xl, 33; Lev 6:16; Num 3:26, etc.) The same word is also most frequently used for the “courts” of the Temple, as 1Ki 6:36; 1Ki 7:8; 1Kings 23:12; 1 Chronicles 33:5; Psa 92:13, etc. SEE TABERNACLE; SEE TEMPLE. The same word is very often employed for the enclosures of the “villages” of Palestine, and under the form of Hazer or Hazor (q.v.) frequently occurs in the names of places in the A. V. SEE VILLAGE. It also designates the court of a prison (Neh 3:25; Jer 32:2, etc.), of a private house (2Sa 17:18), and of a palace (2Ki 20:4; Est 1:5, etc.). In Isaiah 34:19, “court for owls,” the cognate חָצַיר, chatsir', is found. 2. In 2Ch 4:9; 2Ch 6:13, however, a different word is employed, apparently, for the above sacred places oratoria עֲזָרָה, azarah, from a root of similar meaning. This word also occurs in Eze 43:14; Eze 43:17; Eze 43:20; Eze 45:19 (A. V. “settle”), but apparently with reference to the ledge or offset of the altar (q.v.) 3. In Amo 7:13, where the Hebrew word is בֵּית, beyth, a “house,” our translators, anxious to use a term applicable specially to a king's residence, have put “court.” 4. In the Apocrypha αὐλή is rendered “court” with respect to the Temple (1Es 9:1; 1Ma 4:38; 1Ma 9:54), or the palace (1Ma 11:46), which latter is expressed also (1Ma 13:40) by a periphrasis (τὰ περὶ ἡμῶν). 5. In the N.T. the word αὐλή designates such an open court (as it is once rendered, Rev 11:2, referring to the temple; elsewhere “hall” or “palace”); and βασίλεια, a palace, is once (Luk 7:25) rendered “kings' courts.” SEE PALACE.

The term תָּוְךְ, ta'vek (fully תּוֹךְ הִבִּיַת, middle of the house, 1Sa 4:6), also designates in Hebrew the quadrangular area in Eastern houses, denominated in the New Testament τὸ μέσον, the center or “midst” (Luk 5:19). This court is sometimes paved with marble of various kinds, and in the center there is usually a fountain, if the situation of the place admits of it. The court is generally surrounded on all sides, but sometimes only on one side, with a cloister or covered walk, called מוּסָךְ, musak', over which, if the house have more than one story, is a gallery of the same dimensions, supported by columns. Large companies were received into the court on particular occasions (Est 1:5; Luk 5:19). At such times, a large veil of thick cloth was extended by ropes over the whole of the court, in order to exclude the heat of the sun. This veil or  curtain of the area may be that termed in the New Testament στέγη, covering, or “roof” (Mar 2:4; Luk 7:6). SEE HOUSE.

## Court Of High Commission[[@Headword:Court Of High Commission]]

             SEE HIGH COMMISSION, COURT OF.

## Court, Antoine[[@Headword:Court, Antoine]]

             an eminent French Protestant divine, was born in 1696 at Villeneuve-de- Berg (according to others at La Tour d'Aigues), in Vivarais. After the revocation of the Edict of Nantes in 1685, the French Protestant Church was in danger of self-destruction through fanaticism. Under these circumstances, Court, in the synods of Delphinas in 1716 and of Languedoc in 1717, laid the foundation for an ecclesiastical constitution, based upon the old discipline of the French Church. In so doing he met great opposition, and even encountered personal peril, yet his work went on. To obviate the difficulty of entrusting the functions of the sacred office  to persons lacking the proper ordination, he sent one of his colleagues to Zurich to receive it, and the latter imparted it to the others in a synod held in 1718. With the aid of the government of Berne and the archbishop of Canterbury, Court established in 1729 a seminary at Lausanne, where ministers were prepared for the churches “of the Desert,” as they were called, very appropriately. All the ecclesiastical papers were dated from “the Desert.” The duke of Orleans, while regent, was allied with England against Spain, and sought to induce Court to leave France, but the latter remained at his post until his death in 1760. Court wrote Histoire des troubles des Cervennes, Geneva, 1760, 3 vols. 12mo; Alais, 1819, 3 vols.; Le Patriote francois et impartial, ou Response a la lettre de M. l'Exeque d'Agen a M. le controleur-general contre la tolerance des Huguenots (Villefr. Genbve, 1751, 1753); Lettre d'un patriote sur la tolerance civile des Prot. de France (1765), etc. Weiss gives an account of numerous MS. writings of Court (preserved in the Geneva library) in his Histoire des Refugies, 2:288 (see Camisards). See also Coquerel, Bisfoire des l'Eglise du Desert; Peyrat, Hist. des Pasteurs, du Desert; Haag, La France Prot. (Paris, 1854); Bulletin de la Soc. de l'Hist. de Prot. Fr.; R. Sayons, Hist. de la Litterature Franfaise a l'E'tranger, 1:304, 313; Herzog, Real- Encykop. s.v.

## Court, Judicial[[@Headword:Court, Judicial]]

             Among the Jews, besides the Sanhedrim (q.v.) or great “council” (q.v.), there were lesser courts (συνέδρια, Mat 10:17; Mar 13:9), of which there were two at Jerusalem, and one in each town of Palestine. The constitution of these courts is a doubtful point. According to Talmudical writers, the number of judges was twenty-three in places where there was a population of 120, and three where the population fell below that number (Mishna, Sanhedr. 1:6). Josephus, however, gives a different account; he states (Ant. 4:8, 14) that the court, as constituted by Moses (Deu 16:18), consisted of seven judges, each of whom had two Levites as assessors; accordingly, in the reform which he carried out in Galilee, he appointed seven judges for the trial of minor offenses (War, 2:20, 5). The statement of Josephus is generally accepted as correct; but it should be noticed that these courts were not always in existence. They may have been instituted by himself on what he conceived to be the true Mosaic model; a supposition which is rendered probable by his farther institution of a council of Seventy, which served as a court for capital offenses, altogether independent of the Sanhedrim at Jerusalem (Life, 14; War, 2:20, 5). The existence of local courts, however constituted, is clearly implied in the passages quoted from the N.T.; and perhaps the judgment (Mat 5:21) applies to them. SEE MARKET. Under the Roman government there was a provincial court (συμβούλιον, Act 25:12), a kind of jury or privy council, consisting of a certain number of assessors (consiliarii, Sueton. Tib. 33, 55), who assisted the procurators in the administration of justice and other public matters. SEE JUDGE.

## Court, Pierre[[@Headword:Court, Pierre]]

             a French theologian, was born at Provins in 1665. He took the Benedictine habit in the congregation of St. Vanne, June 1, 1685, became prior of Airy, and died in 1730, leaving Vie de M. d'Aligre (Paris, 1712): — Abrge du Commentaire de Calmet (7 or 8 volumes): — Paraphrases sur le Cantique des Cantiques et sur la Prose des Morts "Dies Irae": — Recueil de Sequences, Proses Anciennes ou Cantiques: — Concordia Discordantium Theologorum, etc.: — Histoire de l'Abbaye de Saint-Vanne de Verdun, and other pieces. See Hoefer, Nouv. Biog. Generale., s.v.

## Court, Robert[[@Headword:Court, Robert]]

             a Scotch clergyman, was born at Muthill, April 18, 1790; licensed to preach in 1815; became assistant minister at Yester, and afterwards at Cranston; ordained in 1831 minister to the Presbyterian Congregation at Maryport; presented to the living at Heriot in 1834; joined the Free Secession in 1843; became minister of the Free Church at Pathhead the same year, and resigned in 1866. See Fasti Eccles. Scoticanae, 1:284.

## Court, Royal[[@Headword:Court, Royal]]

             The natives of the East have ever been remarkable for a more reverential estimation of the state and dignity of a king than has usually prevailed among other people, and to this fact the language of Scripture bears ample testimony. Although on some special occasions we read of the Jewish monarchs sitting in the gate with their people (2Sa 19:8; Jer 38:7), and the prophets appear to have had easy access to them (1Ki 20:13; 2Ch 25:15), yet it is abundantly evident that regal state was, in general, fully maintained, with only that  admixture of occasional intercourse and familiarity which may be noticed by every traveler at the present day in the East. Hence it was accounted the height of human felicity to be admitted into that splendid circle which surrounded the person of the sovereign, and they seem to have considered it a good omen if any one was so fortunate as to behold the face of the king (Pro 29:26); whence the expression of seeing God (Mat 5:8) is to be understood as the enjoyment of the highest possible happiness, such as his favor and protection, especially in the life to come. In reference to this custom, the angel Gabriel replied to Zacharias that he was Gabriel that stood in the presence of God; thus intimating that he was in a state of high favor and trust (Luk 1:19). Hence to “stand before the king” is a phrase which intended the same as to be occupied in his service, and to perform some duty for him (Gen 41:46; 1Sa 22:6-7), and imported the most eminent and dignified station at court. This illustrates the statement of Christ respecting children, “In heaven their angels do always behold the face of my Father which is in heaven” (Mat 18:1-10), an allusion to the custom of Oriental courts, where the great men, those who are highest in office and favor, are most frequently in the prince's palace and presence (Est 1:14; 1Ki 10:8; 1Ki 12:6; 2Ki 25:19). In like manner, the contentions among the apostles for the chief position under Christ shows that they mistook the spiritual nature of his kingdom; the request of the mother of James and John, that her sons might sit, the one on his right hand. and the other on his left, in his kingdom (Mat 20:20-23), evidently alludes to the custom which then obtained in the courts of princes, where two of the noblest and most dignified personages were respectively seated, one on each side, next the sovereign himself, thus enjoying the most eminent places of dignity (1Ki 2:19; Psa 45:9; Heb 1:3). SEE KING.

## Court, Spiritual[[@Headword:Court, Spiritual]]

             in English ecclesiastical usage, is one for the administration of ecclesiastical justice. Until the time of William the Conqueror the court for the consideration of ecclesiastical and temporal matters was one and the same; but at that period a separation took place. There are six such courts:

1. The Archdeacon's Court, which is the lowest, and is held where the archdeacon, either by prescription or composition, has jurisdiction in spiritual or ecclesiastical causes within his archdeaconry. The judge of this court is called the official of the archdeaconry.

2. The Consistory Courts of the archbishops and bishops of every diocese are held in their cathedral churches, for trial of all ecclesiastical causes within the diocese. The bishop's chancellor or commissary is the judge

3. The Prerogative Court is held at Doctors' Commons, in London, in which all testaments and last wills are proved, and administrations upon the estatesofintestates granted, where the party dies beyond seas or within his province, leaving bona notabilia.

4. The Arches Court (so called because anciently held in the arched church of St. Mary, in Cheapside, London) is that which has jurisdiction upon appeal in all ecclesiastical causes, except such as belong to the Prerogative Court. The judge is the official principal of the archbishop. SEE ARCHES, COURT OF.

5. The Court of Peculiars, of the archbishop of Canterbury, is subservient to, and in connection with, that of the Arches.

6. The Court of Delegates is so called because the judges are delegated and set in virtue of the king's commission, under the great seal, pro hac vice, upon appeals to the king on ecclesiastical matters. These courts proceed according to the civil and canon laws, by citation, libel, or articles, answer upon oath, proofs by witnesses and presumptions, definitive sentence without a jury, and by excommunication for contempt of sentence. In times of intolerance many acts of the most cruel enormity were committed in these courts.

## Courte-cuisse, Jean De[[@Headword:Courte-cuisse, Jean De]]

             (Lat. Johannes de Brevicoxa, also de Curtacoxa, or de Cortohosa), a French prelate and theologian, was born at Hallaines, in the Passais (Maine), about 1350. He was educated at the College of Navarre, in Paris, made doctor in 1388, chancellor of the university in 1418, bishop of Paris in 1420, and died at Geneva in 1425. Living at a time when the question of papal schism was rife, he wrote several controversial tracts and sermons, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Courtenay (or Courtnay), William[[@Headword:Courtenay (or Courtnay), William]]

             an English prelate, was born in the parish of St. Martin's, a suburb of the city of Exeter, about 1342, and was educated in his father's house until he was sent to the University of Oxford. In 1367, after having completed his collegiate course, he was elected chancellor of the university. In 1369 his friends succeeded in obtaining for him the bishopric of Iereford, and his consecration appears to have taken place March 17. He was enthroned September 5, 1370, and translated to the see of Canterbury in 1375. He labored for the improvement of the church edifices, and gave liberal sums himself for that object. He died July 31, 1396. See Hook, Lives of the Archbishops of Canterbury, 4:316 sq.

## Courtenay, Henry Reginald, D.D[[@Headword:Courtenay, Henry Reginald, D.D]]

             an English prelate, was educated at Christ Church, Oxford; became chaplain to the king, prebendary of Exeter in 1772, rector of St. George's, Hanover Square, in 1774, of Lee (in Kent), in 1775, and prebendary of St. Andrew, in the cathedral of Rochester, in 1783. He was consecrated bishop of Bristol, May 11, 1794, .and translated to the see of Exeter in 1797. He died June 9, 1803. He published a Fast Sermon (1795): — and a Charge (1796). See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s.v.; (Lond.) Annual Register, 1803, page 510.

## Courtenay, John[[@Headword:Courtenay, John]]

             a Scotch clergyman, was licensed to preach in 1635; and presented to the living at Bolton in 1640. He deserted his charge at Whitsunday, 1661, and went to Ireland. See Fasti Eccles. Scoticance, 1:322.

## Courtenay, William A[[@Headword:Courtenay, William A]]

             an English Congregational minister, was born at Falmouth, December 24, 1826. He united with the Church at an early age; entered Hackney College. in 1849, and began his ministry at Kelvedon, Essex, in 1852. He afterwards labored successively at North Walsham, Norfolk; at Mile End; at Wardourstreet Chapel, Soho; and at the Royal Amphitheatre, Holborn. He died June 9, 1873. See (Lond) Cong. Year-book, 1874, page 320.

## Courtesy[[@Headword:Courtesy]]

             Orientals are much more studious of politeness in word and act than Europeans (Niebuhr, Beschr. p. 49; Arvieux, 3, 807). So were undoubtedly the ancient Hebrews. Inferiors in an interview with superiors (both on meeting and separating, 2Sa 18:21) were wont to bow ( הַשְׁתִּחֲיָהπροσκυνεῖν; see Kastner, De veneratione in S. S. Lips. 1735) low (Gen 19:1; Gen 23:7; 2Sa 9:6; 2Sa 18:21), in proportion to the rank towards the earth (even repeatedly, Gen 33:3; 1Sa 20:41). In the presence of princes, high civil officers, etc., persons threw themselves prostrate (at their feet) upon the ground ( הַשְׁתִּחֲוָה אִפִּיַם אִרְצָהGen 42:6; נָפִל עִל פָּנָיו, or אִפָּין, 1Sa 25:23; 2Sa 14:4; 1Ki 18:7; comp. Jdt 10:21; נָפִל אִרְצָה, Gen 44:14; Genesis 1, 18; 2Sa 1:2; also simply נָפִל לְפָנַים, 2Sa 19:19; comp. Mat 2:11; Herod. 1:134; 2:80; see Hyde, Rel. vet. Pers. p. 6 sq.; Harmer, 2:39 sq.; Kype, Observ. 1:8, 410; Ruppell, Abyss. 1:217; 2:94). They also bent the knee (2Ki 1:13; comp. Mat 27:29; Act 10:25). Of other gestures, which in the  modern East are customary (Harmer, 2:34; Shaw, Trav. p. 207; Niebuhr, Trav. 1:232), e.g. laying the hand on the breast, there is no trace in the Bible. If an inferior mounted on a beast met a superior, he quickly alighted (Arnob. 7:13; see Orelli ad loc.), and made the due obeisance (Gen 24:64; 1Sa 25:23; see Niebuhr, Beschr. p. 44, 50; Trav. 1:139). Whether in such cases an individual turned out of the road, like the ancient Egyptians (Herod. 2:80) and modern Arabians (Niebuhr, Beschr. p. 50), is uncertain, but probable. On the greeting by a kiss, which, however,. does not appear to have been so usual or varied as among the modern Orientals (see Herod. 1:134; Harmer, 2:36 sq.; Burckhardt, Arab. p. 229), see Kiss. Rising from a sitting posture before persons entitled to respect, such as elders, was early universal (Lev 19:32; Job 29:8; comp. Porphyr. Abstin. 2:61). See ELDER. Forms of salutation on meeting or entrance consisted of a pious expression of well-wishing (Gen 43:29; 1Sa 25:6; Jdg 6:12; 2Sa 20:9; Psa 129:8; see Harmer, 3, 172) and inquiries concerning the health of the family (2Ki 4:26; hence שָׁאִֹל לְשָׁלוֹם= to greet, Exo 18:7; Jdg 18:15; 1Sa 10:4; comp. Gesenius, Thes. Heb. p. 1347).

One of the simplest formulae was “Jehovah be with thee;” to which was replied, “The Lord bless thee;” (Rth 2:4). Among the later Jews, the phrase יַישֵׁר, “May it go well with thee,” was general (Lightfoot, p. 502). With the modern Arabs the expression of salutation, Salam aleykum, “Peace be upon you,” and the reply, Aleykum es-Salam, “On you be peace,” are customary (Niebuhr, Beschr. p. 48 sq.; Welsted, Trav. 1:242). The Hebrews equivalent, שָׁלוֹם לְךָ, “Peace to thee,” does not appear in the O.T. (Jdg 19:20; 1Ch 12:18) as a constant form of salutation (yet comp. Luk 24:36; Joh 20:26; also Tobit v. 12; and comp. on this Purman's Expositio forn. salut. “Pax Vobiscum,” Freft. a. M. 1799). The Punic greeting was Avo (חְווֹ) or Avo douni (חְווֹ אֲדֹנַי), according to Plautus (Pan. v. 2, 34, 38; comp. Αὔδονις, Anthol. Gr. 3, 25; epigr. 70). Persons were also sent on their way with a similar formula (Tobit 5:23). But besides such set terms, individuals meeting one another made use of verbose methods of inquiring after each other's circumstances (as appears from the prohibition in 2Ki 4:29; Luk 10:4; see Niebuhr, Beschr. p. 49; Arvieux, 3, 162; Russel, Aleppo, 1:229; Jaubert, p. 170; Ruppell, Abyssin. 1:203). SEE SALUTATION. Whether the well- known custom among the Greeks and Romans (Homer, ODYSS. 17:541; Pliny, 28:5; Petron. 98) of wishing well to one who sneezed (which was  regarded as ominous, Eustatho ad Odyss. 17:545; Cicero, Divin. 2:40; Pliny, 2:7; Xenoph. Anab. 3, 2, 9; Propert. 2:2, 84; Augustine, Doctr. Chr. 1:20; comp. Apulaei Metam. 9, p. 209, ed. Bip.; Harduin ad Pliny 28:5; see Wernsdorf, De ritu sternutanti'bus bene precandi, Lips. 1741; Rhan, De more sternutantibus salutem apprecandi, Tigur. 1742), prevailed also among the Israelites, is uncertain; the later Jews observed it, and the Rabbins maintain that it was an ancient usage (Buxtorf, Synag. p. 129).

In conversation (q.v.) the less important person spoke of himself in the third person, and styled himself the other's servant (Gen 18:3; Gen 19:2; Gen 33:5; Gen 43:28; Jdg 19:19) and the other master (Gen 24:18; 1Sa 26:18, etc.). Sometimes he applied, by way of further abasement, epithets (e.g. dog) of disparagement to himself (2Sa 9:8; 2Ki 8:13; comp. Oedmann, Samml. v. 42 sq.). The usual title of respect was אֲדֹנַי,”My lord' (later מָרַי); other respectful terms were also אָבַי, “My father” (especially to prophets, 2Ki 5:13; 2Ki 6:21; 2Ki 13:14; comp. the Romanist title “father” for priest); on the later name, רִבַּי, “My master,” see RABBI. The later Jews seem to have utterly excluded, in their bigotry, the heathen from all salutation (Mat 5:47?), as now, in Syria and Egypt, Mohammedans and Christians hardly deign to greet each other (Harmer, 2:35). The public sentiment of those times also released holy persons (saints) from the obligation of returning complimentary salutations (Lightfoot, p. 787), which, however, they eagerly claimed (Mar 12:38; Luk 11:43; Luk 20:46). The right side was regarded as the place of honor in standing or sitting by the Hebrews from early times (1Ki 2:19; Psa 45:10; Mat 25:33; comp. Sueton. Ner. 18, see Dougtaei Anal. 1:169 sq.; Wetstein, 1:456, 512; Einigk, De manu dextra honoratiore, Lips. 1707). Public reverence and homage toward monarchs, generals, etc., consisted in shouts (among others, the cry huzza, יְחַי הִמֶּלֶךְ, “Long live the king!” Barhebr. Chron. p. 447) of acclamation (Josephus, Ant. 11:8, 5; War, 7:5, 2; Ammian. Marc. 21:10; Philo, 2:522), with music (2Sa 16:16; 1Ki 1:39-40; 2Ki 9:13; Judith 3, 8; comp. Herodian, 4:8, 19); also in strewing carpets or garments along the road (comp. AEschyl. Agam. 909; Plutarch, Cato min. c. 12; Talmud, Chetuboth, fol. 66:2; as still is practiced in Palestine, Robinson, 2:383), with branches (see Ugolini Thesaur. 30) or flowers (2Ki 9:13; Mat 21:8; comp. Curtius, v. 1, 20; 9:10, 25; Herod. 7:54; AElian, Var. Hist. 9:9; Tacitus, Hist. 2:70; Herodian, 1:7, 11; 4:8, 19; see Dougtei Analect. 3:39; Paulsen, Regier. des Morgenl. p. 229 sq.), and in  torchlight entrances at night (2Ma 4:22). Festive escorts in procession (with the priests at the head) were also not unusual (Josephus, Ant. 11:8, 5; 16:2, 1; see Schmieder, De solemnitatt. vett. reges impera! oresq. recapiendi, Brig. 1823). SEE GIFT; SEE VISIT.

## Courtice, William[[@Headword:Courtice, William]]

             an English Methodist preacher, was born at North Devon in 1796. He led a wicked life in his youth; heard Mr. O'Bryan preach in 1815; gave his heart to God and his service to the Bible Christians; entered the ministry in 1820, as a supply for James Thorne, and for more than forty years was one of the most able and successful ministers in the connection, filling some of the highest offices. In 1862 he became a supernumerary, and died suddenly at Devonport, January 2, 1866. See Minutes of the Conference, 1866.

## Courtie, David[[@Headword:Courtie, David]]

             a Scotch clergyman, took his degree at Edinburgh University in 1601; was presented by the king to the living at Stitchel in 1613, and died April 29, 1655, aged eighty-three years. See Fasti Eccles. Scoticanae, 1:474.

## Courties, John[[@Headword:Courties, John]]

             an English Wesleyan missionary, was sent to Sierra Leone in 1826. After successfully completing his term of service, he sailed for his native country, but died on the passage, in 1829. See Minutes of the British Conference, 1829.

## Courtney, Ezra[[@Headword:Courtney, Ezra]]

             a Baptist pioneer preacher, was born in Pennsylvania in 1771. He began to preach in the eastern part of the state in 1804, and, after itinerating some years, he became, in 1814, a resident in East Feliciana Parish, La. He died in 1855. He was an efficient and popular preacher, and was often elected moderator of the Mississippi Association, and other bodies of which he was a member. See Cathcart, Baptist Encyclop. page 282. (J.C.S.)

## Courtney, John[[@Headword:Courtney, John]]

             a Baptist minister, was born in King and Queen County, Virginia, about 1744. He began his ministry at Richmond, and served the Church over forty years. He died December 18,1824. See Sprague, Annals of the Amer. Pulpit, 6:291; Lives of Virginia Baptist Ministers, page 99.

## Courtney, Peter, LL.D[[@Headword:Courtney, Peter, LL.D]]

             an English prelate of the 15th century, was born at Powderham, Devonshire. He was preferred dean of Windsor in 1476, bishop of Exeter in 1478, translated to Winchester in 1487, and died September 22, 1492. See Fuller, Worthies of England (ed. Nuttall), 1:407; Le Neve, Fasti.

## Courtney, Richard[[@Headword:Courtney, Richard]]

             an English prelate, a relative of William Courtenay, archbishop of Canterbury,was a man of good lineage and no less learning. He was preferred precentor at Chichester in 1400, dean of St. Asaph in 1402, prebend of York in 1403, dean of Wells in 1410, chancellor of Oxford in 1411, bishop of Norwich in 1413, and died at the siege of Harfleur, Normandy, in the second year of his consecration, and was buried in Westminster. See Fuller, Worthies of England (ed. Nuttall), 1:405; Le Neve, Fasti.

## Courtney, Thomas[[@Headword:Courtney, Thomas]]

             a Scotch clergyman, took his degree at Edinburgh University in 1636; was admitted to the living at Merton in 1640; was minister at Kirk-Andrews, England, in 1661; returned to Scotland in 1663, and was elected one of the ministers at Edinburgh the same year, but did not accept. He is recorded as having possession of the Kirk lands of Home in 1668. See Fasti Eccles. Scoticanae, 1:530.

## Courtot, Jean[[@Headword:Courtot, Jean]]

             a French theologian, was born at Arnay-le-Duc. He entered the congregation of the Oratory in 1632, and was distinguished for ill-will towards the Jesuits. Bourgoing, general of the Oratorians, banished him to Joyeuse, and he was finally excluded from the Oratory in 1652. He died in 1665, leaving, Manuale Catholicorum (Paris, 1651), under the name bf Alytophile; republished, with numerous additions (ibid. 1663); condemned  in 1664 and burned: — and several controversial pieces, mostly under the pseudonym of Jean Cordier. See Hoefer, Nouv. Biog. Generale, s.v.

## Courts Of Law, Hebrew[[@Headword:Courts Of Law, Hebrew]]

             SEE JUDICIAL PROCEDURE.

## Courts, Church[[@Headword:Courts, Church]]

             among the Presbyterians, are those ecclesiastical associations of ministers and elders, consisting of sessions, presbyteries, synods, and the general assembly, which in Scotland are considered as forming the perfection of Church government and discipline. Each subordinate court takes cognizance of ecclesiastical matters within its own bounds; and from each there is an appeal to that which is above it in order, till the matter is carried before the general assembly, which is the supreme court, and the decision of which is final.

## Cousin[[@Headword:Cousin]]

             is given (Luk 1:36; Luk 1:58) by the Auth. Vers. in its vague acceptation as the rendering of συγγενής, a blood-relative, or “kinsman,” as elsewhere translated. So also in the Apocrypha (1Es 3:7; 1Es 4:42; Tob 6:10; 2Ma 11:1; 2Ma 11:35).

## Cousin (Lat. Cognatus), Gilbert[[@Headword:Cousin (Lat. Cognatus), Gilbert]]

             a French theological author, was born at Nozeroy, Franche-Comte, January 21, 1506. He studied jurisprudence at Dole in 1526, but soon afterwards devoted himself to the ecclesiastical calling. In 1530 he became copyist to Erasmus, who regarded him as a companion in labor, and aided him in studying Greek, Latin, and belles-lettres. In 1535 Cousin was appointed canon of St. Anthony of Nozeroy, and at the same time devoted himself to teaching. In 1558 he went to Italy with Claude La Baume, archbishop of Besancon, and remained for some time at Padua. On his return to France, Cousin embraced. Protestant sentiments. Pope Pius V ordered his arrest for heresy, July 8, 1567. He was taken to the ecclesiastical prison, and died in the same year. His numerous works have been collected and published. A complete catalogue may be seen in Niceron. See Hoefer. Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Cousin (Lat. Cognctus), Jean (2)[[@Headword:Cousin (Lat. Cognctus), Jean (2)]]

             a Belgian religious historian, was born at Tournay, where he was afterwards canon, and where he died in 1621. He wrote, De Fundamentis Religionis, containing the following discourses: De Naturali Dei Cognitione; De Immortalitate Anima; De Justitia Dei (Douay, 1597): — De Prosperitate et Exitio Solomonis (ibid. 1599): — Histoire de Tournay (ibid. 1619, 1620): — Histoire des Saints de Tourrnay (ibid. 1621). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Cousin, Jean (1)[[@Headword:Cousin, Jean (1)]]

             a French painter, was born at Soucy, near Sens, about 1501, and was the founder of a French school. He died about 1590. His principal historical work, representing The Last Judgment, was formerly in the monastery of the Minim at Vincennes. the windows of which were also painted by him. The best of his works are on glass, in the Church of St. Gervais at Paris. They represent Christ with the Worn an of Samaria, Christ Curing the  Paralytic, and the Martyrdom of St. Lawrence. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cousin, Louis[[@Headword:Cousin, Louis]]

             a French writer, was born at Paris, August 12, 1627. He became bachelor of theology at Paris, advocate in 1646, and president of one of the lower courts in October 1659. He was made member of the French Academy June 15, 1697, chosen royal censor; and charged with the compilation of the Journal des Savants from 1687 to 1702. He studied Hebrew at the age of seventy, in order to understand more fully the sacred Scriptures. Niceron says that he was a man of high integrity, of an admirable spirit of justness, correct judgment, easy and agreeable in conversation. He died February 26, 1707. He devoted his spare time to the translation of works of the ancient ecclesiastical historians, and published several volumes, for which see Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Cousin, Michael[[@Headword:Cousin, Michael]]

             an English Wesleyan minister, was born at Haworth, Yorkshire, March 20, 1782. He united with the Church in 1802, was appointed to a circuit in 1804, became a supernumerary in Halifax in 1846, and died November 6, 1852. With a vigorous frame, he gave himself with devout ardor to his work, and success resulted from his labors. See Minutes of'the British Conference, 1853.

## Cousin, Victor[[@Headword:Cousin, Victor]]

             an eminent philosopher and writer, was born in Paris November 28,1792, and was educated at the Lyce Charlemagne, where, at sixteen, he gained the grand prize of honor. Soon after he was admitted into the Ecole Vormale, where he became repetiteur, or private teacher of Greek literature, and afterwards professor of philosophy. “In 1811 he attended the lectures of Laromiguibre (q.v.), whose theory was a mixture of Condillac and Descartes, of sensation and spiritualism, and who made it his mission to reconcile the two systems. Cousin was at first fascinated by this theory, and still more by the elegant phraseology and lucid exposition of the lecturer. It was very probably at the same period that his great idea first presented itself to his mind, ‘that each system is true, but incomplete, and that by collecting all the systems together a complete philosophy would be obtained.' In 1813 and 1814 he attended the courses of philosophical lectures delivered at the Faculte des Lettres by Royer-Collard, whose earnest mind had long distrusted that school of sensation which Locke and Condillac had established in the 18th century, and who had sought refuge from these doubts in the doctrines of the Scotch system. This doctrine, which insisted that there were notions in the mind totally independent of the senses, was ardently embraced by Cousin, who became lecturer at the Faculte des Lettres, and began his famous course of the History of Philosophy December 7, 1815.

Having learned to doubt from Royer- Collard, he resolved to examine in turn all the great philosophers, both ancient and modern, before he formed his opinions. He became a universal inquirer. He professed to judge without prejudice each philosopher, and in each he believed he had found a system, and in each system a fragment of truth. As fast as he proceeded in this inquiry he communicated what he had  found to the public, sometimes in lectures, at other times in books. To enable his pupils to judge for themselves, he published the works of Plato, the inedited works of Proclus, and an edition of Descartes, though the whole did not appear till after his dismission. His translation of Plato in 13 vols. would preserve his name had he done nothing else” (English Cyclopaedia). The government dismissed him from the Faculty of Letters in 1821, and in 1824 he went to Germany as tutor to the young Duke of Montebello. “During his progress the frank opinions he expressed excited the suspicion of the Prussian authorities, who caused him to be arrested and conveyed to Berlin, where he was thrown into prison as an agitator. He remained in close confinement for six months. After his return he published, in 1826, his celebrated Fragmens Philosophiques, with a remarkable preface, which is still considered the best summary of his particular doctrine.” In 1828 he recommenced lectures on Philosophy at the Faculte des Lettres. His former lectures had consisted principally of the history of ideal truth, as it had been explained by the great thinkers who had preceded him. But this time his own theory was exhibited.

The first series was published in 1828, under the title of Cours d'Histoire de la Philosophie; the second in 1829, as Cours de Philosophie. Soon after, the accession of Louis Philippe introduced his friends Guizot and De Broglie to power. He now became a councillor of state, a member of the Board of Public Education, an officer of the Legion of Honor, and a peer of France, in quick succession. In 1831 he was commissioned by the ministry to proceed to Germany to examine the state of education in that country. The results were given to the world in 1832, Rapport sur Ietat de. I instruction publique dans quelques pays de I'A 1lemagne (translated by Mrs. Austin, and published in London in 1834). He succeeded Fourier in the Academy, and delivered his eloge, or reception address, May 5, 1831. He seldom spoke in the Chamber of Peers, and when he did it was almost invariably on the subject of National Instruction. On March 1, 1840, Cousin entered the liberal cabinet of Thiers as minister of Public Instruction.

He introduced a number of reforms during his administration, which lasted eight months, and of which he published himself a review in the Revue des deux Mondes in 1841. In 1848 M. Cousin seemed cordially to accept the introduction of the republic, and when General Cavaignac appealed to the Academy of Moral and Political Sciences to aid the government in the enlightenment of the people, Cousin published, with a republican preface, a popular edition of the Profession defoi du vicaire savoyard. He subsequently wrote, under the title of Justice et Charite, a pamphlet against the socialistic tendencies.  But after 1849 Cousin altogether withdrew from public life. He published, besides the works already mentioned, among others, Procli Opera, 6 vols. 8vo, 1820-27; Descartes, OEuvres Completes, 11 vols. 8vo; Abelard, Sic et non, 1836; several series of Fragmens Philosophiques, 1838-40; Hist. de la Phslosophie (1st series, 5 vols. 8vo; 2d, 3 vols. 8vo; 3d, 4 vols. 8vo); Du Vrai, du Beau, du Bien (1853, 8vo, a republication of his lectures delivered between 1815 and 1821); Cours de Philosophie Morale, 5 vols. 1840-41. A collected edition of his principal works (up to 1846) in 22 vols. 18mo, was published in 1846-47. From 1853 to 1864 he published a series of works on celebrated literary women of the 17th century, which are an important contribution to the history of that time, and found a large circulation. The series comprises Jacqueline Pascal and Mad. de Longuleville (1853), Mad. de Sable (1854), Mad. de Chevrseuse et Mad. de Hau'ffort (1856); La Societe Frangaise au XVIPI Siecle (1858, 2 vols.); La Jeunesse de Mad. de Longueville (1864, 4th edit.); la Jeunesse de Mazarin (1865). In 1863 he published Histoire Generale de la Philosophie depuis les temps les plus recules jusqu'au X VIIe siecle (1863), being a revised edition of his Cours de l'histoire de la philosophie. Cousin was also a frequent contributor to some of the leading periodicals of France, such as the Revue des Deux Mondes, the Journal des Savants, and others. A kind of Gallican catechism, published anonymously in 1833, under the title Livre d'instruction morale et religieuse, has also been ascribed to Cousin. He died in Jan. 14, 1867.

Cousin undoubtedly rendered great service to modern thought by his advocacy of “spiritualism” (spiritualist philosophy) as opposed to materialistic doctrines. In the preface to Du Vrai, du Beau, du Bien, he thus expresses himself (1853): “Our true doctrine, our true standard, is spiritualism; the philosophy, generous and solid at the same time, that commences with Socrates and Plato, that the Gospel spreads over the world, that Descartes forced into the severer forms of the genius of modern times. The name of spiritualism is properly given to this philosophy, for its character is that it subordinates the senses to the spirit, and that, by all means which reason can avow, it perpetually tends to elevate man and make him greater. Spiritualism teaches the immortality of the soul, the freedom and responsibility of human action, the obligation of morality, the virtue of disinterestedness, the dignity of justice, the beauty of charity; and, beyond the limits of this earth, spiritualism points to God, the Creator and the Type of humanity, who, having created man evidently for  an excellent end, will not abandon him during the mysterious development of his destiny.”

As to method, Cousin follows the psychological rather than the a priori method, but he avoids carefully the views of Locke and the sensationalists. His psychology is idealistic, his ontology also. What he calls “spontaneous reason” acquaints us with the “true and essential nature of things.” In place of commencing, as the Germans do, with ontology, he affirms the possibility of finding a passage from the world of phenomena to real existence. Since reason receives truth spontaneously, by direct and immediate perception, he considers that we may, by means of this faculty, attain to the knowledge of essential and absolute existence” (Morell, Hist. of Mod. Philos. pt. ii, ch. viii). The tendency of this view to pantheism has been shown by many writers, especially by Gioberti (Considerations sur les doctrines religieuses de M. Victor Cousin, transl. by Tourneur, Paris, 1847, 8vo). Cousin himself always strenuously repudiated the name of pantheist. It is certain that towards the end of his career he “sought more and more the support of the great Christian masters, and drew daily nearer to Pascal, Descartes, and Leibnitz” (North British Review, March, 1867, art. v). Of translations of his works, we have, by Daniel, The Philosophy of the Beautiful (N. Y. 1849, 8vo); by Wight, History of Modern Philosophy (N. Y. 2 vols. 8vo, 1852); by the same, Lectures on the True, the Beautiful, and the Good (N. Y. 1854, 8vo); by Henry, Psychology, including an Examination of Locke's Philosophy (N. Y. 4th ed., 1856, 8vo). — English Cyclopadia, s.v.; Vapereau, Dict. des Contemporairns, 1865; Lewes, History of Philosophy (Lond. 2 vols. 1867), 2:645; Christian Spectator, 7:89, North American Review, 53:1; 85:19; Edinb. Review, I, 194 (art. by Sir W. Hamilton); Brit. Quart. Review, v. 289; Westminster Review, Oct. 1853; Ripley, Specimens of Foreign Literature, vol. 1; Alaux, La Philosophie de Cousin (Paris, 1864).

## Cousins, James[[@Headword:Cousins, James]]

             an English Baptist minister, was born at Freystrope, near Haverford-West, in 1788. He was converted at the age of seventeen, studied at Bristol College, and in 1818 became pastor at Kingstanley, Gloucestershire, where he had great success. He retired in 1843, but continued to preach in various places in the neighborhood until his death, February 17, 1862. See (Lond.) Baptist Hand-book, 1863, page 113. (J.C.S.)

## Cousins, Jonathan[[@Headword:Cousins, Jonathan]]

             an English Wesleyan minister, commenced his itinerancy in 1780, and died at Diss, near Norwich (where he also began his ministry), October 31, 1805, aged forty-nine. He was a man of mild temper and much esteemed by his people. See Minutes of the British Conference, 1806.

## Cousins, Marriage Of[[@Headword:Cousins, Marriage Of]]

             The course of Church practice on this subject appears to have been this: the traditional Roman prejudice against cousins' marriages, although quite uncountenanced by the Jewish law or practice, commended itself instinctively to the ascetic tendencies of the Western fathers, and through  them took root among the Western clergy generally, embodying itself, indeed, temporarily, towards the end of the 4th century, in a general civil law, for the Roman empire. But while this law was abrogated in the beginning of the 5th century, and in the East such unions remained perfectly lawful both in the Church and in the State throughout nearly the whole of the period which occupies us, never being condemned by any oecumenical council till that of Constantinople towards the end of the 7th century, in the West the clergy adhered to the harsher view; popes and local synods sought to enforce it; wherever clerical influence could be brought to bear on the barbaric legislators it became apparent. till at last, under the Carlovinglan princes, it established itself as a law alike of the State and of the Church. But the history of this restrain upon marriage is that o(f all others not derived from Scripture itself. Originating probably, all of them, in a sincere though mistaken asceticism, they were soon discovered to furnish an almost inexhaustible mine for the supply of the Church's coffers, through the grant of dispensations, prosecutions in the Church courts, compromises. The baleful alliance between Carlovingian usurpation and Romish priestcraft, in exchange for the subserviency of the clergy to the ambition and the vices of the earlier despots, delivered over the social morality of the people to them, it may be said, as a prey, and the savageness of Carlovingian civil legislation was placed at the service of the newfangled Church discipline of the West. SEE AFFINITY; SEE MARRIAGE.

## Coussard, Claude[[@Headword:Coussard, Claude]]

             a French theologian, of the 16th century, wrote Valdensium ac Quorumdam Aliorum Errores (Paris, 1548; also in French, by Cappell, Sedan, 1618). See Hoefer, Nouig Biog. Generale, s.v.

## Coustant, Pierre[[@Headword:Coustant, Pierre]]

             a learned French Benedictine of the order of St. Maur, was born at Compiegne, April 30, 1654, and died at Paris, October 18, 1721, while dean of the abbey of St. Germain-des-Pres, leaving several editions of the works of Church fathers and others, for which see Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.; Wetzer u. Welte, Kirchen- Lexikon, s.v.; Biog. Universelle, s.v.

## Coustou, Guillaume, the Elder[[@Headword:Coustou, Guillaume, the Elder]]

             a reputable French sculptor, the brother of Nicolas, was born at Lyons in 1678, studied under Coyserox, and soon gained the prize of the Academy. His reputation rapidly increased. Some of his works are, Christ: in the Midst of the Doctors, at Versailles, and some Portraits. He died at Paris, February 22, 1746. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Coustou, Guillaume, the Younger[[@Headword:Coustou, Guillaume, the Younger]]

             a French sculptor, son and scholar of the foregoing, was born at Paris in 1716. Having carried off the grand prize of the Academy, he went to Italy with the royal pension. In 1742 he was elected an academician, in 1746 was appointed professor of sculpture, and the king named him keeper of the sculptures in the Louvre. He died at Paris, July 13, 1777. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Coustou, Nicolas[[@Headword:Coustou, Nicolas]]

             an ingenious French sculptor, was born at Lyons, January 9, 1658. He studied at Paris under his uncle, Coysevox, and carried off the grand prize of the Royal Academy at the age of twenty-three; then he went to Rome and studied the works of Michael Angelo. In 1693 he was received into the Academy at Paris. The following are some of his works: The Descent from the Cross, and the statue of St. Denis, in the Church of Notre Dame. He  died at Paris, February 1, 1733. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cousturier[[@Headword:Cousturier]]

             SEE COUTURIER.

## Coutha[[@Headword:Coutha]]

             (Κουθά, Vulg. Phusa), named (1Es 5:32) as one of the heads of the Temple-servants whose “sons” returned from Babylon; but the Hebrew lists (Ezr 2:53; Neh 7:55) contain no corresponding name.

## Coutinho, Luis[[@Headword:Coutinho, Luis]]

             a Portuguese prelate, was born near the close of the 14th century. He was made bishop of Viseu about 1440, and sent by Alfonso V as ambassador to Rome, where he assisted in the election of the antipope Felix V. Under the influence of this illegitimate authority he was made cardinal in 1443. He became bishop of Coimbra, and accompanied the daughter of king Edward when she went to Germany to marry the emperor Frederick III. Having been promoted to the archbishopric of Lisbon in 1452, but not sharing the favor of Alfonso. He retired from court, and withdrew into the solitude of Cintra to seek relief from leprosy, with which, it is said, he was attacked. He died at Cintra in April 1453, and was interred in the cemetery of the lepers, where a splendid monument was erected to his memory. See Hoefer, Nouv. Biog. Generale, s.v.

## Couto (Lat. Coutus), Sebastio Do[[@Headword:Couto (Lat. Coutus), Sebastio Do]]

             a Portuguese theologian, was born about 1567. He belonged to a noble family, and was originally from Olivenga. He joined the Jesuits on December 8, 1582. Shortly afterwards he was called successively to the chairs of philosophy at Coimbra and Evora, and was made doctor of theology on June 24, 1596. He was one of the most learned men of his time. He died near Evora, November 20, 1639, leaving, Commentaria in Dialecticam Aristotelis: — Epigrammata in Mortem Francisci de MendoFa (published in the Veridarium of Mendoza, Lyons, 1649). In the library of Evora may be found a collection of theological matter dictated by him in his lectures. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Couttis (or Coutts), Alexander[[@Headword:Couttis (or Coutts), Alexander]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1670; was licensed to preach in 1675; presented to the living at Strickathrow in 1677, and ordained. He died April 11, 1695, aged forty-eight years. See Fasti Eccles. Scoticanae, 3:850.

## Coutts (or Couttis), Robert[[@Headword:Coutts (or Couttis), Robert]]

             a Scotch clergyman, was born at Largo; studied at St. Andrews and Edinburgh universities; was licensed to preach in 1796; became assistant in mathematics at St. Andrews; and was presented to the living at the second charge, Brechin, in 1798. He died June 18, 1803, aged thirty-one years. He had a singularly pious and vigorous mind. See Fasti Eccles. Scoticanae, 3:816, 817.

## Couturier (or Cousturier), Pierre (Lat. Petrus Sutor)[[@Headword:Couturier (or Cousturier), Pierre (Lat. Petrus Sutor)]]

             a French theologian, was born at Chemere-le-Roy, a village of Laval, in the latter part of the 15th century. Having received the degree of doctor at the Sorbonne, he taught philosophy in the College of St. Barbe. He afterwards became a cenobite, and entered the Carthusian order. In 1519 he was made governor of the Carthusians of Paris. In 1534 he went to another monastery, near Troyes, as prior. He employed his leisure in. writing books against the Protestants. He died June 18, 1537, leaving, De Vita Carthusiana (Paris, 1522; Louvain, 1572; Cologne, 1609): — De Triplici Annce Connubio (Paris, 1523): — De Translatione Biblice (ibid. 1525). In reply to Erasmus he wrote Atapologia (ibid. 1526): — Apologeticum (ibid. eod.): — Apologia (ibid. 1531): — De Potestate Ecclesiae (ibid. 1534, 1546). See Hoefer, Nouv. Biog. Generale, s.v.

## Couturier, Jacob[[@Headword:Couturier, Jacob]]

             a French theologian, was born at Minot, near La Montague (Burgundy). He was curate of Salives, near Dijon, in the time of the Revolution; was elected deputy to the states-general by the bailiwick of La Montagne, and made himself noticeable by his opposition to the reformers. He refused to take the ecclesiastical oath to the new constitution, and went into exile; but returned to France some time before the 18th Brumaire, and assumed the direction of his parish. He died at Salives, Burgundy, in 1805, leaving Histoire de Ancien Testament (Dijon, 1825). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Couturier, Jean[[@Headword:Couturier, Jean]]

             a French theologian, brother of Jacob, was born at Minot, near La Montague, Burgundy, in 1730. He completed his studies at Langres, entered the Jesuit order, and taught rhetoric successively at Langres, Verdun, Pont-a-Mousson, and Nancy. At the time of the suppression of the Jesuits he was appointed curate at Lery. In 1791 he refused to take the oath of allegiance to the new constitution, and was incarcerated soon after, but, being liberated in 1795, he resumed his functions, and, in spite of legal remonstrance, continued them until his death, at Lery, March 22, 1799. He wrote, Catechisme Dogmatique et Moral (Dijon, 1821, 1832): — La Bonne Journee (ibid. 1822,1825; Coutances, 1827): — Abrege de la Doctrine Chretienne (Dijon, 1822, 1823): — L'Histoire de Tobie (ibid. 1823): — and a large number of Controversies, Meditations, Sermons, etc., remaining in MS. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Couturier, Nicolas Jerome[[@Headword:Couturier, Nicolas Jerome]]

             a French ecclesiastic, was born in the diocese of Rouen, June 2, 1712. He became preacher to the king, canon of St. Quentin, and died at Paris in 1778, leaving several Funeral Sermons.

## Couvay, Jean[[@Headword:Couvay, Jean]]

             a reputable French engraver, was born at Arles about 1622. The following are his principal works: The Virgin and Infant; St. John in the Desert; The Magdalene; The Martyrdom of St. Bartholonew. See Hoefer, Nouv. Biog. Generale; s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Couvoyon, Saint[[@Headword:Couvoyon, Saint]]

             a Breton abbot, was born at Combsac in 788, being the son of a gentleman named Conon. He entered the priesthood, became archdeacon of Vannes, and soon after retired to a solitude in Redon, where he built a monastery under the Benedictine rule, with the aid of Ratwil, lord of the region. In 848 he obtained a decision of pope Leo IV on a question of simony, and thereupon prosecuted four of the neighboring prelates, who were deposed. In 865 he took refuge from the invasion of the Normans with the prince of Bretagne, who built for him a monastery at Plelan, afterwards called that of St. Maxentius. He died there in 868, and his remains were transferred in the 10th century to Redon. His festival is on December 28. See Hoefer, Nouv. Biog. Generale, s.v.

## Covarrubias (Or Covarruvias) Y Leyva, Diego (Surnamed[[@Headword:Covarrubias (Or Covarruvias) Y Leyva, Diego (Surnamed]]

## Covel[[@Headword:Covel]]

             James, Jr., a Methodist Episcopal minister, was born at Marblehead, Mass., Sept. 4, 1796, became a traveling preacher in 1816, and traveled chiefly in  the state of New York. He was the author of a Dictionary of the Bible (18mo), and was a man of sound judgment, sincere piety, and steady industry. From 1838 he was appointed principal of the Troy Conference Academy, and filled the post acceptably until 1841. His last station was State Street, Troy, where he died, May 15, 1845. — Minutes of Conferences, 3, 600; Sprague, Annals, 7:564.

## Covel (2)[[@Headword:Covel (2)]]

             John, an English divine, was born at Horningsheath, Suffolk, in 1638, and was educated at Christ's College, Cambridge, of which he became fellow. In 1670 he went to Constantinople as chaplain to the British embassy. In 1687 he was made chancellor of York, and in 1688 master of Christ's College, Cambridge. He died in 1722. As the fruit of his residence in Constantinople, he wrote Some Account of the present Greek Church, with Reflections on their present Doctrine and Discipline, etc. (Camb. 1722, fol.).

## Covel, Samuel[[@Headword:Covel, Samuel]]

             a Methodist Episcopal minister, on of Reverend James Covel, Sr., was converted when a young man, and in 1821 entered the New York Conference. In 1852, on account of ill-health, he became superannuated, and continued to hold that relation to the close of his life, early in 1860. Mr. Covel was a deeply pious man, an ordinary preacher, but had few superiors in ardor or faithfulness in the ministry, or success in revivals. See Minutes of Annual Conferences, 1861, page 91.

## Covel, William[[@Headword:Covel, William]]

             an English theologian of the former part of the 17th century, wrote several minor works on ecclesiastical polity, for which see Hoefer, Nouv. Biog. Generale, s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Covell, Alanson L[[@Headword:Covell, Alanson L]]

             a Baptist minister, was born at Pittstown, N.Y., January 20, 1804. He became pastor of a church in Addison, Vermont, and subsequently at Whitesborough, N.Y., also of the First Baptist Church in Albany. He died Sept. 20,1837. He took a prominent part in the organization of the American and Foreign Bible Society while pastor in Albany. See Sprague, Annals of the Amer. Pulpit, 6:313.

## Covell, Joseph Smith[[@Headword:Covell, Joseph Smith]]

             a minister of the Episcopal Church, was born in Killingly, Connecticut, June 4, 1797. He spent the first eighteen years of his life on his father's  farm; fitted for college in part at Woodstock, and graduated from Brown University in 1822. He afterwards took charge of a private school in Newport, R.I., and began his theological studies under the tuition of Reverend Dr. Austin, but, later, connected himself with the Episcopal Church, and in August, 1824, was ordained deacon and became minister of a mission church in St. Albans, Vermont. The climate proving to be too rigorous, he removed to Baltimore, where he was ordained a presbyter, in May 1825, and took charge of a mission station at Princess Anne, on the eastern shore of Maryland. Subsequently he returned to New England, and in October 1828, was called to the rectorship of St. Paul's Church, Brookfield, Connecticut, where he remained nine years, and then took charge of Trinity Church, Bristol, for ten years. He afterwards was rector of churches in Essex, Bethlehem, etc., until 1863, when he was called to the rectorship of St. Paul's Church, Huntington. He resigned in July 1876, and removed to Bridgeport, where he died, March 16, 1880. See Brown University Necrology, 1879-1880; Whittaker, Almanac and Directory, 1881. (J.C.S.)

## Covell, Lemuel[[@Headword:Covell, Lemuel]]

             a Baptist minister, was born in the state of New York about the middle of the last century. He was licensed by the Church in Providence, Saratoga County. Although at first poor and illiterate, so remarkable were his natural abilities that he became one of the most eminent preachers in his denomination. He was blessed with a voice of singular charm, and his address was manly and engaging. He regarded it as his mission to travel extensively among the churches of New York and New England. Not long before his death the Church in Cheshire, Mass., of which Reverend John Leland had been the pastor, called him to be his successor. He accepted their call on condition that he le allowed, a part of the time, to travel, and preach in destitute regions, under the patronage and direction of the Baptist Missionary Society of Boston. While thus engaged, in Upper Canada, he died after a short illness, in October 1806. See Benedict, Hist. of the Baptists, 2:289. (J.C.S.)

## Covenant[[@Headword:Covenant]]

             a mutual contract or agreement between two parties, each of which is bound to fulfill certain engagements to the other. In Scripture it is used mostly in an analogical sense, to denote certain relations between God and man. (See Danville Review, March, 1862.)

I. Terms. — In the Old Test. בְּרַית, berith' (rendered “league,” Jos 9:6-7; Jos 9:11; Jos 9:15-16; Jdg 2:2; 2Sa 3:12-13; 2Sa 3:21; 2Sa 5:3; 1Ki 5:12; 1Ki 15:19, twice; 2Ch 16:3, twice; Job 5:23; Eze 30:5; “confederacy,” Oba 1:7; “confederate,” Gen 14:13; Psa 83:5), is the word invariably thus translated (Sept. διαθήκη; once, Wisdom of Solomon 1:16, συνθήκη; Vulg. faedus, pactum, often interchangeably, Genesis 9, 17; Numbers 25; in the Apocrypha testamentum, but sacramentum, 2Es 2:7; sponsiones, Wisdom of Solomon 1:16; in N.T. testamentum [absque foedere, Rom 1:31; Gr. ἀσυνθέτους]). The Hebrew word is derived by Gesenius (Thes. Heb. p. 237, 238; so First, Hebr. Handzw. p. 217) from the root בָּרָה, i. q. בָּרָא, “he cut,” and taken to mean primarily “a cutting,” with reference to the custom of cutting or dividing animals in two, and passing between the parts in ratifying a covenant (Genesis 15; Jer 34:18-19). Hence the expression “to cut a covenant” (כָּרִת בְּרַית,  Gen 15:18, or simply כָּרִת, with בְּרַיתunderstood, 1Sa 11:2) is of frequent occurrence. (Comp. ὅρκια τέμνειν, τέμνειν σπονδάς, icere, ferire, percuterefoedus. See Sicvogt, De more Ebraeor. dissectione animalium foedera ineundi, Jen. 1759.) Professor Lee suggests (Heb. Lex. s.v. בְּרַית) that the proper signification of the word is an eating together, or banquet, from the meaning “to eat,” which the root בָּרָהsometimes bears; because among the Orientals to eat together amounts almost to a covenant of friendship. This view is supported by Gen 31:46, where Jacob and Laban eat together on the heap of stones which they have set up in ratifying the covenant between them. It affords also a satisfactory explanation of the expression “a covenant of salt” (בְּרַית מֶלִח, διαθήκη ἁλός,, Num 18:19; 2Ch 13:5), when the Eastern idea of eating salt together is remembered. If, however, the other derivation of בְּרַית. be adopted, this expression may be explained by supposing salt to have been eaten or offered with accompanying sacrifices on occasion of very solemn covenants, or it may be regarded as figurative, denoting, either, from the use of salt in sacrifice (Lev 2:13; Mar 9:49), the sacredness, or, from the preserving qualities of salt, the perpetuity of the covenant. (See below.)

In the New Test. the word διαθήκη is frequently, though by no means uniformly, translated testament in the English Auth. Vers., whence the two divisions of the Bible have received their common English names. This translation is perhaps due to the Vulgate, which, having adopted testamentum as the equivalent for διαθήκη in the Apocrypha, uses it always as such in the N.T. (see above). There seems however, to be no necessity for the introduction of a new word conveying a new idea. The Sept. having rendered בְּרַית(which never means will or testament, but always covenant or agreement) by διαθήκη consistently throughout the O.T., the N.T. writers, in adopting that word, may naturally be supposed to intend to convey to their readers, most of them familiar with the Greek O.T., the same idea. Moreover, in the majority of cases, the same thing which has been called a “covenant” (בְּרַית) in the O.T. is referred to in the N.T. (e.g. 2Co 3:14; Hebrews 7, 9; Rev 11:19); while in the same context the same word and thing in the Greek are in the English sometimes represented by “covenant,” and sometimes by “testament” (Heb 7:22; Heb 8:8-13; Heb 9:15). In the confessedly difficult passage, Heb 9:16-17, the word διαθήκη has been thought by  many commentators absolutely to require the meaning of will or testament. On the other side, however, it may be alleged that, in addition to what has just been said as to the usual meaning of the word in the N.T., the word occurs twice in the context, where its meaning must necessarily be the same as the translation of בְּרַית, and in the unquestionable sense of covenant (comp. διαθήκη καινή, Heb 9:15, with the same expression in 8:8; and διαθήκη, 9:16, 17, with Heb 9:20, and Exo 24:8). If this sense of διαθήκη be retained, we may either render ἐπὶ νεκροῖς, “over, or in the case of, dead sacrifices,” and ὁ διαθέμενος, “the mediating sacrifice” (Scholefield's Hintsfor an improved Translat:on of the N.T.), or (with Ebrard and others) restrict the statement of Exo 24:16 to the O.T. idea of a covenant between man and God, in which man, as guilty, must always be represented by a sacrifice with which he was so completely identified that in its person he (ὁ διαθἐμενος, the human covenanter) actually died (comp. Mat 26:28). SEE TESTAMENT.

II. Their Application. — In its Biblical meaning of a compact or agreement between two parties, the word “covenant” is used —

1. Properly, of a covenant between man and man; i.e. a solemn compact or agreement, either between tribes or nations (1Sa 11:1; Jos 9:6; Jos 9:15), or between individuals (Gen 31:44), by which each party bound himself to fulfill certain conditions, and was assured of receiving certain advantages. In making such a covenant God was solemnly invoked as witness (Gen 31:50), whence the expression “a covenant of Jehovah” בְּרַית יְהוָֹה, 1Sa 20:8; comp. Jer 34:18-19; Eze 17:19), and an oath was sworn (Gen 21:31); and accordingly a breach of covenant was regarded as a very heinous sin (Eze 17:12-20). A sign (אוֹת) or witness (עֵד) of the covenant was sometimes framed, such as a gift (Gen 21:30), or a pillar, or heap of stones erected (Gen 31:52). The marriage compact is called “the covenant of God,” Pro 2:17 (see Mal 2:14). The word covenant came to be applied to a sure ordinance, such as that of the shew- bread (Lev 24:8); and is used figuratively in such expressions as a covenant with death (Isa 28:18), or with the wild beasts (Hos 2:18). The phrases בִּעֲלֵי בְרַית, בְרַית אִנְשֵׁי, “lords or men of one's covenant,' are employed to denote confederacy (Gen 14:13, Oba 1:7). SEE CONTRACT.

2. Improperly, of a covenant between God and man. Man not being in any way in the position of an independent covenanting party, the phrase is evidently used by way of accommodation. SEE ANTHROPOMORPHISM. Strictly speaking, such a covenant is quite unconditional, and amounts to a promise (Gal 3:15 sq., where ἐπαγγελία and διαθήκη are used almost as synonyms) or act of mere favor (Psa 89:28, where חֶסֶדstands in parallelism with בְּרַית) on God's part. Thus the assurance given by God after the Flood that a like judgment should not be repeated, and that the recurrence of the seasons, and of day and night, should not cease, is called a covenant (Genesis 9; Jer 33:20). Generally, however, the form: of a covenant is maintained, by the benefits which God engages to bestow being made by him dependent upon the fulfillment of certain conditions which he imposes on man. Thus the covenant with Abraham was conditioned by circumcision (Act 7:8), the omission of which was declared tantamount to a breach of the covenant (Genesis 17); the covenant of the priesthood by zeal for God, his honor and service (Num 25:12-13; Deu 33:9; Neh 13:29 Mal 2:4-5); the covenant of Sinai by the observance of the ten commandments (Exo 34:27-28; Lev 26:15), which are therefore called “Jehovah's covenant” (Deu 4:13), a name which was extended to all the books of Moses, if not to the whole body of Jewish canonical Scriptures (2Co 3:13-14). This last- mentioned covenant, which was renewed at different periods of Jewish history (Deuteronomy 29; Joshua 24; 2 Chronicles 15, 23, 29, 34; Ezra 10; Nehemiah 9, 10), is one of the two principal covenants between God and man. They are distinguished as old and new (Jer 31:31-34; Heb 8:8-13; Heb 10:16), with reference to the order, not of their institution, but of their actual development (Gal 3:17); and also as being the instruments respectively of bondage and freedom (Gal 4:24). Consistently with this representation of God's dealings with man under the form of a covenant, such covenant is said to be confirmed in conformity with human custom by an oath (Deu 4:31; Psa 89:3), to be sanctioned by curses to fall upon the unfaithful (Deu 29:21), and to be accompanied by a sign (אוֹת), such as the rainbow (Genesis 9), circumcision (Genesis 8), or the Sabbath (Exo 31:16-17). Hence, in Scripture, the covenant of God is called his “counsel,” his “oath,” his “promise” (Psa 89:3-4; Psa 105:8-11; Heb 6:13-20; Luk 1:68-75; Gal 3:15-18, etc.); and it  is described as consisting wholly in the gracious bestowal of blessing on men (Isa 59:21; Jer 31:33-34). Hence also the application of the term covenant to designate such fixed arrangements or laws of nature as the regular succession of day and night (Jer 33:20), and such religious institutions as the Sabbath (Exo 31:16); circumcision (Gen 17:9-10); the Levitical institute (Lev 26:15); and, in general, any precept or ordinance of God (Jer 34:13-14), all such appointments forming part of that system or arrangement in connection with which the blessings of God's grace were to be enjoyed.

## Covenant Of Salt[[@Headword:Covenant Of Salt]]

             (בְּרַית מֶלִח). This phrase is supposed to denote a perpetual covenant, in the sealing or ratification of which salt was used.' As salt was added to different kinds of viands, not only to give them a relish, but to preserve them from putrefaction and decay, it became the emblem of incorruptibility and permanence. Hence a “covenant of salt” signified an everlasting covenant (Num 18:19; Lev 2:13; 2Ch 13:5). SEE SALT.

## Covenant, Solemn League and[[@Headword:Covenant, Solemn League and]]

             There were several covenants drawn up in Scotland having regard to the maintenance of the Reformed or Presbyterian religion in that country. The First Covenant was subscribed in Edinburgh Dec. 3, 1557, the mass of signers being known as the Congregation, and the nobility and leading subscribers as the Lords of the Congregation (q.v.). They petitioned the government for liberty of worship. Being met with dissimulation and treachery, a Second Covenant was signed at Perth, May 31, 1559, wherein the subscribers bound themselves to mutual assistance in defense of their religious rights. The appeal was made to arms, and the aid of queen Elizabeth of England was called in to counteract the French troops invited by the Papal party. On the death of the queen-mother in 1560, the French troops were withdrawn, and Parliament, being left at liberty, ordained the Presbyterian as the Established Church of Scotland. In 1638 the National Covenant was subscribed over all Scotland with great enthusiasm. This was not only a repetition of the former covenants, but contained, moreover, a solemn protest against prelacy.

The Solemn League and Covenant was a compact entered into in 1643 between England and Scotland, binding the united kingdoms to mutual aid  in the extirpation of popery and prelacy, and the preservation of true religion and liberty in the realm. It was drawn up by Alexander Henderson, approved by the General Assembly of the Church of Scotland Aug. 17, ratified by the Convention of Estates, and accepted and subscribed Sept. 25 by the English Parliament and the Westminster Assembly (q.v.). In 1645 it was again ratified by the Scottish General Assembly, together with the Directory for Worship framed by the Westminster Assembly. Although Charles I would not approve of it, Charles II engaged by oath to observe it, a promise which he broke upon the first opportunity. The Scottish Parliament of 1661, in the interest of the king, established the royal supremacy, annulled the Solemn League and Covenant, and absolved the lieges from its obligations. The “Covenants” have a place in the volume which comprehends the Westminster Confession of Faith (Scottish edition), but for what reason it is difficult to say, for the Church of Scotland does not make adherence to them obligatory on either clerical or lay members. Certain Scottish and Irish dissenters, however, still profess attachment to the covenants, and on particular occasions renew their subscription to them. — Hetherington, Hist. of Church of Scotland; McCrie, Sketches of Ch. Hist.; Rudloff, Geschichte der Reformation in Schottland (Berlin, 1853, 2 vols.). SEE CAMERONIANS; SEE PRESBYTERIANS, REFORMED; SEE SCOTLAND, CHURCH OF.

## Covenanters[[@Headword:Covenanters]]

             the name given primarily to that body of Presbyterians in Scotland who objected to the Revolution settlement in Church and State, and desired to see in full force that kind of civil and ecclesiastical polity that prevailed in Scotland from 1638 to 1649. “According to the Solemn League and Covenant, ratified by the Parliaments of England and Scotland, and also by the Assembly of Divines at Westminster in 1643, Presbyterianism was to be maintained in the kingdoms of England, Scotland, and Ireland, and popery, prelacy, superstition, heresy, schism, etc., were to be extirpated. The ‘Covenanters' in Scotland contended, as is well known, under much suffering, for this species of Presbyterian supremacy throughout the reigns of Charles II and James VII (II). As a measure of pacification at the Revolution, Presbytery was established in Scotland by act of Parliament,  1690; but it was of a modified kind. Substantially the Church was rendered a creature of the State, more particularly as regards the calling of General Assemblies; and prelacy was not only confirmed in England and Ireland, but there was a general toleration of heresy — i.e. dissent. In sentiment, if not in form, therefore, this party repudiated the government of William III and his successors, and still maintained the perpetually binding obligations of the Covenants. The Covenanters acted under strong convictions, and only desired to carry out to a legitimate issue principles which have always been found in the Presbyterian Church of Scotland; but which, for prudential considerations, had been long practically in abeyance. In short, it is in the standards of the Covenanters that we have to look for a ‘true embodiment of the tenets held by the great body of English and Scotch Presbyterians of 1643. Others gave in to the Revolution settlement, and afterwards found cause to secede. The Covenanters never gave in, and, of course, never seceded. Although thus, in point of fact, an elder sister of the existing Church of Scotland and all its secessions, the Cameronian body did not assume a regular form till after the Revolution; and it was with some difficulty, amidst the general contentment of the nation, that it organized a communion with ordained ministers.

The steadfastness of members was put to a severe trial by the defection of their ministers, and for a time the people were as sheep without a shepherd. At length, after their faith and patience had been tried for sixteen years, they were joined by the Reverend John M'Millan, from the Established Church, in 1706. In a short time afterwards the communion was joined by the Reverend John M'Neil, a licentiate of the Established Church. As a means of confirming the faith of members of the body, and of giving a public testimony of their principles, it was resolved to renew the Covenants; and this solemnity took place at Auchensach, near Douglas, in Lanarkshire, in 1712. The subsequent accession of the Reverend Mr. Nairne enabled the Covenanters to constitute a presbytery at Braehead, in the parish of Carnwath, on the 1st of August, 1743, under the appellation of the Reformed Presbytery. Other preachers afterwards attached themselves to the sect; which continued to flourish obscurely in the west of Scotland and north of Ireland. For their history and tenets we refer to the Testimony of the Reformed Presbyterian Church (Glasgow, John Keith, 1842). Holding strictly to the Covenants, and in theory rejecting the Revolution settlement, the political position of the Covenanters is very peculiar, as they refuse to recognize any laws or institutions which they conceive to be inimical to those of the kingdom of Christ” (Chambers, Encyclopaedia, s.v. Cameronians). The Reformed  Presbyterians regard themselves as the modern representatives of the Covenanters. See History of the Covenanters (2 vols. 18mo, Philad. Presb. Board); also the articles SEE PRESBYTERIAN (REFORMED) CHURCH; SEE CAMERON; SEE SCOTLAND, CHURCH OF.

## Covenanting, Personal[[@Headword:Covenanting, Personal]]

             is a modern term for a solemn transaction by which many pious and devoted Christians. have dedicated themselves to the service of God. Such bonds or covenants, written and subscribed with their own hands, have  been found among their papers after their death, and it cannot be denied that most of them are exceedingly edifying; but instances have also been known of persons abusing this custom for purposes of superstition and self-righteousness, and of some who have gone as far as to write and sign such a document with their own blood.

## Covenants, Theology of[[@Headword:Covenants, Theology of]]

             SEE FEDERAL THEOLOGY.

## Coventry, George[[@Headword:Coventry, George]]

             an English Baptist minister, was settled at the Duke Street Church, London, in February 1731. There was a large tomb in the graveyard belonging to the Coventry family, but it was destroyed when the chapel was pulled down, and the records of the family lost. See Wilson, Dissenting Churches, 4:181.

## Coventry, Robert[[@Headword:Coventry, Robert]]

             a Scotch clergyman, was licensed to preach in 1725; called to the living at Kilspindie in 1727, and ordained; and died February 19, 1761. See Fasti Eccles. Scoticanae, 2:644.

## Coverdale, Miles[[@Headword:Coverdale, Miles]]

             one of the earliest English reformers, was born in Yorkshire about 1487, and was educated at Cambridge, where he became a monk of the Augustine order. At an early period he perceived the errors of Popery. In 1514 he was ordained priest. About 1525 he laid aside his monk's habit, and began to preach against papal errors. In 1528 he joined Tyndale at Hamburgh, and in 1535 his own translation of the Bible appeared, with a dedication to Henry VIII. It formed a folio, printed at Zurich. “He thus had the honor of editing the first English Bible allowed by royal authority, and the first translation of the whole Bible printed in our language. The Psalms in it are those now used in the Book of Common Prayer. About the end of the year 1538 Coverdale went abroad again on the business of a new edition of the Bible. Grafton, the English printer, had permission from Francis I, at the request of king Henry VIII himself, to print a Bible at Paris, on account of the superior skill of the workmen, and the goodness and cheapness of the paper. But, notwithstanding the royal license, the Inquisition interposed by an instrument dated December 17, 1538. The French printers, their English employers, and Coverdale, who was the corrector of the press, were summoned before the inquisitors, and the impression, consisting of 2500 copies, was seized and condemned to the flames. The avarice of the officer who superintended the burning of the copies, however, induced him to sell several chests of them to a haberdasher for the purpose of wrapping his wares, by which means a few copies were preserved. The English proprietors, who had fled at the alarm, returned to Paris when it subsided, and not only recovered some of the copies which had escaped the fire, but brought with them to London the presses, types, and printers. This importation enabled Grafton and Whitchurch to print, in 1539, what is called Cranmer's, or ‘The Great Bible,' in which Covprdale compared the translation with the Hebrew, corrected it in many places, and was the chief overseer of the work. Coverdale was almoner, some time afterwards, to queen Catharine Parr, the last wife of Henry VIII, at whose funeral he officiated in the chapel of Sudeley Castle, in Gloucestershire, in 1548. On August 14, 1551, he succeeded Dr. John Harman, otherwise Voysey, in the see of Exeter”  (English Cyclopaedia). On the accession of Queen Mary, he was ejected from his see and thrown into prison. On his release, at the end of two years, Coverdale repaired to Denmark, and afterwards to Wesel, and finally to Geneva, where he joined several other exiles in producing that version of the English Bible which is usually called “The Geneva Translation,” part of which, the New Testament, was printed at Geneva in 1557 by Conrad Badius, and again in 1560. On the accession of queen Elizabeth Coverdale returned from exile; but having imbibed the principles of the Geneva reformers, as far as respected the ecclesiastical habits and ceremonies, he was not allowed to resume his bishopric, nor was any preferment offered to him for a considerable time. In 1563 bishop Grindal recommended him to the bishopric of Llandaff; but it is supposed that Coverdale's age and infirmities, and the remains of the plague, from which he had just recovered, made him decline so great a charge. In lieu of it, however, the bishop collated him to the rectory of St. Magnus London Bridge. He resigned this living in 1566. The date of his death has been variously stated. The parish register of St. Bartholomew, behind the Royal Exchange, however, proves that he was buried Feb. 19,1568. His principal writings have been recently republished in England by the Parker Society, under the titles of “Writings and Translations of Miles Coverdale, edited by G. Pearson” (Camb. 1844, 8vo) “Remains of Miles Coverdale, edited by G. Pearson” (Cambridge, 1846, 8vo). See Bagster, Memorials of Coverdale; Johnson, English Translations of the Bible; Hook, Eccles. Biog., 4:209.

## Covering Of The Eyes[[@Headword:Covering Of The Eyes]]

             a phrase of much disputed signification, occurring in the expression הוּאאּלָךְ כְּסוּת עֵינִיַם, he (or this) [shall be] to thee a covering of the eyes (Gen 20:16; Sept. ταῦτα ἔσται σοι εἰς τηεὴν τοῦ προσώπου σον; Vulg. hoc erit tibi in velamen oculorum), which is usually understood to refer to a veil that ought to have been worn by Sarah to hide her dangerous beauty, and which either her husband (if הוּאbe masc.) or the present (if neuter) would furnish. SEE ABRAHAM. Against this interpretation, however, there lies this objection, that such a piece of apparel, in modern Oriental usage, covers rather the face or person, and leaves the eyes free. See WOMAN. Hence many commentators (but see Rosenmüller , in loc.) explain the phrase as an idiomatic one for a peace- offering (see Gesenius, Thes. Heb. p. 700) or propitiatory present (comp. Gen 32:21; Exo 23:8; Job 9:24; in none of which  passages, however, does this expression precisely occur); but this does not so well suit the difficult context, “unto all that are with thee,” since her companions had no cause of complaint, and a reproof would then have been inapposite. We may therefore recur to the explanation of Kitto (Pict. Bible, note in loc.): “It is customary for all the women inhabiting towns to go about closely veiled; while all the women of the different pastoral people who live in tents do not commonly wear veils, or at most only so far as to cover their foreheads and lower parts of the face, leaving the countenance exposed from the eyebrows to below the nose. Abimelech, according to this view, intended to give the very sensible advice, that while Sarah and her women were in or near towns, they had better conform to the customs of towns, and wear the complete veil, instead of that partial covering which left the eyes and so much of the face exposed” (see also his Daily Bible Illustrations, in loc.). At the same time, there appears to be a refined allusion to the other meaning of the phrase in question, by one of those plays upon words so frequent in these early narratives. Hence the terseness of the whole phraseology. SEE VEIL.

## Covering The Head In Prayer[[@Headword:Covering The Head In Prayer]]

             (1Co 11:4-6). SEE VEIL. (Buchner, De ritu caput retegend; Viteb. 1703; Zeibich, De moralitate ritus caput operiends, ib. 1704; Bergier, De ritu capitis operiendi, ib. 1703; Mallincrott, id. Lips. 1734). SEE PRAYER.

## Covert[[@Headword:Covert]]

             prop. some form of the verb סָתִר, sathar', to hide: namely סֵתֶר, se'ther, a shelter (1Sa 25:20; Job 40:21; Psa 61:4; Isa 16:4; Isa 20:2; elsewhere usually “secret place”); מַסְתּוֹר, mistor', protection (Isa 4:6); elsewhere some form of the verb סָכִךְ, sakak', to weave: namely, מוּסָךְ, musak' (text מֵיסָךְ, meysak'), a covered walk or portico (Sept. θεμέλιον, apparently reading מוּסָד, Vulg. musarch'); סֹךְ, sok, a lair (Jer 25:8; “den,” Psa 10:9; elsewhere a hut, “pavilion,” Psa 27:5; “tabernacle,” Psalm 867:2); סֻכָּה, sukkah' (Job 38:40), a booth (as elsewhere usually rendered). This term is generally applied to a thicket for wild beasts, but in 2Ki 16:18, we read that Ahaz, when spoiling the Temple, “took down the covert (מוּסָךְ, musak') for the Sabbath that they had built in the house;” which bishop Patrick imagines  was ‘a covered place, where the king sat, in the porch of the Temple, or at the entrance of it, upon the Sabbath, or other great solemnities. Ahaz took this away, intending, probably, not to trouble himself with coming to the Temple any more, but to sacrifice elsewhere.” SEE COURT. It rather designates a cloister, shaded from the heat of the sun for the accommodation of the courtly worshippers (Thenius, in loc.), such as we know ran around the interior of the Temple in later times. SEE TEMPLE.

## Covetousness[[@Headword:Covetousness]]

             (בֶּצִע, be'tsa, rapine, lucre; πλεονεξία, a grasping temper), in a general sense, means all inordinate desire of worldly possessions, such as undue thirst for honors, gold, etc. In a more restricted sense, it is the desire of increasing one's substance by appropriating that of others. It is a disorder of the heart, and closely allied to selfishness. We here consider it under its more restricted aspect.

1. Covetousness (πλεονεξία, φιλαργυρία) is a strong, sometimes irresistible desire of possessing or of increasing one's possessions. It is evident that under its influence the heart, instead of aspiring to noble, high, and divine goods, will be brought to; the almost exclusive contemplation of earthly, immaterial things; and thus, instead of becoming gradually more closely united with God, will become more and more estranged from him. Since where the treasure is there the heart is also, the heart of the covetous cannot be with God, but with Mammon; he is not a servant of God, but of idols. The love of God and the love of Mammon cannot find place in the same heart; the one excludes the other (Mat 6:24; Luk 16:13; Col 3:5, Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry). But since to love God is our highest duty, and God alone is to be prayed to, loved, and trusted, the covetous man, as a servant of Mammon, is forever excluded from the kingdom of Christ and of God (1Co 6:10, Nor thieves, nor covetous, shall inherit the kingdom of God; Eph 5:5, For this ye know, that no whoremonger, nors unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God). We are further told that the citizen of the kingdom of God is to lay up riches in heaven (Mat 6:20); he must be content with food and raiment (1Ti 6:7-8); but the covetous act in opposition to all these commandments (Heb 13:5; Let your conversation be without  covetousness [ἀφιλάργυρος ὁ τρόπος]; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee). This state of the heart is very dangerous, for covetousness is the source of all evil, and brings forth all manner of sin (1Ti 6:9; 1Ti 6:19, For the love of money is the root of all evil; which while some coveted after they have erred from the faith, and pierced themselves through with many sorrows). Here the folly of covetousness is also shown, inasmuch as it is said to bring “many sorrows.” It is further proved by the fact that earthly goods are perishable, and that their possession renders none happy. But it is corrupting as well as unsatisfactory. By attempting to gain the world the soul is wounded, and loses the everlasting life (Mat 6:20, Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; 16:25, 26, For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it; for what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?); Luk 12:15-21, And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth).

2. Avarice is also a part of covetousness. It consists in amassing either for the sake of possessing or from fear of future want. This phase of covetousness is the surest mark of a cold-heartedness and worldliness, making pure, high, and holy aspirations impossible. It is also a sort of idolatry, for it is the love of mammon (Mat 6:19-24). It is essentially uncharitable, and incapable of affection (Jam 2:15-16, If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those thing which are needful to the body, what doth it profit?). Covetousness is as painful as it is deceitful in the end; it cripples the natural powers, renders life miserable and death terrible. The pursuits to which it leads are painfully laborious, and the care of the possessions, once secured, is equally so. The labor it entails is sinful, as it does not spring from love, but from selfishness and worldliness. As the wealth amassed by the covetous is applied to the benefit neither of themselves nor of others, they undergo the severest privations in the midst of plenty (Horace, congestis undique saccis indormis inhians. Nescis quo valeat nummus, quem prcebeat usum). However great the natural power of a  man, it is paralyzed by this sin. To the covetous death is horrible, as it deprives them of all to which the worldly heart most clings.

Considering the nature of covetousness, it cannot appear strange that the apostle particularly recommends a bishop to avoid that sin. The bishop, or spiritual head of the community, is to be spiritual (πνευματικός), the center of the Christian life of the community (1Ti 3:2-3); and covetousness is a mark whereby false teachers may be known (2Ti 3:2).Krehl, N.T. Handuworterbuch.

## Covetousness (2)[[@Headword:Covetousness (2)]]

             The works of the earliest Christian authorities are full of warnings against the different forms of this vice. The oblations of the covetous were not to be received. Gregory Thaumaturgus, archbishop of Neo-Caesarea (about A.D. 262) declares that it is impossible to set forth in a single letter all the sacred writings which proclaim not robbery alone to be a fearful crime, but all covetousness, all grasping at others' goods for filthy lucre. Others of the-fathers in like manner vigorously denounced the existence of the vice among the clergy. Gregory of Nyssa observes that the fathers have affixed no punishment to this sin, which he assimilates to adultery; though it be very common in the Church, none inquires of those who are brought to be ordained if they be polluted with it. It is true, a decree from Gratian, ascribed to pope Julius I, A.D. 337-352, denounces as filthy lucre the buying in time of harvest or of vintage, not of necessity but of greed, victuals or wine, in order to sell at a higher price; and the 17th canon of the Council of Nicaea (A.D. 325) is directed against the love of filthy lucre and usury, enacting deposition as the punishment for the cleric. But here, as in a parallel canon of the synod of Seleucia, A.D. 410, it is perhaps to be inferred that the vice was chiefly, if not solely, aimed at under the concrete  form of usury (q.v.). That covetousness was as rife in the monastery as in the world may be inferred from Cassian.

The very doubtful "Sanctions and Decrees of the Nicene fathers," apparently of Greek origin, require priests not to be given to heaping up riches, lest they should prefer them to the ministry, and if they do accumulate wealth to do so moderately. The 3d Council of Orleans, A.D. 538, forbids clerics, from the diaconate upwards, to carry on business as public traders for the greed of filthy lucre, or to do so in another's name. As the time wears on, covetousness seems often: to be confounded with avarice, and to be legislated against under that name. SEE BRIBERY; SEE COMMERRCE; SEE USURY. For rapacity in exacting fees, SEE SPORTULAE.

## Covingtrie, Thomas[[@Headword:Covingtrie, Thomas]]

             a Scotch clergyman, was baptized June 15, 1685; took his degree at Edinburgh University in 1705; studied divinity at Glasgow; was licensed to preach in 1711; called to the living at Cross and Burness the same year, and ordained; and died September 2, 1744, aged sixty years. See Fasti Eccles. Scoticanae, 3:410.

## Cow[[@Headword:Cow]]

             occurs in the Auth. Vers., SEE KINE as the translation of פָּרָה(parah', Job 21:10; Isa 11:7; elsewhere usually “kine”), עֶגְלָה(eglah', Isa 7:21, “a young cow”), a heifer (as usually elsewhere), בָּקָר, (bakar', “kine,” Deu 32:14; 2Sa 17:29; “cow”-dung, Eze 4:15; a young “cow,” Isa 7:21), any animal of the ox kind (elsewhere “bullock,” “herd,” etc.), and שׁוֹר(shor, Lev 22:28; Num 18:17), any beef animal (usually an “ox”). SEE BULL; SEE CATTLE; SEE OX. The first of the above Hebrews words (generally found in the plur. פָּרוֹת, paroth', rendered “kine” in Gen 41:2-4, and “heifer” in Num 19:2), properly signifies a heifer or young cow in milk (1Sa 6:7); also as bearing the yoke (Hos 4:16). In Amo 4:1, the phrase “kine or heifers of Bashan” is used metaphorically for the voluptuous females of Samaria. SEE BASHAN.

By the Mosaic law (Lev 22:28), a cow and her calf were not to be killed on the same day. Similar precepts are found in Exo 23:19; Deu 22:6-7. Whether they were designed to prevent inhumanity, or referred to some heathen custom, is uncertain. The cow is esteemed holy by the Hindoos. In the remarkable prophecy (Isa 7:21-25), the event foretold is, that the face of the land of Judah should be so completely changed, and the inhabitants so greatly reduced in number, that, with only a single young cow, and two sheep, a family should be supplied with an abundance of milk and butter; and vineyards, which before commanded a high rent, should be overgrown with briers and thorns. It may be observed that dried cow-dung was, in Palestine, commonly used for fuel, as it is at the present day among the Arabs, but it is remarkably slow in burning; on this account the Arabs frequently threaten to burn a person with cowdung as a lingering death. This fuel forms a striking  contrast to the short-lived and noisy violence of thorns and furze, which are speedily consumed with a “crackling” noise (Ecc 7:6). Roberts, on Eze 4:15, observes: “In some places, firewood being very scarce, the people gather cow-dung, make it into cakes, and dry it in the sun, after which it is ready for fuel. Those who are accustomed to have their food prepared in this way prefer it to any other; they tell you it is sweeter and more holy, as the fuel comes from their sacred animal.” SEE DUNG.

## Cow-worship[[@Headword:Cow-worship]]

             The Egyptian goddesses Athor and Isis, represented as having the head of a cow; Astarte, the Syrian goddess, as wearing the horns of a cow; and the Grecian Juno as having a cow's eyes. Venus is sometimes figured as a cow giving milk to her calf. Io changed into a cow is an emblem of the earth. The cow of Minos, which on each day was white, red, and black, seems to represent the three different aspects which the earth presents in the bright blaze of noon, in the purple tinge of evening or morning, and in the dark shades of night. In the fables of Brahminism, the earth takes the form of a  cow named Kamadhuka, which gives its worshippers all they desire. Among the Adighe, a race of Circassians, a cow is offered in sacrifice to Achin, the god of horned cattle. According to the cosmogony of the Scandinavian Edda, before the heavens and the earth were created, the cow Audumla was produced in the place where the southern fires of Muspelheim melted the ice of Niflheim. This cow denotes the cosmogonic earth. Among the Hindus the cow is held in the greatest veneration, particularly the species called the Brahmin or sacred cow, and by many families a cow is kept for the mere purpose of: worshipping it. SEE APIS; SEE MOSCHOLATRY.

## Cowan, Andrew[[@Headword:Cowan, Andrew]]

             a Scotch clergyman, was licensed to preach in 1719; became missionary in the parish of Westray; was presented to the living in 1734; ordained in 1735; and died July 28, 1760. See Fasti Eccles. Scoticanae, 3:419.

## Cowan, Charles[[@Headword:Cowan, Charles]]

             a Scotch clergyman, studied at the University of St. Andrews; was licensed to preach in 1817; appointed to the living at Fetlar and North Yell in 1822, and ordained. He died October 9, 1829, aged thirty-three years. See Fasti Eccles. Scoticaze, 3:437.

## Cowan, Francis[[@Headword:Cowan, Francis]]

             a Scotch clergyman, was licensed to preach in 1758; presented to the livin- g at Gladsmuir in 1759, and ordained; and died October 28, 1789. See Fasti Eccles. Scoticanae, 1:336.

## Cowan, John Fleming[[@Headword:Cowan, John Fleming]]

             a Presbyterian minister, was born at Parkesburg, Pennsylvania, May 6, 1801. He graduated from Jefferson College in 1825, and in 1828 from Princeton Theological Seminary. He was licensed to preach in 1829, and ordained April 4, 1830, with a view to missionary work in Missouri, where he labored for thirty-three years. His first field was Apple Creek, Cape Girardeau County. After this he was pastor of the Potosi Church in Washington County, (1836-1852). He then visited and labored in various parts of the state, and died at Carondelet, September 29, 1862. Mr. Cowan was in the fullest' sense an evangelist. He. acted as agent for the Board of Domestic Missions for three years, and served for a while as chaplain of the hospital at Carondelet. His preaching was practical and instructive. (W.P.S.) Cowbridge, an English martyr, was burned at Oxford in 1538, for his public communication of the Scriptures. See Fox, Acts and Monuments, 5:251.

## Coward, William, M.D.[[@Headword:Coward, William, M.D.]]

             was born at Winchester, 1657, and became fellow of Wadham College, Oxford. He settled first at Northampton, and afterwards at London, where he died in 1724. In 1702 he published Second Thoughts concerning the Human Soul, demonstrating that the notion of the human soul, as believed to be a spiritual and immaterial substance united to a human, was an invention of the heathens. This work gave so much offense, by defending the doctrine of materialism, that the House of Commons ordered it to be burned by the hangman. It was answered by Dr. Nichols, in his Conference with a Theist; by Broughton, in his Psychologia; and by Turner. Dr. Coward also published, in 1704, Further Thoughts on Second Thoughts; and The Grand Essay, or a Vindication of Reason and Religion against the Impostures of Philosophy. — Darling, Cyclopaedia Bibliographica , 1:795.

## Cowden, James[[@Headword:Cowden, James]]

             a Methodist Episcopal minister, was born in May 1836. He received an early religious training; experienced conversion in 1853, and in 1855 entered the Rock River Conference. In 1858 he removed to Minnesota for the improvement of his health, but continued effective, and six years later returned and united with the Central Illinois Conference, wherein he served zealously to the close of his life, March 22, 1871. See Minutes of Annual Conferences, 1871, page 195.

## Cowdy, Samuel[[@Headword:Cowdy, Samuel]]

             an Irish Methodist preacher, was born in 1799 in County Down. He gave his heart to God, and his life to Methodism at an early age; entered the itinerant ministry in 1832, and for a quarter of a century preached the gospel with soul-converting power on many Irish circuits. In 1860 he became a supernumerary, but labored as he had strength until his death, June 3, 1880, at Portadown.

## Cowell, D.B[[@Headword:Cowell, D.B]]

             a Free-will Baptist minister, was born at West Lebanon, Maine, December 20, 1806. He received his early education in the academy at Limerick, and at Wolfsborough, N.H.; spent his early manhood in teaching and in mercantile pursuits, several years being passed in Great Falls, where his trade became extensive. At this period of his life he was a Universalist, and subsequently an avowed infidel. In 1833 he was converted, and soon after became a class-leader in the Church at Great Falls. In 1837 he was ordained, and for seven years travelled almost constantly as an itinerant. In 1848 he gave the start to a movement which resulted in the establishment of the West Lebanon Academy. His last fields of labor were with the Walnut Grove Church, N.H., more than a year, and with the churches in Gorham and Standish, Me. Feeble health prevented his preaching much for some time before his death, which occurred April 16, 1884. See The Morning Star, June 4, 1884. (J.C.S.)

## Cowell, David[[@Headword:Cowell, David]]

             a Presbyterian minister, was born at Wrentham, Massachusetts, in 1704. He graduated from Harvard College in 1732. Having studied theology and received license to preach, he went as a supply to Trenton, N.J., in 1735,  and in April 1736, became pastor. At the division of the Presbyterian Church in 1741, Mr. Cowell remained with the old side. On the union of the two synods he joined the New Brunswick Presbytery, and continued in relation with it until his death, December 1, 1760. See Sprague, Annals of the Amer. Pulpit, 3:66.

## Cowell, Edward[[@Headword:Cowell, Edward]]

             an English Congregational minister, was born at Ewood Bridge, near Blackburn, February 7, 1830. He became an efficient local preacher among the Wesleyans, but afterwards joined the Congregationalists. In 1862 he supplied the pulpit of Providence Independent Chapel, Marsden, and the following year became its pastor, being ordained September 29. He accepted an invitation to Bretherton in September 1874, where he labored happily and successfully for five years. He died February 9, 1880. See (Lond.) Cong. Year-book, 1881, page 365.

## Cowie, William[[@Headword:Cowie, William]]

             a Scotch clergyman, a native of Banffshire, took his degree at King's College, Aberdeen, in 1806; was appointed schoolmaster at Mortlach in 1811; licensed to preach in 1812; presented to the living at Cabrach in 1817, and ordained; transferred to Cairnie in 1826; and died June 1, 1866, aged eighty years. See Fasti Eccles. Scoticanae, 3:196, 551.

## Cowing, Charles[[@Headword:Cowing, Charles]]

             a Methodist Episcopal minister, was born at Lyman, N.H., November 19, 1796. He was converted in 1818; licensed to exhort in 1824, to preach in 1827, and in 1828 entered the New England Conference, wherein he remained effective, with but a three years' intermission as superannuate, until 1852, when he again became superannuated, and thus continued until his death, in May, 1869. See Minutes of Annual Conferences, 1870, page 111.

## Cowl[[@Headword:Cowl]]

             (cucullus), a sort of hood worn by certain classes of monks. Those worn by the Bernardines and Benedictines are of two kinds: the one white; very large, worn in ceremony, and when they assist at the office; the other black, worn on ordinary occasions and in the streets. Mabillon maintains that the cowl is the same in its origin as the scapular (q.v.): Others distinguish two sorts of cowls; the one a gown, reaching to the feet, having sleeves, and a capuchin, used in ceremonies; the other a kind of hood to work in, called also a scapular, because it covers only the head and shoulders. — Farrar, Eccl. Dict. s.v.; Bingham, Orig. Ecc 7:3; Ecc 7:6.

## Cowl (2)[[@Headword:Cowl (2)]]

             Benedict ordered the "cuculla," or hood, to be shaggy for winter, and for summer of lighter texture; and a "scapulare " to be worn instead out of doors, as more suitable for field-work, being open at the sides. The "cuculla" protected the head and shoulders, and, as being worn by infants and peasants, was said to symbolize humility; or, by another account, it was to keep the eyes from glancing right or left. It was part of the dress of nuns, as well as of monks, and was worn by the monks of Tabenna at the mass. It seems in their case to have been longer than a hood or cape. Indeed, "cuculla" is often taken as equivalent to "casula," a covering of the whole person; in later writers it means, not the hood only, but the monastic robe, hood and all. These same Pachomiani, or monks of Tabenna, like the Carthusians, drew their hoods forward at meal-times, so as to hide their faces from one another. The "cappa " (probably akin to our "cape") in Italy seems to correspond with the Gallic "cuculla," and both were nearly identical, it is thought, with the "melotes," or sheepskin of the earliest, ascetics.

## Cowle, John[[@Headword:Cowle, John]]

             a minister of the Methodist Episcopal Church South, was born in Huntingdonshire, England, in January 1815. He went with his parents to Vanderburgh County, Indiana, in 1822; removed to Arkansas in 1838; and in 1841 entered the Arkansas Conference. From 1868, he was a siperannuate to the close of his life, June 6, 1870. During his entire ministry Mr. Cowle' acquitted himself with honor. He was a close student and: a laborious minister. See Minutes of Annual Conferences of the M.E. Church .South, 1870, page 496.

## Cowles, Chauncey Demming[[@Headword:Cowles, Chauncey Demming]]

             a Congregational minister, was born at Farmington, Connecticut, June 27, 1812. He graduated from Yale College in 1834; studied theology at Yale Divinity School for two years (183840), and was ordained, June 10, 1841, pastor of the Congregational Church in Plainville, where he continued for two years. He then retired from the ministry and removed to Buffalo, N.Y., where he engaged in manufacturing until 1853. He died at his native place, January 12, 1881. See Obituary Record of Yale College, 1188.

## Cowles, George[[@Headword:Cowles, George]]

             a Congregational minister, was born in Connecticut in 1798. He graduated from Yale College in 1821, and from Andover Theological Seminary in 1824; was ordained January 18, 1826, and became pastor at South Danvers (now Peabody), Massachusetts, in 1827. He was lost at sea, near Cape Hatteras, in the wreck of the Home, October 9, 1839. See Trien. Cat. of Andover Theol. Senm. 1870, page 57.

## Cowles, Giles Hooker, D.D.[[@Headword:Cowles, Giles Hooker, D.D.]]

             a Congregational minister, was born in Farmington, Conn., Aug. 26, 1766. He graduated at Yale in 1789, entered the ministry in May, 1791, and was  installed pastor of the First Church at Bristol in 1792. He was appointed in 1810, by the Conn. Miss. Soc., to travel through the Northern. part of Ohio. He accepted the position of pastor over the churches of Austinburgh and Morgan, Ohio, and was installed in 1811. He died in the former placeJuly 6, 1835. He was made D.D. by Williams College, 1823. — Sprague, Annals, 2:330.

## Cowles, Henry Brown[[@Headword:Cowles, Henry Brown]]

             a minister of the Methodist Episcopal Church South, was born in Fauquier County, Virginia, November 2, 1803. He experienced conversion in 1818; was licensed to exhort in 1830, and in 1831 connected himself with the Virginia Conference, in which he filled the most prominent stations, to the close of his life, November 28, 1874. Mr. Cowles, became, in 1854, the financial agent of Randolph-Macon College, and raised for the institution an endowment of $100,000. He had a strongly marked character; was noted for his caution and prudence, his sincerity and courage; was a keen judge of character, and a skilfll manager of men; was punctual, industrious, and painstaking. See Minutes of Annual Conferences of the M.E. Church South, 1875, page 141; Simpson, Cyclop. of Methodism, s.v.

## Cowles, Henry, D.D[[@Headword:Cowles, Henry, D.D]]

             a Congregational minister, was born at Norfolk, Connecticut, April 24, 1803. He pursued his preparatory studies under Rev. Ralph Emerson, of Norfolk; graduated from Yale College in 1826, and spent two years in Yale Divinity School; was ordained an evangelist, July 1, 1828, at Hartford; for two years was acting pastor at Ashtabula and Sandusky, Ohio, and then served in that relation at Austinburg, to July 29, 1831, when he was installed pastor there, remaining until November 1835. From that time to 1838 he was professor of Greek and Latin in Oberlin College, Ohio; the next ten years professor of ecclesiastical history, church polity, and Old Testament language and literature; from 1848 to 1862 editor of the Oberlin Evangelist; and subsequently was engaged in literary labor at the same place. From 1851 he was trustee of the college. He died in Janesville, Wisconsin, September 6, 1881. Dr. Cowles was the author of the following publications: The Holiness of Christians in the Present Life (1841): — Gospel Manna for Christian Pilgrims (1847): — Commentaries on the Scriptures, in 16 volumes, covering the whole Bible, as follows: The Minor Prophets (1867): — Ezekiel and Daniel (1869): — Isaiah (eod.): — Jeremiah (eod.): — Proverbs, Ecclesiastes, and Song of Solomon (1870): — Revelation (1871): — Psalms (1872): — Pentateuch (1874): — Hebrew History from the Death of Moses to the Close of Scripture  Narrative (1875): — Gospel and Epistles of John (1876): — Job (1877): — Hebrews (1878): — The Shorter Epistles (1879): — The Longer Epistles (1880): — Luke's Gospel and Acts (1881): — Matthew and Mark (eod.). The profits arising from the sale of these commentaries he gave to the missionary cause. Dr. Cowles also edited a volume of Mr. Finney's Sermons, in 1876, entitled Gospel Themes, and published a volume entitled Sin and Suffering in the Universe. See Cong. Year-book, 1882, page 26; Obituary Record of Yale College, 1882.

## Cowles, Orson[[@Headword:Cowles, Orson]]

             a Congregational minister, was born at East Hartland, Connecticut, January 14, 1801. He studied at Yale College, and in the theological department, not graduating, however. He was ordained pastor of the Church in North Woodstock in 1832; taught in North Haven two years, and was district secretary of the American Board from 1840 to 1860. He died at North Haven, December 23, 1860. See Cong. Quarterly, 1861, page 211.

## Cowles, R.J[[@Headword:Cowles, R.J]]

             a Free-will Baptist minister, was born in Belchertown, Massachusetts, July 10, 1796. He was converted in 1811, and united with the Congregational Church in his native town. At the age of nineteen he removed to Genesee County, N.Y., and took up his residence in what is now South Byron. In 1823 he removed to Brokenstraw, Pennsylvania, and a year later to Sugar Grove. Here he opened a Sabbath-school, and began to preach, receiving a  license, in 1832, from the Presbytery of Pennsylvania. In 1839 he united with a Free-will Baptist Church at Wrightsville, and was ordained at Sugar Hill, February 29, 1842. He continued to preach for many years, and died March 29, 1874. See The Morning Star, July 22, 1874. (J.C.S.)

## Cowley, Abraham[[@Headword:Cowley, Abraham]]

             an English poet, was born in London in 1618, and educated at Westminster School, and Trinity College, Cambridge. In 1643 he was compelled to retire to Oxford on account of his royalistic sentiments, and afterwards left England for ten years, and spent the rest of his life in studious retirement. He died at Chertsey, July 28, 1667. Besides, some scientific and philosophical treatises, he published many poems, which, however, are now little valued.

## Cowmeadow, John[[@Headword:Cowmeadow, John]]

             an English Methodist preacher, was received by the British Conference in 1783. In much weakness of body he labored faithfully until his death, in 1786. Wesley, in his Journal, speaks of him as a martyr to long and loud preaching; but says, "He had the ornament of a meek and quiet spirit, and was of exemplary behavior." See Atmore, Meth. Memorial, s.v.

## Cownley, Joseph[[@Headword:Cownley, Joseph]]

             an early English Methodist preacher, was born at Leominster, Herefordshire, June 26, 1723. Under Wesley's preaching, Cownley was converted at Bath, whither his business as travelling secretary to a magistrate sometimes called him. He was admitted to the itinerancy by Wesley, in Bristol, in 1746. He preached in Staffordshire, confronting the mobs, in Cornwall, Newcastle-upon-Tyne (1747), Ireland (at the peril of his life), and in various parts of England. In spite of a severe fever in 1755, he labored in Newcastle, Edinburgh, and Glasgow. He died at Newcastle, October 8, 1792. Unusually sensitive to discord, Cownley, from his sympathy with the popular movement, was involved in the great agitation of 1792, which resulted in the formation of the Methodist New Connection. He was a life-long friend of the Wesleys and Whitefield.Cownley was a thorough theologian, having read, it is said, nearly every theological work in the language. His mind was capable of abstruse investigation, and Wesley called him withal "one of the best preachers in England." He loved to carry the gospel to the retreats of wretchedness. See Minutes of the British Conference, 1793; Jackson, Early Meth. Preachers, 2:1-47 (by John Saulter, 1794); Stevens, Hist. of Mlethodism, 3:39, 91-93; Smith, Hist. of Methodism, 2:42-44; Atmore, Meth. Memorial, page 90 sq.; Crowther, Portraiture of Methodism (Lond. 1814, 2d ed.), pages 346-350.

## Cowper, Charles Philip[[@Headword:Cowper, Charles Philip]]

             a Methodist Episcopal minister, was born at Baden, Germany, April 8, 1851. He emigrated to New York city with his parents when four years of  age; experienced conversion in 1864; assisted in establishing the first mission for colored people, under the auspices of the Methodist Episcopal Church, in New York city; gave himself to that wnork with remarkable zeal and self-denial; studied three years at the Wesleyan Academy, Wilbraham, Massachusetts, preaching nearly every Sunday; and in 1873 entered the New York East Conference, wherein he labored with abundant success till his death, July 11, 1875. Mr. Cowper was a young man of considerable promise, sweet in spirit, unassuming in manner, and irreproachable in conduct. His mind was strong, and his will consecrated. See Minutes of Annual Conferences, 1876, page 61.

## Cowper, John[[@Headword:Cowper, John]]

             a Scotch clergyman, brother of the bishop of Galloway, was a supply at the High Kirk, Edinburgh, in 1586, and became afterwards minister. He refused to pray for queen Mary in the terms of the king's command, for which he was imprisoned in the castle of Blackness; the city paid his expenses, obtained his release, and he was transferred to the Collegiate Church, Glasgow, in 1587, having charge of the eastern district and parish. He was a member of the assemblies of 1593 and 1596, and. was appointed to visit that at Lothian in 1602. In 1595 his life was threatened by two men, but the chief offender begged pardon on his knees before the presbytery. He died December 25, 1603. See Fasti Eccles. Scoticanae, 1:7; 2:7.

## Cowper, Spencer, D.D[[@Headword:Cowper, Spencer, D.D]]

             an English clergyman, second son of lord-chancellor William Cowper, was born in London in 1713. He was educated at Exeter College, Oxford, and became rector of Fordwich, prebendary of Canterbury in 1742, and dean of Durham in 1746. He died March 25, 1774. He published some single Sermons and Discourses, and. a Dissertation on the Distinct Powers of Reason and Revelation (1773). See Allibone, Dict of Brit. and Amer. Authors, s.v.; Chalmers, Genesis Biog. Dict. s.v.

## Cowper, William[[@Headword:Cowper, William]]

             an eminent English poet, grand-nephew of lord-chancellor Cowper, grandson of a judge in the court of common pleas, and son of John Cowper, rector of Great Berkhamstead, in Hertfordshire, was born there, November 26, 1731. He appears from his infancy to have been delicate in mind and body, and, after having spent two years of misery in a country  school, was placed at Westminster School, where he remained till he was eighteen years old. He was then articled to a solicitor in London, called to the bar in 1754, and resided in the Middle Temple for eleven years, neglecting law, contributing a few papers to The Connoisseur, and gradually exhausting his little patrimony. In 1763 one of his powerful kinsmen appointed him to two clerkships in the House of Lords. Doubts of his competency, and the fear of appearing in public assemblies, developed the tendency to insanity which lurked within him. He made several attempts to destroy himself; and was consigned for eighteen months to a lunatic asylum at St. Albans. On his release in 1765, subsisting on the remnant of his property, with assistance from relatives, he took up his residence at Huntingdon, and became a boarder in the house of Mr. Unwin, a clergyman.

That gentleman dying two years afterwards, the widow and Cowper removed to Olney in Buckinghamshire. John Newton was curate of the place; and his religious views accorded with those which had been adopted by the poet, although the association rather increased than lessened the morbid tendencies of the latter. In 1776 appeared the Olney Hymns, of which some of the best were furnished by Cowper; but it was only about the time of their publication that the unhappy poet was freed from a second confinement, which had lasted for nearly four years. He had still earlier tried his hand at poetry, having translated an elegy of Tibullus at the age of fourteen, and at eighteen he wrote some beautiful verses On Finding the Heel of a Shoe; but diffidence repressed his talents until he had passed his fortieth year. Mrs. Unwin, anxious to engage his mind safely, now urged him to prosecute verse-making. The Progress of Error was written; Truth, Table-Talk, and Expostulation followed it; and these with other poems made up a volume which was published in 1782, receiving the approbation of Johnson and other critics, but meeting little attention from the public. The poet's fame, however, was decisively established by his next volume, which, appearing in 1785, contained The Task and other poems. The publication of this work, indeed, was an aera in the history of English poetry. It was the point of transition from the eighteenth century to the nineteenth. Natural language was substituted for artificial; themes of universal interest were handled, instead of such as told only on a few cultivated minds; even the seriousness and solemnity of the leading tone had a striking attraction, while it was relieved both by strains oaf pathos and touches of satiric humor. More novel and original than anything else were those minute and faithfil delineations of external scenery, to which no parallel had been seen since Thomson's Seasons.

Perhaps, also, the  didactic form of Cowper's poems, giving them an equivocal character which hovers continually between poetry and argumentation, was an additional recommendation to readers who had long been unaccustomed to the finer and higher kinds of poetical invention. John Gilpin is a specimen of his humorous genius, the subject of which is said to have been suggested to him by Lady Austen, one of his literary friends. Cowper now spent six years on his translation of Homer, which appeared in 1791. The neglect which it has experienced is certainly uindeserved, at least by his Odyssey. His mental alienation, which had repeatedly threatened him with a return, overcame him completely in 1794; and the last six years of his life produced hardly any literary fruits except the pathetic Castaway. The death of his friend Mrs. Unwin, in 1796, threw him into a gloom which was hardly ever again dispelled, and he died at Dereham, April 25, 1800. Cowper's chief characteristics are simplicity, individuality, transparency of ideas, bold originality, singular purity, and experimental Christian piety. All his poems bear marks of his mature authorship, his accurate rather than extensive scholarship, and his unwearied desire to benefit mankind. His Christian life, though oppressed by disease, was true, useful, and lovely; and even while suffering under the deranged idea that he was an exception to God's general plan of grace, it is delightful to perceive that it had no tendency to lead him aside from the path of rectitude, or to relax in the least his efforts to maintain the life of religion in his soul. His poems remain a treasure of deep Christian pathos and earnest, pensive thought, and many of them have been incorporated into nearly every collection of religious hymns. Cowper's works were first collected by his friend Hayley (1803-4, with a Life); but the best edition is that of Southey (1833-37; also with a Life, the most carefully written, and with additional Letters, in Bohn's Standard Library, 1853). For a copious view of the literature, see Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cowper, William (2)[[@Headword:Cowper, William (2)]]

             an eminent Scotch divine, was born at Edinburgh in 1566. He studied at the University of St. Andrews, and in 1585 was appointed minister of Bothkenner, Sterlingshire. In 1593 he removed to Perth, where he continued until 1612, after which he was appointed bishop of Galloway. He died Feb. 15, 1619. His works breathe a spirit of cordial piety, and the simplicity and strength of his style are peculiarly worthy of commendation. Among them we remark Heaven Opened (5th ed., Lond. 1619, 4to). A collection of his works was published after his death (Lond. 1629, fol.). — Fasti. Eccles. Scot. 1:777; 2:615,693.

## Cox, Alfred[[@Headword:Cox, Alfred]]

             an English Baptist minister, was converted in early life; baptized at seventeen at the Counterslip chapel, Bristol, and began to preach in the villages around. He was an agent for the Baptist Home Missionary Society twenty-two years; was pastor at Dunchurch seven years, and was a consistent and devoted minister. He died at Cradley, June 9, 1870.

## Cox, Daniel[[@Headword:Cox, Daniel]]

             a Methodist Episcopal minister, was born at Barnard, Vermont, in August 1801. He professed conversion in early manhood, received license to exhort in 1828, and in 1829 entered the East Maine Conference. Failing health in 1838 obliged him to become a superannuate, which relation he sustained to the close of his life, December 28, 1875. See Minutes of Annual Conferences, 1876, page 90.

## Cox, Francis Augustus[[@Headword:Cox, Francis Augustus]]

             D.D., LL.D., an eminent English Baptist minister, was born about 1783. He was pastor at Hackney, London, and was one of the leading men in many of the religious societies of the metropolis. Of his works the most important are the History of the Baptist Missions, a volume on Antiquities, reprinted from the Encyclopaedia Metropolitana; Our Young Men, a prize essay (1847); and a Life of Melancthon. He was a contributor to the first series of the Journal of Sacred Literature. His name is worthy of being associated with those of Ryland, Fuller, Carey, Marshman, Ward, Robert Hall, and John Foster, who in recent times have brought honor on the Baptist denomination by their literary as well as their religious labors. He died Sept. 5, 1853.

## Cox, Francis Augustus, D.D., LL.D[[@Headword:Cox, Francis Augustus, D.D., LL.D]]

             a distinguished English Baptist minister, was born at Leighton Buzzard, Bedfordshire, in 1783. He was brought up religiously, baptized by.his grandfather, entered Bristol College at eighteen, under Dr. Ryland, arid graduated at Edinburgh University. In 1804 he was ordained pastor of the Church at Clipston, Northampton, by Sutcliffe, Fuller, and Robert Hall, and the Church prospered so much a new large chapel had to be built. He next succeeded Robert Hall at Cambridge. In 1811 he became pastor of the Church at Shore Place, Hackney, where also his success was such that in 1812 a new chapel was built in Mare Street. Being settled in London, he took an active part in establishing and conducting the Baptist Magazine, and was connected with numerous philanthropic institutions. He died at  Clapton, London, September 5, 1853. Dr. Cox was the author of some valuable works, including an account of his visit to America. See Cathcart, Baptist Encyclop. page 284.

## Cox, G. Davenport[[@Headword:Cox, G. Davenport]]

             a Baptist minister, was born at Cornwallis, N.S. He was ordained at Clementsvale, January 4, 1865, labored there for several years, then became pastor at Hillsburg, where his fervent labors broke down his constitution, and he died March 25, 1879. His zeal was unflagging, his love for his flock intense. See Baptist Year-book for the Maritime Provinces, 1879; Bill, Fifty Years with the Baptists, page 554.

## Cox, Gershom Plagg, A.M[[@Headword:Cox, Gershom Plagg, A.M]]

             a Methodist Episcopal minister, twin brother of Melville B. Cox, was born at Hallowell, Maine, November 9, 1799. He joined the Church at the age of eighteen; was soon licensed to preach, and gave great promise of usefulness; spent several years in Belfast in business, and in 1830 joined the Maine Conference, in which, and in the New England Conference, he labored with but few intermissions as a supernumerary. for more than thirty years. In 1864 he became superannuated, which relation he sustained until his decease in Salem, November 16, 1879. Mr. Cox was a plain, earnest, instructive, Biblical preacher. In his prime he was one of the mighty preachers in New England Methodism, filling with great acceptability her chief pulpits. He was a superior pastor, spiritually minded, conscientious, and prayerful; a man of broad self-culture; was a ready and clear writer, for many years editing The Maine Wesleyan Journal; and in addition to numerous contributions to the Quarterly Review he was the author of the memoir of Melville B. Cox. See Minutes of Annual Conferences, 1880, page 65.

## Cox, James[[@Headword:Cox, James]]

             a Wesleyan Methodist missionary, was a native of Bermuda. In 1823 he received his first appointment to his native islands, and in the following near was sent to the West Indies, where he was stationed at St. Kitt's, Antigua, Dominica, Tortola, and Jamaica. Having a strong constitution, he undertook labors to which few men would have been equal. He died at Morant Bay, Jamaica, May 30, 1859. See Minutes of the British Conference, 1859.

## Cox, John (1)[[@Headword:Cox, John (1)]]

             an English Baptist minister, was born in 1746. He commenced ministerial labors in the connection of the countess of Huntington, but afterwards joined a Baptist Church, and for forty-two years was pastor at Horsington, Somerset, where he continued to preach until his death. January 9, 1827. See New Baptist Miscellany, 1827, page 124. (J.C.S.)

## Cox, John (2)[[@Headword:Cox, John (2)]]

             an English Baptist minister, was born at Lambourn, Berkshire, May 5, 1802, He was converted early in life, entered the ministry soon after he was twenty-one years of age, and during his long career was pastor successively of churches in Reading, Woolwich, and Ipswich, in all of which places he was held in deservedly high esteem as a godly, faithful, and laborious minister of the gospel. He spent his last years in occasional preaching, chiefly in a small chapel near his residence at Foots Cray, in Kent. He died March 17, 1878. He wrote books, pamphlets, and articles for the press in great numbers. See (Lond.) Baptist Hand-book, 1880, page 293.

## Cox, John Goodwin[[@Headword:Cox, John Goodwin]]

             an English Wesleyan minister, grandson of Rev. John Goodwin, one of Wesley's preachers, was born at Bilston, Staffordshire, October 31, 1815. He was pious from his youth; entered the ministry in 1836; died in London, April 1, 1878, and was buried at Wrexham, where he had settled as a supernumerary during the previous year. He was a man of sterling intellect and high moral worth; was well read in philosophy, history, and elegant literature; his sermons were clear, elaborate, sententious, forcible. See Minutes of the British Conference, 1878, page 36.

## Cox, John Hayter[[@Headword:Cox, John Hayter]]

             an English Congregational minister, was born at Portsea, March 26, 1768, and received his ministerial education at Gosport Academy. In 1789 he began to preach at Fareham, Hampshire, and labored there eighteen years. In 1809 he became pastor at St. Albans, and after five years went to Hadleigh, in Suffolk, where he was installed October 26, 1814. In 1829 he removed to Uley, Gloucestershire, but relinquished this charge, and at the same time the ministry, in 1839, and retired to Kingston, Surrey. He died  January 5, 1848. He published, A Harmony of Scripture, some anonymous pamphlets, and a Sermon. See (Lond.) Cong. Year-book, 1848, page 219.

## Cox, Luther J[[@Headword:Cox, Luther J]]

             the bard of the Methodist Protestant Church, was born in Maryland, December 27, 1791. He was licensed to preach in the Methodist Episcopal Church in 1819, but afterwards left it; and was among the first to organize and set in operation the Methodist Protestant Church, in which he acted as a zealous, unstationed minister until 1869, and then was received as a supernumerary member in the Maryland Annual Conference. He died July 26, 1870. With an ardent and devotional temperament he possessed a genius and talent for poetry. He is the author of several popular hymns especially "An alien from God and a stranger to grace." See Cobhouer, Founders of the Meth. Prot. Church, page 213.

## Cox, Margaret[[@Headword:Cox, Margaret]]

             a minister of the Society of Friends, was born in 1814. She labored "with much earnestness and love, yet with becoming modesty. In many instances she was enabled to make full proof of her ministry." She died near Lawrence, Kansas, November 12, 1878. See Friends' Review, 32:197. (J.C.S.)

## Cox, Melville Beveridge[[@Headword:Cox, Melville Beveridge]]

             a Methodist Episcopal missionary to Africa, was born at Hallowell, Me., Nov. 9, 1799; was converted in 1818; entered the ministry in 1822; on account of failing health was superannuated from 1825 to 1831; and afterwards served some time as agent of the Wesleyan University. In 1831 he was stationed at Raleigh, N. C. Soon afterwards he volunteered to go to Africa as a missionary, and sailed from Norfolk, Va., November 6, 1832,  arriving in Liberia March 8, 1833. Here at once he set to work to lay the foundations of the Church in Africa. He labored faithfully, organizing the mission, collecting information, and preaching and teaching incessantly. In a few months he had formed a school of 70 scholars; but the African fever seized him, and on the 21st of July, 1833, after four months' labor, he died in triumph. Mr. Cox was a man of great piety and devoted zeal. — Meth. Mag. and Quart. Review, Jan. 1834; Amer. Miss. Memorial, p. 431; Cox, G. F., Life and Remains of M. B. Cox (N. Y. 18mo); Sprague, Annals, 7:656.

## Cox, Michael[[@Headword:Cox, Michael]]

             an Irish prelate; was bishop of Ossory in 1743, and became archbishop of Cashel in 1754. He published a Sermon (Dublin, 1748). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cox, Nehemiah, D.D[[@Headword:Cox, Nehemiah, D.D]]

             an English Particular Baptist, was born at Bedford, being a member of John Bunyan's Church there. He was well educated, and "a very excellent, learned, and judicious divine." He was ordained in October 1671; in 1673 preached for some time at Hitchin; then at Cranfield; and in 1675 went to London, and was ordained joint pastor of the Church at Petty France, where he continued till the Revolution in 1688. He is said to have been a good Greek and Hebrew scholar, and to have been imprisoned in early life for preaching. He published two Sermons, one on the Covenants, against Mr. Whiston; the other an ordination sermon. He died in 1688. See Wilson, Dissenting Churches, 2:185.

## Cox, Philip[[@Headword:Cox, Philip]]

             a Methodist Episcopal minister, was born at Frome, Somersetshire, England. He joined the Wesleyans when about eighteen; and, having emigrated to America, labored in the itinerancy about sixteen years, travelling extensively through the United States. He died September 8, 1793. Mr. Cox was a man of small stature, great spirit, quick apprehension, and sound judgment. See Minutes of Annual Conferences, 1794, page 54.

## Cox, Richard[[@Headword:Cox, Richard]]

             bishop of Ely, was born about 1500, at Whaddon, Buckinghamshire, England. He was educated at Eton School and at King's College, where he obtained a fellowship in 1519. He was invited by cardinal Wolsey to Oxford to fill up his new foundation. For speaking his mind too freely of the corruptions of popery, he was deprived of his preferment and thrown into prison. When he had recovered his liberty he left Oxford; some time after he was chosen master of Eton School, which flourished remarkably under him; and by the interest of archbishop Cranmer he obtained several dignities in the Church, viz., the arch-deaconry of Ely, a prebend of the same church and of Lincoln, and the deanery of Christ Church. He was appointed tutor to prince Edward, and on that prince's accession to the throne': became a great favorite at court. He was made a privy councilor and the king's almoner; was elected chancellor of the University of Oxford in 1547; the next year installed canon of Windsor, and the year following dean of Westminster. About this time he was appointed one of the commissioners to visit the University of Oxford, and is accused by some of abusing his authority by destroying many books out of his zeal against popery. After Mary's accession he was stripped of his preferments and committed to that Marshalsea; but his confinement was not long, and on his release he went to Strasburg, and thence to Frankfort, where he formed a kind of university, and appointed a Greek and a Hebrew lecturer, a divinity professor, and a treasurer for the contributions remitted from England. On the death of Mary he returned, and was the chief champion on the Protestant side in the disputation at Westminster between eight papists and an equal number of the Reformed clergy. His abilities and zeal were rewarded by the bishopric of Ely, over which see he presided above 21 years. He opposed with great zeal the queen's retaining the crucifix and lights in her chapel, and was a strenuous advocate for the marriage of the  clergy, against which she had contracted a strange aversion. He was one of the compilers of the Liturgy of the Church of England; and when a new translation of the Bible was made in the reign of Elizabeth, now commonly known by the name of “The Bishop's Bible,” the Four Gospels, the Acts of the Apostles, and the Epistle to the Romans were allotted to him for his portion. A number of his tracts on the Romish controversy are to be found in the addenda to Burnet's History of the Reformation. Several letters and small pieces of his have been published by Strype in his Annals of the Reformation. — Downe, Life of Bishop Cox; Collier, Ecclesiastical History; Kippis, Biographia Britannica, 4:396 sq.

## Cox, Richard (2)[[@Headword:Cox, Richard (2)]]

             a minister of the Protestant Episcopal Church, was born in New York city in 1808. He was designed for mercantile life, but, comparatively late, entered the ministry, graduating from Columbia College in 1833. Having finished the course at the General Theological Seminary, he was ordained deacon in 1836; was missionary pioneer at Vicksburg, Mississippi; rector for several years of St. John's Church, Troy, N.Y.; then of St. Paul's Parish, Woodbury, Connecticut; a year or two after became rector of Zion Church, New York city, retaining this position for thirteen years; afterwards was rector of St. John's, Santa Cruz, W.I.; and a short time before his death returned to New York city, where he died, December 16, 1860. See Amer. Quar. Church Review, 1861, page 186.

## Cox, Samuel Hanson, D.D., LL.D[[@Headword:Cox, Samuel Hanson, D.D., LL.D]]

             an eminent Presbyterian divine, was born at Rahway, N.J., August 25, 1793. His father, who died in 1801, was at that time engaged in a mercantile enterprise in New York city. He was descended from a family which in the 17th century had settled on the eastern shore of Maryland,; and was connected for several generations with the Society of Friends. He was educated at Weston, Pennsylvania, also received private instruction in Philadelphia, and was a law student in Newark, N.J. In the war of 1812 he served in a volunteer company of riflemen. He studied theology in Philadelphia under Dr. Wilson, was ordained in 1817, and soon after accepted the pastorate of Mendham, Morris County, N.J. In 1821 he removed to New York city as pastor of the Presbyterian Church in Spring Street, and went from thence to Laight Street, on St. John's Park, in 1825. His congregation here was largely composed of the leading merchants of the city. During the prevalence of the cholera he remained at his post until stricken down by the disease.  Dr. Cox took a leading part in the foundation of the University of the City of New York, and in the literary conventions which were called to aid in its organization. He was appointed to open the instructions of the university with the late Dr. McIlvaine, afterwards bishop of Ohio, and delivered one of the two memorable courses of lectures in the winter of 1831-32, his department being that of moral philosophy.

In impaired health, Dr. Cox visited Europe in 1833, where a speech which he delivered at that time, at the anniversary of the British and Foreign Bible Society in London, gained him great distinction and opened the way to high honors aid attentions.

He was elected professor of pastoral theology in the Theological Seminary at Auburn in 1834, and accepted the position; but in 1837 he became pastor of the first Presbyterian congregation in Brooklyn, L.I., where he built a new church in Henry Street. For a long time, both in Brooklyn and New York, he maintained a position of great eminence with unvarying popularity. In 1845, Dr. Cox attended in London the Evangelical Alliance, of which he was a leading member, and on his return was exposed to peril of shipwreck on the coast of Ireland, when. the steamer Great Britain was stranded in the bay of Dundrum. In 1852, his health declining, he visited Nassau; but with so little good effect that, against the remonstrances of his people and the most liberal proposals on their part, he resigned his charge and retired to a pleasant property which they enabled him to purchase at Owego, Tioga County, N.Y. He considered his career as a pastor at an end, but frequently delivered lectures and sermons in New York for several years subsequently.

Dr. Cox for many years was professor of ecclesiastical history in the Union Theological Seminary of New York, and also presided for a time over the Female College at Le Roy. For the last twelve years of his life he lived in great retirement in Westchester County. He died there, October 2, 1880.

The anti-slavery sentiment predominant in England made a great impression on Dr. Cox during his visit there, and although he publicly defended his country while abroad, he soon after his return preached a celebrated sermonagainst slavery, which, although moderate in tone, drew upon him, as a conspicuous person, a great share of the violence with which the anti-slavery agitators were then visited. He was never identified, however, with their extreme measures, and afterwards took a leading conservative position on all questions connected with the South, which for  a long time agitated the Presbyterian Church. In other questions which for a time divided that denomination, his theological standing was with the new school, of which he was a prominent champion; in the order and discipline of his Church, however, he maintained the highest and most thorough old-school position, so far as conformity to the standard is concerned. Although much criticised for personal eccentricities, and especially for a pompous Latinity of style, Dr. Cox has been generally recognised as a man of high character and commanding talents, of great boldness in expressing his strong convictions, and of singular power and magnetism as an orator. As a consistent Christian, his great purity and marked simplicity of character secured to him, through a long and useful life, the uniform respect of his fellow-men.

Dr. Cox wrote largely for the press. Among his publications were, Quakerism not Christianity (N.Y. 1833, 8vo): — Interviews, Memorable and Useful (N.Y. 1853, 12mo), etc. See N.Y. Tribune, October 4, 1880; N.Y. Observer, October 7, 1880; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cox, Samuel J[[@Headword:Cox, Samuel J]]

             a Methodist Episcopal minister, was born in Monmouth County, N.J., November 2, 1789. He joined the Church in 1809, was licensed to preach in 1812, and not long after admitted on trial in the Philadelphia Conference. He filled successively the following appointments: Sussex Circuit; Snow Hill; Kensington, Philadelphia; Wilmington, Delaware; Union Charge, Phila.; and Salem, N.J. In 1821 he located and removed to Zanesville, Ohio, where he remained until his death, August 23, 1870. Mr. Cox was editor of the Muskingqum Messenger from 1823 to 1835, and filled various civil offices with eminent ability. (W.P.S.)

## Cox, Samuel, D.D[[@Headword:Cox, Samuel, D.D]]

             a Baptist minister and editor, was born in London, England, April 19, 1826. Graduating from Stepney (now Regent's) College in 1851, he was ordained pastor of a Baptist church; but owing to failure of his voice, he devoted his attention to journalism from 1860 to 1863. For twenty-five years following he was pastor of the Mansfield Road Church, Nottingham. He died March 27, 1892. He was the first editor of the Expositor, from 1875-84. He also wrote quite a number of volumes, chiefly expository and exegetical. His most famous book was Salvator Mundi. See The (Lond.) Baptist Hand-book, 1894.

## Cox, Thomas L[[@Headword:Cox, Thomas L]]

             a Methodist Episcopal minister, was born in Washington County, Kentucky, January 15, 1809; experienced religion at the age of ten; joined the Tennessee Conference when twenty-five, and was immediately transferred to the Alabama Conference, wherein he served the Church with zeal and fidelity until his death, January 18, 1836. See Minutes of Annual Conferences, 1836, page 487.

## Cox, William (1)[[@Headword:Cox, William (1)]]

             an English Wesleyan minister entered the ministry in 1789, preached for seventeen years, and died at Swansea, October 15, 1809. His life and ministry displayed the attractive charms of genuine Christianity. See Minutes of the British Conference, 1810.

## Cox, William (2)[[@Headword:Cox, William (2)]]

             an English Congregational minister, was born in Warminster in 1813. Removing to Bristol in 1840, he joined the Church in Newfoundland Street Chapel, in that city, the same year. He zealously employed himself in efforts to do good, and having entered the ministry, was sent to Fovanlt by the. Wilts Association, in connection with the lome Missionary Society in London, in 1849, and labored there till 1852, when he was ordained. Failing health compelled him to relinquish his charge in April 1853, and on May 14 of that year he died. See (Loud.) Cong. Year-book, 1854, page221.

## Coxcie (or Coxis), Michael[[@Headword:Coxcie (or Coxis), Michael]]

             a reputable Flemish painter, was born at Mechlin in 1497, and was a scholar of Van Orley; afterwards went to Rome, where he applied himself to the study of Raphael. On his return to Flanders he painted many works for the churches, the best of which are at Brussels. The Last Supper, in St. Gnudule; and The Death of the Virgin, in Notre Dame. He died at Antwerp in 1592. See Chalmers, Biog. Dict. s.v.; Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Coxcox[[@Headword:Coxcox]]

             is the name given in Mexican mythology to the patriarch who, together with his wife, Xochiquetzal, escaped the deluge by constructing a boat of cypress wood. This legend is evidently a tradition from the history of Noah. SEE DELUGE.

## Coxe, Henry Octavius[[@Headword:Coxe, Henry Octavius]]

             a minister of the Church of England, was born in 1811, and educated at Westminster and at Worcester College, Oxford, graduating in 1833. He entered at once upon work in the MS. department at the library of the British Museum, and continued there till 1838, when he became one of the  sublibrarians of the Bodleian library. He succeeded the late Dr. Bandinel as head librarian in 1860. On the part of the government Mr. Coxe was sent out to inspect the libraries in the monasteries of the Levant. He was an authority on the date and character of MSS., and he detected one of the forgeries palmed by M. Simonides upon the learned. He died July 10, 1881, at Oxford. Mr. Coxe was the editor and author of many works; the most important of all his labors being the new Catalogue of the Bodleian Library. He was curate in a London district while working at the museum; and he was in charge of Wytham, near Oxford, as curate or rector, for twenty-five years, until his death. He was Oxford select preacher in 1842, and Whitehall preacher in 1868; also an honorary fellow of Worcester and Corpus Christi colleges, and chaplain of the latter. (B.P.)

## Coxe, Richard Charles[[@Headword:Coxe, Richard Charles]]

             an eminent English divine, was born in 1800. He graduated at Worcester College, Oxford, in 1821, was ordained deacon in 1823, and priest in 1824; in 1841 became vicar of Newcastle upon Tyne; in 1843 honorary canon of Durham, and one of the select preachers before the University of Oxford; in 1853 archdeacon of Lindisfarne, with the vicarage of Englingham annexed; and in 1857 canon of Durham. He died at Englingham, August 25, 1865. Archdeacon Coxe was the author of several valuable theological works, a number of sermons, and a few volumes of poems of a high order of merit. See Appleton's Annual Cyclopedia, 1865, page 674.

## Coxe, William (1)[[@Headword:Coxe, William (1)]]

             an English author and divine, was born in Dover Street, Piccadilly, London, March 7, 1747. He was educated at Eton, and at King's College, Cambridge. In 1768 he was chosen a fellow of the latter; and during his residence at the university distinguished himself by his classical attainments, twice gaining the bachelor's prize for the best Latin dissertation.

He was ordained, and appointed curate of Denham in 1771; rector of Bemerton in 1788; canon-residentiary of Salisbury in 1803; and archdeacon of Wilts in 1805 which office he held till his death, June 8, 1828. Mr. Coxe, as tutor to the sons of several noblemen, spent, at various times, many years on the Continent, where he neglected no opportunity of collecting information about the countries which he visited. The result appeared in many volumes of travels and history, all of which are characterized by close observation, care, and research. Archdeacon Coxe published, also, several  large topographical works, besides some of a religious character. A set of his historical works and travels is published in twenty-four volumes, imperial quarto. See The (Lond.) Annual Register, 1828, page 237; Hart, Manual of Eng. Literature; Allibone, Dic. of Brit. and Amer. Authors, s.v.

## Coxe, William (2)[[@Headword:Coxe, William (2)]]

             a Presbyterian minister, was born in Pennsylvania. He was a student in Jefferson College, and graduated at Princeton Theological Seminary in 1828. He was ordained an evangelist by the Presbytery of New Brunswick, October 8 of the same year; was missionary to New Orleans, Louisiana, in 1829; stated supply at Apple Creek, Ohio, from 1832 to 1836; at Lancaster in 1837; pastor there from 1838 to 1849; and thereafter at Piqua until his death, in 1856. See Genesis Cat. of Princeton Theol. Sem. 1881, page 53.

## Coxhead, Benjamin[[@Headword:Coxhead, Benjamin]]

             an English Baptist minister, was born June 9, 1772, and baptized at Carter Lane, London, May 27, 1794. He pursued his theological studies at the academy in Bristol; and was ordained at Wild Street Church, London, Oct. 30,1800, remaining there until 1807, when he removed to Truro, where, for the most of the time, he continued until 1820. For two or three years he was out of the pastorate, in consequence of illhealth. In April 1824, he accepted a call to Winchester, and was pastor in that city seven years, from 1824 to 1831. He continued to reside in Winchester for five years, preaching when he could, and then removed to Newbury, where, without charge, he preached frequently, until laid aside by the infirmities of age. He died November 12, 1851. See (Loud.) Baptist Hand-book, 1852, page 46. (J.C.S.)

## Coxida, Elie De[[@Headword:Coxida, Elie De]]

             a French religious writer, was born near Furnes about 1140. In 1189 he became abbot of the monastery of Dunes (Cistercian), where he acquired extensive celebrity for his knowledge and virtue. He died in 1203, leaving only two Sermons, which have been published by Visch in the Bibliotheca Scriptorum .Ordinis Cisterciensis. See Hoefer, Nouv. Biog. Generale, s.v.

## Coxis[[@Headword:Coxis]]

             SEE COXCIE.

## Coxow, Thomas T[[@Headword:Coxow, Thomas T]]

             an English Methodist preacher, was born at Hull in 1812. In early life he was converted, and joined the New Connection Methodists. In 1834 he began to itinerate in their ministry, and for nearly ten years preached with acceptance in nine circuits, when, at Halifax, ill-health suspended his labors in 1843, and he retired to Hull, where he died, August 17 of the same year. See Minutes of the British Conference.

## Coyaco, Council Of[[@Headword:Coyaco, Council Of]]

             (Concilium Coyacense), was held in 1050, at Coyaco, or Coyace, in the diocese of Orvietta, Spain, by Ferdinand I of Castile. Nine bishops attended, and thirteen decrees were published, relating partly to the Church and partly to the state.

2. Orders, under anathema, that all abbots and abbesses shall govern their houses according to the rule of St. Isidore or St. Benedict, and shall submit in all things to their bishop.

3. Orders that churches and the clergy shall be under the control of their bishop, and not under that of any lay person; that suitable vessels and ornaments be provided; that no chalice of wood or earthenware shall be allowed; that the altar shall be made entirely of stone, and shall be consecrated by the bishop. .It also directs that in every church the proper priestly vestments shall be provided, viz. the surplice, amice, alb, cinctorium, belt, stole, maniple, and chasuble: also the vestments of the deacon, viz. amice, alb, and stole. Also it orders, that under the chalice shall be placed a paten, and over it a corporal of linen. The host to be made of fine flour, without any admixture; the wine and water to be pure, so that, in the wine and host and water, the sacred Trinity may be signified. That the vestments of priests ministering in the church shall reach to their feet. That they shall have no women in their houses except a mother, or aunt, or sister, or woman of approved character, who shall always be dressed entirely in black; and that they shall teach infants the Creed and Lord's Prayer.

5. Enjoins that archdeacons shall present for ordination only such clerks as shall know the whole psalter, with the hymns and canticles, epistles, gospels, and prayers.

6. Orders all Christian persons to go to church on Saturday evenings, and on Sunday to be present at the matins, mass, and at all the hours; to do no work, nor travel on that day, unless for the purposes of devotion, visiting the sick, burying the dead, executing a secret order of the king, or of defence against the Saracens. Those who break this canon are, according to their rank, either to be deprived of communion for a year, or to receive one hundred lashes.

11. Commands fasting on Friday.

12. Forbids the forcible seizure of those who have taken refuge in a church, or within thirty-one paces of it.

There appears to be some difference in the copies of these canons. See Labbe, Concil. 9:1063. Landon, Man. of Councils, s.v.; Richard et Giraud, Bibliotheque Sacrae, s.v.

## Coyle, John[[@Headword:Coyle, John]]

             a Scotch Congregational minister, was born at Montrose, July 26, 1842. He was converted in his eighteenth year; joined the Wesleyans at first, but soon after became a Congregationalist; received his ministerial education largely under private instructors; and was ordained at Forfar, April 26, 1866, where he labored with great ability, zeal, and devotedness until his death, July 1, 1868. See (Lond.) Cong. Year-book, 1869, page 241.

## Coypel, Antoine[[@Headword:Coypel, Antoine]]

             a French painter, son and scholar of Noel, was born in Paris in 1661. He went to Rome when quite young, and studied the works of Raphael, Michael Angelo, and the Caracci. At the age of fifteen he returned to Paris with a very superficial knowledge of his profession. He was only nineteen when he painted his Assumption, for the Church of Notre Dame, and at twenty he was elected a royal academician. He was appointed painter to the king in 1715. His principal works are at Paris. They are Christ Curing the Blind, at the Carthusian convent; Christ among the Doctors; and The Assumption, in the Church of Notre Dame. He died in 1722. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Coypel, Noel[[@Headword:Coypel, Noel]]

             (surnamed Le Poussin), an eminent French painter, was born in Paris in 1628. He studied first under Poncet, and at the age of fourteen entered the school of Quillerier, where he made such rapid progress that his merit procured his election to the Academy in 1659, his reception-picture being Cain Slaying Abel. His celebrated Martyrdom of St. James was painted for the Church of Notre Dame about this time. He was appointed by the king director of the French Academy at Rome, where he went in 1672. His best productions after this were The Virgin Caressinq the Infant and The Holy Family. He died in 1707. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Coypel, Noel Nicolas[[@Headword:Coypel, Noel Nicolas]]

             a French painter, was born in 1692, and was a son of Noel by a second marriage. He received his first instruction from his father, after which he studied in the Academy of Paris, and in 1728 was elected a member of that institution. His best works are the ceiling of the chapel of the Virgin in the Church of St. Saviour, and the altar-piece in the same chapel, representing The Assumption. He died in 1735. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Coysevox, Antoine[[@Headword:Coysevox, Antoine]]

             an eminent French sculptor, was born at Lyons in 1640. Before he was seventeen he distinguished himself by a statue of the Virgin, and immediately went to Paris, where he studied under Lerambert and other masters. He produced some fine works, among which were the tomb of cardinal Mazarin, and the monument of Charles le Brun, in the Church of St. Nicolas. He died at Paris, October 10, 1720. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Coz[[@Headword:Coz]]

             (Heb. קוֹוֹ, Kots, the same name elsewhere Anglicized Koz [q.v.], Sept. Κωἐ), the father of Anub and others of the posterity of Judah (1Ch 4:8, where, however, his own parentage is not stated, unless he be a son or brother of Ashur in 1Ch 4:5). B.C. post 1618.

## Cozad, Jacob[[@Headword:Cozad, Jacob]]

             a Methodist Episcopal minister, was born July 2, 1819. He experienced religion in early life, received license to exhort in 1841, and in 1842 entered the Indiana Conference. In it he labored faithfully to the close of his life, April 13, 1863. See Minutes of Annual Conferences, 1863, page 212.

## Cozbi[[@Headword:Cozbi]]

             (Heb. כָּזְבַּי, Kozbi, false; Sept. Χασβί; Joseph. Χοσβία, Ant. 4, 6, 10), the daughter of Zur, a Midianitish prince. Phinehas, in his holy indignation, slew her, while in the act of committing lewdness with Zimri, an Israelitish chief, by thrusting a javelin through the middle of both (Num 25:15; Num 25:18). B.C. 1619.

## Cozri[[@Headword:Cozri]]

             SEE KOZRI.

## Cozza, Carlo[[@Headword:Cozza, Carlo]]

             an Italian painter, son and scholar of Giovanni Battista, was born at Ferrara about 1700. He painted several pictures for the churches of his native city, among which are The Annunciation, in the Chiesa Nuova; St. Antonio, in Santa Lucia; and St. Francesco da Paolo, in San Matteo. He died at Ferrara in 1769.

## Cozza, Francesco[[@Headword:Cozza, Francesco]]

             an Italian painter, was born at Istilo, in Calabria, in 1605, and studied at Rome under Domenichino. One of his best work was at Rome, and represented the Vergine del Riscatto, in the Church of Santa Francesca Romana. He died at Rome in 1682. See Hoefer, Nouvelle Biographie Generale, s.v.; Spooner, Biographical History of the Fine Arts, s.v.

## Cozza, Giovanni Battista[[@Headword:Cozza, Giovanni Battista]]

             an Italian painter, was born at Milan in 1676, and settled at Ferrara while very young, where he executed many works for the churches. The principal are, The Conception, in the cathedral; The Holy Family, in the Church of Ognissanti; The Assumption, in San Guglielmo; and The Annunciation, in Santa Lucia. He died at Ferrara in 1742. See Spooner, Biog. Hist. of the Fine Arts, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cozza, Lorenzo[[@Headword:Cozza, Lorenzo]]

             an Italian theologian, was born near Bolsena, March 31, 1654. He entered the order of the Observantists, and after having been successively professor of theology and vice-commissary of his order, was elected its minister- general, May 15, 1723. In December 1726, Benedict XIII created him cardinal, and he was afterwards promoted to several other ecclesiastical offices. He died at Rome, January 18, 1729, leaving various historical and archaeological works in Latin, for which see Hoefer, Nouv. Biog. Generale, s.v.; Wetzer u. Welte, Kirchen-Lexikon, s.v.

## Cozzando, Leonardo[[@Headword:Cozzando, Leonardo]]

             an Italian biographer, was born at Rovato, near Brescia, in 1620. At the age of twelve he entered the order of Servites, and while young taught philosophy at Verona and Vienna. He afterwards became professor of theology, and regent of the College of St. Alexander of Brescia. At the age  of twenty-five he was elected member of the Academy of the Erranti. He died. February 7, 1702, leaving, Corsi di Penna (Brescia, 1645): — Ristretto dei Prelati della sua Religione. (ibid. 1673): — Vite del P. Paolo Cigone e del P. Ottavio Pantagolo: — De Magisterio Antiquarum Philosopharum (Cologne, 1682; Geneva, 1684): — Libraria Bresciana (Brescia, 1694); this work contains the lives of five hundred and thirty authors: — Vago e Curioso Ristretto Profano e Sagro dell' Historia Bresciana (ibid. eod.). See Hoefer, Nouv. Biog. Generale, s.v.

## Cozzens, Samuel Woodward, D.D[[@Headword:Cozzens, Samuel Woodward, D.D]]

             a Congregational minister; was born in Mayfield, N.Y., October 25, 1801. He graduated from Middlebury College in 1828, and from Andover Theological Seminary in 1831; was ordained at Marblehead, Massachusetts; became colleague of Reverend Samuel Dana in 1832; in 1837 pastor at Milton; and in 1847 acting pastor of the Second Church, Milton, remaining there until 1851. The Kingsborough (N.Y.) Presbyterian Church was the next in which he labored in the same capacity; and in 1853 he was installed in the Presbyterian Church at Mount Vernon, from which he was dismissed in 1859. During the next nine years he was acting pastor at Weybridge, Vermont; then, in the sarhe relation, he served the Church at South Plymouth, Mass., from 1868 to 1872. He died in Medfield, August 7, 1875. See Cong. Quarterly, 1876, page 422.

## Crabb, John M[[@Headword:Crabb, John M]]

             a Presbyterian minister, was born in Garrard County, Kentucky, in 1804. He was educated in the Miami University, Oxford, Ohio, and studied theology in the Western Seminary at Allegheny, Pennsylvania. In 1838 he was licensed to preach, and engaged at Eaton and Alexandria; subsequently he was pastor of Lima, West Bethesda, and Union churches, in Ohio. He died March 17, 1859. He was a devoted laborer and one of the pioneers of the Church. See Wilson, Presb. Hist. Almanac, 1860, page 69.

## Crabbe, George[[@Headword:Crabbe, George]]

             an English poet and divine, was born at Aldborough, Suffolk, December 24, 1754. When fourteen years of age, being tolerably grounded in mathematics and classics, he was apprenticed to a surgeon near Bury St. Edmunds, but had no liking for the profession, and ultimately proceeded to London to make a trial of literature. For a time he was very unfortunate. At  last, when threatened with arrest for debt, he made his case known to Edmund Burke, who received him in a very kindly manner, brought him into his family, introduced him to Fox, Reynolds, Johnson, and other distinguished men, and gave him his criticism and advice concerning the poem of The Library, which was published in 1781 (2d ed. 1783), and was favorably noticed. By the assistance of Burke he was enabled to prepare himself for admission to holy orders. In 1782 he was ordained curate of his native place, and shortly after appointed chaplain to the duke of Rutland, at Belvoir Castle. In 1785 he was presented to two small livings in Dorsetshire, in 1789 exchanged them for others in the vale of Belvoir, and in 1813 was preferred to the rectory of Trowbridge, which he held until his death, February 8, 1832. Mr. Crabbe, in addition to the work above mentioned, published, The Village (1783): — The Newspaper (1785): — The Parish Register (1807): — The Borough (1810): — Tales in Verse (1812): — Tales of the Hall (1819). See The North American Review, 1834, page 135; Hoefer, Nouv. Biog. Generale, s.v.; Rose, Genesis Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Crabeth, Dirk And Wouter[[@Headword:Crabeth, Dirk And Wouter]]

             two brothers, were very eminent Dutch painters on glass, born at Gouda, in Holland, and flourished about 1560. They executed many works of great merit, especially the magnificent windows of the great church at Gouda, on which are represented, The Nativity, Christ Driving the Moneychangers from the Temple, The Death of Holofernes, and The Profanation of the Temple by Heliodorus. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Crabtree, Abraham[[@Headword:Crabtree, Abraham]]

             an English Wesleyan minister, was born at Heptonstall, near Halifax, in 1785. He entered the ministry in 1811, and died on the Pateley-Bridge Circuit, June 15, 1851. See Minutes of the British Conference, 1851.

## Crabtree, William[[@Headword:Crabtree, William]]

             an English Baptist minister, was born near Heptonstall, Yorkshire, March 20, 1806. He was baptized June 14, 1827, studied under the Reverend R. Ingham; after a year's service in Duffield, Derbyshire, was assistant minister, for a time, with Reverend J. Taylor, at Hinckley, Leicestershire,  and then removed to Lineholm, in Yorkshire, where he died, May 9, 1854. See (Lond.) Baptist Hand-book, 1855, page 47. (J.C.S.)

## Crackling[[@Headword:Crackling]]

             (קוֹל, voice, i.e. noise) of thorns (q.v.) under a pot; a proverbial expression for a roaring but quickly-extinguished fire (Ecc 7:6). SEE FUEL.

## Cracknel[[@Headword:Cracknel]]

             (only in the plur. נַקֻּדַּים, nikkuddim', literally cakes marked with points), probably a kind of biscuit or other cake baked hard and punctured with  holes, such as Jeroboam's wife took in disguise (they being of a very common description) as a present to the prophet Ahijah (1Ki 14:3, where the Sept. has κολλυρίς, Vulg. crustula). SEE BREAD. The original word (in nearly the same form) occurs in Jos 9:5; Jos 9:12, where it is improperly rendered “mouldy” (q.v.). SEE CAKE.

## Cradock Samuel, B.D.[[@Headword:Cradock Samuel, B.D.]]

             an eminent Noncomformist, was born in 1620, and was educated at Emmanuel College, Cambridge, of which he became fellow. He was presented to the college living of North Cadbury, but ejected for nonconformity in 1662, and retired to an estate at Wickham Brook which had been left to him. He died in 1706. He was a man of serious and truly catholic spirit, solid judgment, digested thought, clear method, and unaffected style. His works have been greatly commended by archbishop Tillotson and bishop Reynolds. Dr. Doddridge says that no author assisted him more in what relates to the New Testament. His principal works are, The History of the O.T. Methodized (Lond. 1683, fol.): — The Harmony of the Four Evangelists (Lond. 1688, fol.): — The Apostolical History, with an Analytical Paraphrase (Lond. 1672, fol.): — Knowledge and Practice (4th ed., with eight new chapters, Lond. 1702, fol.). — Darling, Cyclop. Bibliog. s.v.

## Cradock, John, D.D[[@Headword:Cradock, John, D.D]]

             an Irish prelate, born at Wolverham, and educated at Cambridge. became rector of St. Paul's, Covent Garden, and subsequently chaplain to the duke of Bedford. He accompanied that nobleman to Ireland in 1757, was soon after elected to the see of Kilmore, and on December 4 of the same year was consecrated. In 1772 he was translated to the see of Dublin. In 1773 he was one of the eighteen peers who protested against the passing of a bill for securing the repayment of money lent by Papists to Protestants on mortgages of land. He died December 11, 1778. See D'Alton, Memoirs of the Abps. of Dublin, page 344.

## Cradock, Thomas[[@Headword:Cradock, Thomas]]

             a missionary of the Church of England, was born at Wolverham, Bedfordshire, in 1718, and was educated at Cambridge. An attachment having sprung up between a sister of the duchess of Bedford and Thomas, he was persuaded by her friends to migrate to Maryland, where it is believed that he arrived in 1742. In October of that year the General Assembly passed an act for the erection of a chapel about twelve miles from Baltimore, to be called St. Thomas's. In 1745 it was made an independent parish. Mr. Cradock became its minister the same year, also keeping a school for several years. Between 1750 and 1753 he preached a sermon which made considerable impression, urging the necessity of electing a bishop in the colony. In 1753 he published a version of the Psalms in heroic verse. About 1763 Mr. Cradock became physically paralyzed, but retained his mental vigor, and continued to fulfil his Sabbath appointments until his death, May 7, 1770. He was a man of varied learning, an intense student, and a preacher of considerable power. See Sprague, Annals of the Amer. Pulpit, 5:111.

## Cradock, Walter[[@Headword:Cradock, Walter]]

             an eminent English divine, was born at Trefala, Monmouthshire. He was educated at the University of Oxford, joined the Puritans, and became curate of St. Mary's, Cardiff. During the civil wars he became pastor of Allhallows the Great, London, and occasionally itinerated through Wales. He died in 1660. He was an Independent in Church government — a man of excellent character and high reputation; in doctrine, he was zealous in preaching justification by imputed righteousness. His principal works are, Gospel Libertie in the Extensions and Limitations of it (Lond. 1648, 4to): — Divine Drops distilled from the Fountain of Holy Scriptures (Lond. 1650, 4to): — Gospel Holiness (Lond. 1651, 4to). A collection of his works has been published (Chester, 1800, 8vo).Darling, Cyclop. Bibliog. s.v.

## Cradock, Zachary, D.D[[@Headword:Cradock, Zachary, D.D]]

             an English clergyman, was born in 1633, and educated at Queen's College, Cambridge. Some years after he was made canon residentiary of Chichester, and elected fellow of Eton College in 1672. In 1680 he was chosen provost of Eton. He died October 16, 1695. Dr. Ciadock is known to the world by the high character given him by his contemporaries, and by  two fine sermons; viz., one on Providence, the other On the Great End and Design of Christianity. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Crafts, Eliphalet Porter[[@Headword:Crafts, Eliphalet Porter]]

             a Unitarian minister, was born at North Bridgewater (now Brockton), Macssachusetts, November 23, 1800. He was fitted for college by his father, who was a clergyman (a graduate of Harvard College in 1785), and graduated from Brown University in 1821. After being engaged for some time in teaching and occasional preaching, he was ordained in November, 1828, and settled in East Bridgewater, where he remained nearly eight years. In 1839 he became pastor in Sandwich, and continued until 1854. After this he resided in East Lexington, teaching, and preaching in vacant pulpits, as he had opportunity. Next, he was minister at Eastport, Maine, from 1866 to 1876, and in the latter year removed to Waltham, Massachusetts, where he died, January 16, 1880. See Brown University Necrology, 1879-80. (J.C.S.)

## Craftsman[[@Headword:Craftsman]]

             (חָרָשׁ, charash', Deu 27:25; 2Ki 24:16; Hos 13:2; elsewhere “engraver,” “workman,” etc.; חֶרֶשׁ, che'resh, Neh 11:35; “cunning,” Isa 3:3; “secretly,” Jos 2:1; “Charashim,” 1Ch 4:14; both from חָרֵשׁ, charash', to carve in stone, hence to be an artificer in general; τεχνίτης, Act 19:24; Act 19:38; Revelations 18:22; “builder,” Heb 11:10; an artisan), a workman at any mechanical employment requiring skill. SEE MECHANIC. Persons of this class professionally (for every Jew was required to learn some manual trade, to fall back upon in case of want) seem to have congregated in a special street or bazaar (q.v.) in the environs of Jerusalem (1Ch 4:14, where it is called a valley), or rather in the vicinity of Lod (Neh 11:35); regarded by Dr. Robinson (Phys. Geogr. of Palest. p. 113) as the plain of Beit Nuba, or rather a side valley opening into it. SEE CHARASHIM.

## Cragg, George[[@Headword:Cragg, George]]

             an English Congregational minister, was born in January 1793. He joined the Church in early manhood, was ordained at Boroughbridge about 1827, labored there about seventeen years with great success, accepted a call to Leyburn, Yorkshire, where he preached fourteen years, and then removed to Harrowgate, where he died, December 1, 1873. See (Lond.) Cong. Year-book, 1875, page 319.

## Craghead[[@Headword:Craghead]]

             SEE CRAIGHEAD.

## Cragie (or Craigie), John[[@Headword:Cragie (or Craigie), John]]

             is the name of two Scotch clergymen.

1. Took his degree at the University of St. Andrews in 1697; was licensed to preach in 1702; called to the living at Abercrombie in 1704, and ordained. He died before March 14, 1733, aged about fifty-six years.See Fasti Eccles. Scoticanae, 2:403.

2. Took his degree at Marischal College, Aberdeen, in 1761; was licensed to preach in 1767; appointed to the living at St. Fergus in 1773; and  ordained; transferred to Old Deer in 1798, and died October 9, 1821, aged eighty years. See Fasti Eccles. Scoticanae, 3:621, 640.

## Craig[[@Headword:Craig]]

             the name of a number of Scotch clergymen.

1. ALEXANDER (1), took his degree at the University of St. Andrews in 1636; was admitted to the living at Pettinain in 1641, and died in April, 1642, aged about twenty-six years. See Fasti Eccles. Scoticanae, 2:331.

2. ALEXANDER (2), took his degree at the University of Aberdeen in 1669; was licensed to preach in 1676; appointed to the living at Unst in 1688 deserted his charge about 1697; resided at Fraserburgh in 1702; intruded there in 1708, and was accused of intrusion in 1716. See Fasti Eccles. Scoticanac, 3:372, 441.

3. ARCHIBALD, took his degree at Edinburgh University in 1810; was licensed to preach in 1812; ordained as assistant in the living at Bedrule in 1832, and in that year published Introduction to Greek Accentuation. See Fasti Eccles. Scoticanae, 1:488.

4. GEORGE (1), D.D., was licensed to preach in 1799; presented to the living at Kinross in 1803, and ordained in 1804; assumed the name of Buchanan in 1806, and died April 18, 1842. He published An Account of the Parish. See Fasti Eccles. Scoticanae, 2:598.

5. GEORGE (2), was licensed to preach in 1832; appointed to the living at Sprouston in 1834, and ordained in 1835; joined the Free Secession in 1843, and died February 10, 1866. He published A Sermon at the Opening of the Parish Church (1838): — An Account of the Auchterarder Case (1839): — A Memoir of Reverend John Sym, his predecessor. See Fasti Eccles. Scoticanae, 1:473.

6. HUGH, a Covenanter of Edinburgh, studied at Glasgow University in 1667; was for some years a merchant-burgess; was called to the living at Galashiels in 1692, and ordained. He died before April, 1714. See Fasti Eccles. Scoticante, 1:550.

7. JAMES (1), took his degree at Glasgow University in 1652; was called to the living at Killearn in 1658, and ordained conformed to Eptcopacy; was accused before the privy council of several charges of disloyalty, and  acquitted; other charges being brought against him in 1690, he was ousted by the rabble. See Fasti Eccles. Scoticanae, 2:356.

8. JAMES (2), took his degree at Edinburgh University in 1655; was appointed to the living at Hoddam in 1661, and ordained; transferred to Selkirk in 1666, and to Tranent in 1676; was deprived for refusing the test in 1681; elected by a unanimous vote of the kirksession, heritors, magistrates, and deacons, to the second charge, Canongate, Edinburgh, in 1687; obliged to remove to an old chapel near the Watergate in 1691; received into communion, and transferred to Duddingston in 1694. He died May 31, 1704, aged about seventy-two vears. See Fasti Eccles. Scoticanae, 1:89; 3:360, 540, 620.

9. JAMES (3), was born at Thornton-loch, in August, 1669; took his degree at Edinburgh University in 1694; was called to the living at Bathans (Yester), in 1701, and ordained; rebuked in 1702 for riding on the Sabbath while preaching in the North; transferred to Dunbar in 1718; promoted to the Old Church, Edinburgh, in 1721, and died January 31, 1731. He published Poems on Divine Subjects (Edinburgh, 1727): — Sermons (ibid. 1732-1738, 3 volumes). See Fasti Ecles. Scoticanae, 1:15, 364, 369.

10. JAMES (4), a native of Innerwick, was elected doctor in Heriot's Hospital, Edinburgh, in 1739; licensed to preach in 1742; appointed to the living at Currie in 1752, and ordained; became presbytery clerk in 1753, and died June 24, 1792, aged seventy-two years. See. Fasti Eccles. Scoticanae, 1:146.

11. JAMES (5), A.M., was licensed to preach in 1795; presented to the living at Dalserf in 1805, and ordained; retired to England with the sanction of the presbytery, and died there, November 9, 1845. See Fasti Eccles. Scoticanae, 2:281.

12. JOHN, was licensed to preach in 1760; appointed minister at Kirkpatrick-Fleming in 1764; transferred to Ruthwell in 1783, and died December 16, 1798, aged sixtyone years. See Fasti Eccles. Scoticanae, 1:622, 626.

13. ROBERT, A.M., was licensed to preach in 1824; appointed to Stanley chapel in 1826; presented to the living at New Cumnock in 1829, and ordained; transferred to Rothesay in 1835, when Gaelic was no longer required; joined the Free Secession in 1843, and died May 26,1860, aged  sixty-eight years. He published, Theocracy (1848): — The Man Christ Jesus (1855). See Fasti Eccles. Scoticanae, 2:105; 3:30, 31.

14. THOMAS (1), took his decree at the University of St. Andrews in 1603, was licensed to preach in 1611; appointed to the living at New Spynie in 1624, and died in 1639, aged about fifty-six years. See Fasti Eccles. Scoticanae, 3:171.

15. THOMAS (2). took his degree at Glasgow University in 1617; was licensed to preach in 1620; admitted to the living at Largo before 1631, and continued in 1637, but was deposed in 1640. See Fasti Eccles. Scoticanae, 2:252.

16. THOMAS (3), took his degree at King's College, Aberdeen, in 1656; became schoolmaster of Dyke; was licensed to preach in 1659; presented to the living at St. Andrew's-Lhanbryd in 1663, and ordained; deprived in 1690 for nonjurancy, and died before 1719. See Fasti Eccles. Scoticanae, 3:165.

17. THOMAS (4), was licensed to preach in 1743; presented to the living at Guthrie in 1753; ordained in 1754, and died April 16,1797. See Fasti Eccles. Scoticanae, 3:796.

18. WILLIAM, D.D., was born in Glasgow in February, 1709; took his degree at the university there; was licensed to preach in 1734; called to the living at Cambusnethan in 1737, and ordained. He preached the principles of virtue and morality more frequently than his hearers had been accustomed to, so they opposed him; he was transferred to the West Church, Glasgow, in 1738; removed with his congregation to the new Church of St. Andrew in 1761, and died January 13, 1784. Habitually pious, he arrested the attention without alarming the imagination, and touched the heart without rousing the passions. He published, The Reverence which is Due to the Name of God (1761): — The Character and Obligations of a Minister of the Gospel (1764): — An Essay on the Life of Jesus Christ (1767): — Twenty Discourses on Various Subjects (Lond. 1775; 2d ed., with Life, 1808, 2 vols.). See Fasti Eccles. Scoticanae, 2:24, 275; Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Craig, Edward[[@Headword:Craig, Edward]]

             an English divine, graduated at St. Edmund's Hall, Oxford, and was curate at Glentworth and Saxvy; successively at Watton and Clapham; St. James's, Edinburgh; Staines, Burton-Latimer, and, lastly, perpetual curate of St. James's, Pentonville: in all which places he was eminently useful. He died in 1850. Among his writings are, Patriarchal Piety (1826): — Sermons (1828). See (Lond.) Christian Guardian, April 1850, page 199; Allibone, Diet. of Brit. and Amer. Authors, s.v.

## Craig, Elijah[[@Headword:Craig, Elijah]]

             a Baptist minister, was born in Virginia about 1740, and converted at the age of twenty-four. In 1765 he began to hold religious services in his own tobacco-house, and continued to preach as opportunity presented. He was once imprisoned for so doing, but nevertheless continued his labors. In 1786 he removed to Kentucky, where he died in 1808. See Lives of Virginia Baptist Ministers, pages 71-73. (J.C.S.)

## Craig, J.N., D.D[[@Headword:Craig, J.N., D.D]]

             a Presbyterian minister, born in 1814, was licensed to preach by New Brunswick Presbytery, in 1836; pastor at Rogersville and New Providence, Tennessee; afterwards twenty-two years in Columbus, Mississippi, and six years in St. Lolis, Missouri; professor of moral science in the University of Mississippi until 1880. He was moderator of the General Assembly in 1863. He died May 15, 1882. He was a man of superior intelligence and strong character. See Christian Observer, May 24, 1882.

## Craig, John[[@Headword:Craig, John]]

             one of the Scottish Reformers, was born in Scotland about 1512. “Having spent some time as a tutor in England, he returned to Scotland and entered the Dominican order, of which he had not long been a member when he fell under the suspicion of heresy, and was cast into prison. On his release he traveled on the Continent; and after some time was, through cardinal Pole's influence, entrusted with the education of the novices in connection with the Dominican order at Bologna. While here, Calvin's Institutes fell in his way, and converted him to Protestant doctrines. Having openly avowed the change in his opinions, he was brought before the Inquisition, and sentenced to be burnt — a fate from which he was saved by the mob, on the death of pope Paul IV, breaking open the prisons in Rome, and setting the prisoners at liberty. Craig escaped to Vienna, and obtained some favor at the court of Maximilian II; but the news of his being there reached Rome, and the pope demanded his surrender as one condemned for heresy. The emperor, however, instead of complying with the request of his holiness, gave Craig a safe conduct out of Germany. He now returned to Scotland, and was appointed the colleague of John Knox in the parish church of Edinburgh. Thinking the marriage of queen Mary and Bothwell contrary to the Word of God, he, while holding this position, boldly  refused to proclaim the banns. In 1572 Craig was sent ‘to illuminate the dark places' in Forfarshire and Aberdeenshire, and remained in the North until 1579, when he was appointed minister to king James VI in Edinburgh. He now took a leading part in the affairs of the Church, was the compiler of part of the Second Book of Discipline, and the writer of the National Covenant signed in 1580 by the king and his household. He was a man of great conscientiousness, and was not slow to oppose the proceedings of the court when he deemed them opposed to Scripture, and to speak wholesome but unpleasant truths to his majesty himself. He died December, 1600.”

## Craig, John (1)[[@Headword:Craig, John (1)]]

             a Baptist minister, was born in Dublin, Ireland. He came to Maryland, joined the Methodists, served on the British side in, the war of independence, went to Nova Scotia in 1784, travelled through the province as a preacher; was ordained pastor of a Baptist Church at Ragged Island; removed to Connecticut in 1732, and remained there two years. He then returned to Nova Scotia, where he died, December 13, 1737, in his eighty- eighth year. See Bill, Hist. of Baptists in the Maritime Provinces, page 232.

## Craig, John (2)[[@Headword:Craig, John (2)]]

             a pioneer Presbyterian minister, was born in Ireland, September 21, 1710, but was educated in America. He was licensed by the Donegal Presbytery in 1738, sent to Deer Creek, Maryland, and in 1739 to Opequhon Irish Tract, and other places in western Virginia. In 1740 he was ordained pastor at Shenandoah and South River, resigned in 1754, and died April 21, 1774. He was a man mighty in the Scriptures, in perils often, in labors abundant. (W.P.S.)

## Craig, John Liggett[[@Headword:Craig, John Liggett]]

             a Presbyterian minister, was born at Allegheny, Pennsylvania, December 7, 1828. He graduated at Duquesne College, Pittsburgh, in 1846; studied theology in the Associate Reformed Seminary, Allegheny; was licensed by Monongahela Associate Reformed Presbytery in 1850, and in 1854 accepted a call to the Reformed Presbyterian Church at Princeton, Indiana. In 1864 he was appointed chaplain of the 17th regiment Indiana Veterans. He died in July 1866. See Wilson, Presb. Hist. Almanac, 1866, page 260.

## Craig, Lewis[[@Headword:Craig, Lewis]]

             a Baptist minister, was born in Orange County, Virginia, about 1737, and converted in 1765. Being arrested June 4, 1768, while engaged in public worship, and thrown into jail at Fredericksburg, he preached to crowds of people through the prison bars. In 1770 he became pastor of the Upper Spottsylvania Church. In 1771 he was again imprisoned three months. After preaching in several places in Kentucky, he was pastor of South Elkhorn Church about nine years. In 1792 he moved to Bracken County, Kentucky, in which he organized several churches. He died suddenly about 1828. See Cathcart, Baptist Encyclop. page 285. (J.C.S.)

## Craig, Thomas[[@Headword:Craig, Thomas]]

             an English Congregational minister, was born in Edinburgh in 1780. He was converted in early life; received his ministerial training at Homerton College; and was ordained in 1802 at Bocking, where he labored until his death, June 21, 1865. See (Lond.) Cong. Year-book, 1866, page 243.

## Craig, Wheelock[[@Headword:Craig, Wheelock]]

             a Congregational minister, was born at Augusta, Maine, in July 1824. He graduated at Bowdoin College in 1843, in 1847 at the Bangor Theological Seminary, and for several years was engaged in teaching. In 1849 he was ordained in New Castle, and the next year accepted a call to the Trinitarian Church in New Bedford, Mass. In May 1868, he went abroad for his health, but. died at Neufchatel, Switzerland, in November following. See Hist. of Bowdoin College, pages 577, 578. (J.C.S.)

## Craighead, Alexander[[@Headword:Craighead, Alexander]]

             a Presbyterian minister, was born in Pennsylvania. He was licensed by Donegal Presbytery in 1734, and sent to Middle Octorara and "over the river." He was ordained November 18, 1735, but disputes arising from a difference of views, he was suspended. He joined Newcastle Presbytery in 1754; met with Hanover Presbytery in 1757, and was sent to Rocky River, in North Carolina, and to other vacancies. He died in March, 1766. See Webster, Hist. of the Presb. Church in America, 1857.

## Craighead, John[[@Headword:Craighead, John]]

             a Presbyterian minister, a graduate of Princeton College, received ordination from Donegal Presbytery about 1767, and was pastor at Rocky Spring, Pennsylvania, until 1798. He died April 20, 1799. See Alexander, Princeton College in the 18th Century.

## Craighead, Robert, Jr[[@Headword:Craighead, Robert, Jr]]

             an Irish Presbyterian minister, was born at Castle Finn, County Donegal, in 1684. He took his degree of A.M. at the University of Glasgow in 1702. studied divinity at Edinburgh and Leyden, and in 1709 was ordained colleague to Mr. Iredell, in Capel Street, or Mary's Abbey, Dublin, where he died, July 30, 1738. Both he and his father were brilliant and effective workers on behalf of the Irish Presbyterians. See Reid, Hist. of the Presb. Church in Ireland.

## Craighead, Robert, Sr[[@Headword:Craighead, Robert, Sr]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1653; was ordained over the Presbyterian congregation at Castle Finn, County Donegal, Ireland, before 1661; went to Glasgow in June 1689; had a call to fill vacancies in the city of Glasgow; returned to Ireland in 1690, and was admitted to Derry; went back to Glasgow in 1698; settled at his former charge about 1700, and died there in September 1711, aged about seventy-eight years. He published An Answer to a Discourse on the Inventions of Men in Worship (1694): — Advice to Communicants (1695): — Advice for Assurance of Salvation (1702): — Answer to the Bishop of Deray's Second Admonition (1697): — Warning and Advice to the Christian (1701): — Walkinng with God (1712). See Fasti Eccles. Scoticanae, 2:16, 18.

## Craighead, Thomas[[@Headword:Craighead, Thomas]]

             a Presbyterian minister, was a native of Scotland. He is said to have. studied medicine as well as divinity, and, after being settled in Ireland for ten or twelve years, went, in 1715, to New England, and was employed in the ministry at Freetown, near Fall River, Massachusetts, until 1723. In 1724 he was received by New Castle Presbytery, and became pastor at White Clay, Pennsylvania. In 1733 he was installed at Pequea, but was dismissed in 1736, and became a supply at Hanover Paxton, and Conedogwinnit. He was installed at Hopewell in 1738, and in April 1739, he dropped dead in the pulpit. See Webster, Hist. of the Presb. Church in America, 1857.

## Craighead, Thomas B[[@Headword:Craighead, Thomas B]]

             a Presbyterian minister, was ordained by the Presbytery of Orange in 1780. For a few months he preached at Sugar Creek, his native place, and then removed to Tennessee, where he was brought to. trial before the presbytery for holding certain Pelagian views; and the controversy which arose lasted for many years. Mr. Craighead was one of the founders of Davidson Academy (afterwards Nashville University), and became its first president, which position he held for over two years. His publications are, A Sermon on Regeneration: — Letters to Reverend J.P. Campbell: — The Philosophy of the Human Mind (1833): — The Powers and Susceptibilities of the Hunan Mind (1834, 12mo): — A Defence of the Elkhorn Association (1822). Mr. Craighead excelled as an extemporaneous orator, but not as a writer. See Alexander, Princeton College in the 18th Century.

## Craigie[[@Headword:Craigie]]

             SEE CRAGIE.

## Craik, Alexander, D.D[[@Headword:Craik, Alexander, D.D]]

             a Scotch clergyman, was licensed to preach in 1798; became rector at the Dundee Academy in 1809; was presented to the living at Liberton in 1813, and died at Edinburgh, Oct. 19, 1856, aged eighty-three years. He published, A Letter to Mr. John Brown (1820): — A Sermon in the Scottish Pulpit: — An Account of the Parish. See Fasti Eccles. Scoticanae, 1:226, 227.

## Craik, James, D.D., LL.D[[@Headword:Craik, James, D.D., LL.D]]

             a Protestant Episcopal clergyman, was born at Alexandria, Virginia, in 1806. He graduated from the Transylvania University; practiced law at Kanawha, W. Virginia; was ordained in 1839; was rector five years at Weston, and thereafter of Christ Church, Louisville, Kentucky, until his death, June 9, 1882. He was president of the General Convention in 1865, 1868, 1871, and 1874, and for many years a member of the standing committee of the diocese of Kentucky.

## Crail, Adam[[@Headword:Crail, Adam]]

             a Scotch prelate, was promoted to the see of Aberdeen about 1207, and died in 1227. See Keith, Scottish Bishops, page 106.

## Crain, Eli B[[@Headword:Crain, Eli B]]

             a minister of the Methodist Episcopal Church South, was born in Boyle County, Kentucky, March 24, 1807. He was converted about 1826, in 1833 entered the Kentucky Conference, and, with the exception of three years, labored in the effective ranks until 1853. He died January 10, 1867. See Minutes of Annual Conferences of the M.E. Church South, 1867 page 161.

## Crain, Francis M[[@Headword:Crain, Francis M]]

             a minister of the Methodist Episcopal Church South, was born in Autauga County, Alabama, June 18, 1828, professed religion in 1847, in 1852 was licensed to preach and admitted into the Alabama Conference, and died April 19, 1859. See Minutes of Annual Conferences of the M.E. Church South, 1859, page 160.

## Crakanthorp Richard, D.D.[[@Headword:Crakanthorp Richard, D.D.]]

             was born at Strickland, in Westmoreland, in 1567. He was admitted to Queen's College, Oxford, in 1583, and became fellow in 1598. He obtained the rectory of Black Notley, Essex, and died in 1624. He had the reputation of being a general scholar, was quite a canonist, perfectly acquainted with ecclesiastical antiquity and scholastic divinity, and was a celebrated preacher. His principal works are, Defensio Ecclesiae Anglicanae contra M. Antonii de Dominis, D. Archiepiscopi Spalatensis, injurias (new edit. in The Library of Anglo-Catholic Theology, Oxf. 1847, v8vo): — Rome's Seer overseene (Lond. 1631,. fol.): — The Defence of Constantine, with a Treatise of the Pope's temporal Monarchie (Lond. 1621, 4to). — Darling, Cyclopaedia Bibliographica , s.v.

## Crallo[[@Headword:Crallo]]

             a Welsh saint of the 6th century, was patron of Llangrallo, otherwise Coychurch, in Glamorganshire (Rees, Welsh Saints, page 222).

## Cram, Jacob[[@Headword:Cram, Jacob]]

             a Congregational minister, was born at Hampton Falls, N.H., October 12, 1762, and graduated at Dartmouth College in 1782. He was ordained at Hopkinton, N.H., January 25, 1789, and dismissed January 5, 1792. He labored as a missionary among the Stockbridge Indians in western New York, until May 1801, and then settled, without charge, in Exeter, N.H., where he died, December 21, 1833. See Hist. of the Mendon Assocation, page 223. (J.C.S.)

## Cramb, A.B[[@Headword:Cramb, A.B]]

             a Baptist minister, was born in Weare, N.H., July 2, 1827. He removed to Illinois in 1840; settled in Woodford County, near Metamora; pursued his studies at.Shurtleff College; was licensed to preach in 1848, and ordained October 13,1849, his principal pastorates being at Metamora, Ill., and St. Cloud, Minnesota. He died February 19, 1857. See Cathcart, Baptist Encyclop. page 286. (J.C.S.)

## Crambeth, Matthew De[[@Headword:Crambeth, Matthew De]]

             a Scotch prelate, was bishop of the see of Dunkeld in 1289, and died in 1312. See Keith, Scottish Bishops, page 81.

## Cramer Johann Andreas[[@Headword:Cramer Johann Andreas]]

             a German theologian and poetical writer, was born at Josephstadt, Saxony, Jan. 29, 1723. He studied at Leipsic, was invited to Copenhagen by Frederick V, and, with the exception of three years, resided in Denmark from 1754 to 1788, in which latter year he died. At the time of his death he was chancellor of the University of Kiel. He translated Bossuet's Universal History, the Homilies of St. Chrysostom, and the Psalms of David into verse (Leips. 1755), and wrote the Northern Spectator (Der nordische Aufseher), three vols. (Copenhagen, 1758); Sermons, twenty-two vols.; and Poems, three vols. (1782). Germany ranks him among her best lyric poets.

## Cramer, Andreas[[@Headword:Cramer, Andreas]]

             a Lutheran theologian of Germany, was born in 1582 at Heimersleben, near Magdeiburg. He studied at Helmstadt, was in 1607 rector at Quedlinburg, and in 1615 pastor of St. John's at Magdeburg. During the thirty years' war he had to leave that place, and was appointed in 1631 superintendent at Miihlhaisen, where he died in 1640. His writings, which are of a controversial character, are given in Jocher, Allgemeines Gelehrten- Lexikon, s.v. (B.P.)

## Cramer, Daniel[[@Headword:Cramer, Daniel]]

             a Lutheran theologian of Germany, was born at Reetz, in the Neumark, January 20, 1568, and died October 5, 1637, at Stettin, being doctor and professor of theology, pastor of St. Mary's, and member of consistory. He wrote, Sana Doctrina de Praedestinatione: — Schola Prophetica: — Arbor Haereticae Consanguinitatis: — Methodus Tractandi Textum Scripturae Sacrae: — Isagoge ad Libros Propheticos et Apostolicos: —  Disp. Theol. de Descensu Christi ad Inferos, de Regno Christi, de Quaestione: — an Haeretico sit Fides Servanda: — De Distinguendo Decalogo quod Praeceptorum Numerum, and others. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:721, 764, 807; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Cramer, Heinrich Matthias August[[@Headword:Cramer, Heinrich Matthias August]]

             a Protestant theologian of Germany, was born August 10, 1745. He studied at Halle, was in 1775 appointed pastor of St. Wipert's at Quedlinburg, and died April 12, 1801. He translated R. Simon's Histoire Critique into German, with valuable additions (Halle, 1776-1780), and wrote, Briefe uber Inquisitionsgericht und Ketzerverfolzung (Leipsic, 1785, 2 volumes): — Lebensgeschichte Jesu von Nazareth (ibid. 1787). See Doring, Die gelehrten Theologen Deutschlands, 1:280 sq.; Winer, Handbuch der theol. Lit. 1:9, 74, 765; 2:257, 394. (B.P.)

## Cramer, Jean Jacob[[@Headword:Cramer, Jean Jacob]]

             a Swiss Protestant theologian, was born at Ellg, near Zurich, January 24, 1673. After having travelled in Germany, France, Holland, and England, he was successively professor of Hebrew at. Zurich and of theology at Herborn. He died at Zurich, February 9, 1702, leaving, Theologia Israelis (Frankfort, 1705): — Commentarius Posthumus in Codicem Succah (Utrecht, 1720): — some dissertations, the most interesting of which are published under the title, De Ara Exteriore Templi Secundi (1697). See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten- Lexikon, s.v.

## Cramer, Jean Rudolph[[@Headword:Cramer, Jean Rudolph]]

             a learned Protestant divine of Switzerland, was born at Ellg, in the canton of Zurich, February 14, 1678, and was instructed in the classics by his father. He studied medicine at first, but turned his attention to divinity in 1693, and was admitted into the ministry in 1699. In 1701 he went to Leyden, and in 1702 published his Seven Dissertations on the Hilcoth Biccurim. He was chosen Hebrew professor at Zurich on September 18 of the same year. In 1705 he was appointed to teach sacred and profane history, and in 1725 was made professor of theology. He died July 14, 1737. His works are very numerous. Among them are Constitutiones de Primitivis R. Mosis F. Jaimonis: — Decas Thesium Theologicarum (1704,  4to): — De Summa Praedicationis Apostolicce (1725, 4to). See Chalmers, Biog. Dict. s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Cramer, Johann Daniel[[@Headword:Cramer, Johann Daniel]]

             a Reformed theologian of Germany, was born at Hanau, May 5, 1672. In 1693 he was professor of philosophy and philology, and in 1709 was made doctor of theology on presenting a dissertation, Disp. de Gratiae Divinae Progressu ad Posteros Credentium. He died at Zerbst, October 23, 1715. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Cramer, Johann Friedrich Heinrich[[@Headword:Cramer, Johann Friedrich Heinrich]]

             a Lutheran theologian of Germany, was born at Dahlen, Sept. 2,1754. After being deacon at the Kreuz Kirche in Dresden, he was in 1815 appointed pastor there, and died September 4, 1820. He published, Kurze Erklarungen und Beobachtungen uber Abschnitte der heil. Schrift (Leipsic, 1811): — Predigten iuber die Evangelien u. Epi stein (Zittau, 1818,1820; 1826; 2 volumes): — Geschichte des Christenthums und der Kirche: — Ueber die Nachahmung Jesu (Dresden, 1791; 5th ed. 1808): — Beichtund Communionbuch (ibid. 1794; 15th ed. 1828). See Winer, Ilandbuch der theol. Lit. 2:127, 134, 316, 361, 366. (B.P.)

## Cramer, Johann Jacob[[@Headword:Cramer, Johann Jacob]]

             a Lutheran theologian of Germany, was born at Leipsic, March 11, 1658. He studied at his native place and at Wittenberg, was preacher at St. Thomas's and afterwards pastor of St. John's, at Leipsic, and died January 11, 1702. He wrote, De Promissionibus Vitae AEterner in Vet. Testamento: — De Syllogismo Christi in Joh 8:47 : — De Vocatione Messiae ad Sacerdotium: — Theologia Israelis (published after his death, Frankfort, 1705): — De Scholarum Perpetuo in Ecclesia Dei Usu (Herborn, 1710). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. 1:190. (B.P.)

## Cramer, John Anthony[[@Headword:Cramer, John Anthony]]

             an English philologist of German extraction, was born in 1793 at Mitloedi. in the canton of Glarus, studied in England, and was in 1822 preacher at Binsey, in Oxfordshire. In 1831 he was made principal at New Inn Hall, Oxford, was in 1842 professor of history at Oxford University, and died at Brighton, August 24, 1848. He is best known as the author of Anecdota  Graeca Codicum Manuscriptorum Bibliotheae Oxoniensis (Oxford, 1834- 37,4 volumes): — Anecdota Gracae Codicibus Manuscriptis Bibliotheae Regiae Parisiensis (ibid. 1839-41, 4 volumes): — Catenae Graecorum Patrum in Nolum Testamentum (ibid. eod. 7 volumes): — Study of Modern History (ibid. 1843). See Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Cramer, John Kearsley[[@Headword:Cramer, John Kearsley]]

             a Presbyterian minister, was born at Williamsport, Maryland, September 24, 1824. He graduated from Jefferson College in 1848, and studied theology part of a year in Princeton Theological Seminary. He was stated supply at Charlotte Court-house, Virginia, in 1852 and 1853; also at Washington, D.C., in 1854 and 1855; ordained by the Presbytery of Carlisle, April 13, 1859; pastor at Williamsport and Welsh Run, Maryland, from 1859 to 1861; stated supply at Havre de Grace in 1861, and pastor from 1863 to 1866; pastorelect at Churchville from 1866 to 1868, and died at Cumberland, December 19, 1869. See Genesis Cat. of Princeton Theol. Sem. 1881, page 173.

## Cramer, Ludwig Dankegott[[@Headword:Cramer, Ludwig Dankegott]]

             a Protestant theologian of Germany, was born April 19, 1791, at Baumersroda, near Freiburg. He studied at Wittenberg, and in 1812 commenced his lectures on moral philosophy there. In 1817 he was called to Rostock as professor of theology, but in the following year went to Leipsic as successor of Keil, and died January 8, 1824. He wrote, Doctrina Judaeorum de Praexistentia Animarum (Wittenberg, 1810): — Ueber den Mysticismus in der Philosophie (ibid. 1811): — Systematische Darstellung der Moral der Apokryphen des Alten Testaments (Leipsic, 1814): — De Sacra Librorum V.T. Auctoritate (ibid. 1819): — Progr. de Bibliologia in Sacris N.T. Libris Proposita (ibid. 1822, 1823): — Vorlesungen uber die christl. Dogmatik (ed. by Nabe, ibid. 1829). See Doring, Die gelehrten Theologen Deutschlands, 1:283; Winer, Handbuch der theol.Lit. 1:239, 294, 302, 310, 430; 2:200; Zuchold, Bibl. Theol. 1:248. (B.P.)

## Cramer, Matthias[[@Headword:Cramer, Matthias]]

             a German controversialist, was born at Aix-la-Chapelle, and died November 12, 1557. He published, Catholica ac Orthodoxa Religio (Colon. 1542): — De Catholiae Fidei Regula Assertio (1556). See  Hartzheim, Bibl. Colon. page 243; Streber, in Wetzer u. Welte's Kirchen- Lexikon, s.v. (B.P.)

## Cramond, James[[@Headword:Cramond, James]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1644; was licensed to preach in 1646; went to England as preacher to a regiment, for which he was debarred the privileges of a minister; but on his repentance the assembly readmitted him in 1650, and he was called to the living at Fearn in 1653. He died in 1690, aged about sixty-six years. See Fasti Eccles. Scoticanae, 3:831.

## Cramond, Robert, D.D[[@Headword:Cramond, Robert, D.D]]

             a Scotch clergyman, took his degree at Marischal College, Aberdeen, in 1764; was ordained minister of the Presbyterian Congregation at Etal in 1775, and admitted to the living at Yarrow in 1776. He died February 14, 1781, aged fifty years. See Fasti Eccles. Scoticanae, 1:564.

## Cramp, John Mockett, D.D[[@Headword:Cramp, John Mockett, D.D]]

             an eminent Baptist educator and author, was born at St. Peter's, Isle of Thanet, England, July 25, 1791, and educated at Stepney College. He was successively pastor at Southwark, London, in 1818; St. Peter's, Isle of Thanet, from 1827 to 1842 (part of the time assisting his father, Reverend Thomas Cramp), and Hastings in 1842. In 1844 he assumed the presidency of an unsuccessful Baptist College in Montreal, Canada, which he held until 1849. He was editor, in that city, of The Register from 1844 to 1849, of The Colonial Protestant (With Reverend W. Taylor, D.D.) in 1848 and 1849, and of The Pilot from 1849 to 1851. In 1857 he became president of Acadia College, Wolfville, N.S., and the remainder of his busy life he devoted to furthering the cause of Baptist education and religion in the maritime provinces. Until he resigned his position in 1869, his influence was pre-eminent in all questions of denominational and educational politics. He found his college weak and poor; he left it on a firm foundation, with an able staff of instructors, and a good attendance of students. The home and foreign mission enterprise and the temperance movement shared his earnest support. He died at his home in Wolfville, December 7, 1881. Dr. Cramp was an eminent linguist and historian, a celebrated theologian, and as a patristic scholar and in Church history had few equals in the dominion. His works are, A Text-book of Popery; or, A  History of the Council of Trent (Lond. 1831; enlarged. Lond. and N.Y. 1851, 8vo), a one-sided commentary on the history and decrees of the council, from the standpoint of a narrow and violent Protestantism; a valuable work, however, containing vast information: — The Reformation in Europe (Lond. 1844, 18mo): — Lectures for the Times (ibid. eod.): — Introductory Theological Address (Halifax, N.S., 1851): — Portraiture from Life, by a Bereaved Husband (ibid. 1862): — The Great Ejectment of 1862 (ibid. eod.): — Catechism of Christian Baptism (ibid. and Phila. 1865, 18mo), an able presentation, answered by Reverend D.D. Currie: — History of the Baptists from the Apostolic Times to the Close of the 18th Century (Lond. 1868, 8vo, which has been translated into German), a work whose value is lessened by its dogmatic spirit: Paul and Christ (ibid. and Halifax, 1873), a delightful and finely written book: — The Lamb of God (Edinb. 1874). His Memoirs of Madame Feller and of Dr. Cote are records of certain mission and educational work in the province of Quebec. See The Wesleyan, February 3, 1882; Morgan, Biblioth. Canadensis, s.v.

## Cramp, Stephen T[[@Headword:Cramp, Stephen T]]

             a Methodist Episcopal minister, was born at Sandhurst, Kent, England, May 21, 1842. He was converted in 1859, emigrated to the United States, entered the Wyoming Conference in 1864, and in it labored zealously until his decease, January 19, 1870. He was fervent in spirit, and untiring in energy. See Minutes of Annual Conferences, 1870, page 131.

## Cramp, Thomas[[@Headword:Cramp, Thomas]]

             an English Baptist minister, was born at St. Peter's, Isle of Thanet, in 1769. He was converted at the age of eighteen, and joined the Church at Shallows, near his birthplace; very soon commenced the work of the ministry, and took charge of the Church in his native place, St. Peter's, and died November 17, 1851. See (Lond.) Baptist Handbook, 1852, page 46. (J.C.S.)

## Cramp-rings[[@Headword:Cramp-rings]]

             are rings of precious metal, supposed to prevent cramp. (They are attributed by Hospinian to the claim of Westminster Abbey to the possession of the ring given by St. John, in the guise of a pilgrim, to Edward the Confessor. On Good Fridays the kings of England used to bless finger-rings for this superstitious purpose.

## Crampton, Ralph S[[@Headword:Crampton, Ralph S]]

             a Presbyterian minister, was born at Madison, Connecticut, October 23, 1799. He studied theology in the seminary at Bangor, Maine, was licensed by a Congregational association in 1827, and about 1837 joined the Detroit Presbytery. He was secretary of the American and Foreign Christian Union, agent for the New York Temperance Society for three years, and for the same length of time secretary of the Illinois State Temperance Society. He died in Rochester, N.Y., March 25, 1864. See Wilson, Presb. Hist. Almanac, 1866, page 212.

## Cranach (or Kranach), Lucas Van[[@Headword:Cranach (or Kranach), Lucas Van]]

             an old German painter and eminent engraver, was born at Cranach, in the province of Bamberg, in 1472. At an early period in life he entered into the service of the electoral house of Saxony, with one of the princes of which he made a pilgrimage to the Holy Land in 1493, and with another shared five years' imprisonment, after the fatal battle of Muhlberg. He died at Weimar, October 16, 1553. The following are some of his principal works: Adam and Eve in Paradise; St. John Preaching in the Wilderness; The Passion of Our Saviour, in fourteen prints; The Twelve Apostles; St. Christopher Carrying the Infant Jesus. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Crandal (or Crandall), Joseph[[@Headword:Crandal (or Crandall), Joseph]]

             a Baptist minister, was born at Friertown, R.I., in 1771. In 1774 his parents removed to Chester, N.S. He was converted at the age of twenty-two, ordained, in 1799, pastor at Sackville, N.B., and did the work of an evangelist all through the region in which he lived. In 1825 he itinerated in Prince Edward's Island. He died February 20, 1858. See Cathcart, Baptist Encyclop. page 286; Bill, Funeral Sesrmon. (J.C.S.)

## Crandal, William Alfred[[@Headword:Crandal, William Alfred]]

             a Baptist minister, was born in Westmoreland County, N.B. He was ordained at Amherst in 1858: labored in Restigouche County as home missionary; became pastor at Norton, and at Elgin; preached at Lutes Mount, Monton, and other localities under direction of the Home Mission Board, and died December 17, 1875. See Baptist Year-book of N.S. N.B., and P.E.I., 1876, page 35.

## Crandall, Andrew Jackson[[@Headword:Crandall, Andrew Jackson]]

             a Methodist Episcopal minister, was born at Germantown, Chenango County, N.Y., in 1813. He experienced conversion at thirteen; studied about three years at Cazenovia Seminary, and in 1834 connected himself with the Oneida Conference. In 1848 he was transferred to the Missouri Conference, in which he labored with zeal, fidelity, and marked success until his death in August 1849. Mr. Crandall published two or three Addresses. See Minutes of Annual Conferences, 1850, page 510; Sprague, Annals of the Amer. Pulpit, 7:803.

## Crandall, Peter[[@Headword:Crandall, Peter]]

             a Baptist minister, probably a brother of Joseph Crandal, was born in Rhode Island in 1770. When he was five years of age his father removed to Chester, N.S. He commenced preaching in 1800; travelled extensively and successfully; was pastor at Digby for twenty-nine years, and died April 2, 1838. See Bill, Hist. of Baptists in the Maritime Provinces, page 229.

## Crandall, Phineas[[@Headword:Crandall, Phineas]]

             a Methodist Episcopal minister, was born at Montville, Connecticut, September 12, 1793. He was converted when about twenty years of age; licensed to exhort in 1817; to preach in 1818; in 1820 joined the New England Conference; in 1854 became a supernumerary; in 1856 a superannuate, and died November 5, 1878. See Minutes of Annual Conferences, 1879, page 51.

## Crandall, Smith[[@Headword:Crandall, Smith]]

             a Methodist Episcopal minister, was a member of the Georgia Conference, and died in 1840, in Cherokee County, Georgia. See Minutes of Annual Conferences, 1842, page 302.

## Crandall, Timothy[[@Headword:Crandall, Timothy]]

             a Free-will Baptist minister, was born in 1790. He was converted at the age of seventeen; united with the Society of Friends, and for twenty-one years was an acceptable minister in that denomination. In 1843 he joined a Free- will Baptist Church; made himself highly useful as a preacher, especially in Otselic, N.Y., and died in Smyrna, May 15, 1853. See Free-will Baptist Register, 1855, page 85. (J.C.S.)

## Crandon, Philip[[@Headword:Crandon, Philip]]

             a Methodist Episcopal minister, was born at Rochester, Massachusetts, January 4, 1810. He experienced religion in 1823; was licensed to preach in 1834, and in 1835 entered the New England Conference. He died at his post in 1875 or 1876. See Minutes of Annual Conferences, 1876, page 74.

## Crane[[@Headword:Crane]]

             occurs in our version as the translation of סוס(sus, literally a leaper, from its swiftness, Isa 38:14) or סיס(sis, Jer 8:7), in connection with another bird, the עַגוּר(agur', the chatterer, or, as Gesenius renders it in Isaiah, the chattering, as an epithet of the other), which latter is rendered “swallow” in our version. The Rabbins agree with our version in rendering the former of these words (sus or sis) by “crane;” but Bochart and Gesenius (in accordance with the Sept., Theod., and Vulg.), more correctly, as we think, decide in favor of “swallow;” while Luther, rejecting both, prefers “heron.” Where so much diversity of opinion reigns, it will be most safe to search for the true meaning by examining the internal evidence furnished by the texts in question, the two names occurring in no other instance. In Isaiah, allusion is made to the voice of both the species (if distinct), which is described by the verb “to chatter,” in accordance, or nearly so, with all critical authorities. SEE SWALLOW. In Jeremiah, where both names occur in the same order, the birds are represented as “observing the time of their coming.” Now, if the “crane” of Europe had been meant by either denomination, the clamorous habits of the species would not have been expressed as “chattering;” and it is most probable that the striking characteristics of that bird, which are so elegantly and forcibly displayed in Hesiod and Aristophanes, would have supplied the lofty diction of prophetical inspiration with associations of a character still more exalted. Sus or sis is the name of a fabulous long-legged bird in Arabian legends, but it also indicates the expressive sound of the swallow's voice, while agur is transferred with slight alteration to the stork in several northern tongues.

The Teuticon aiber, Dutch oyevaer, Esthonian aigr and aigro, therefore support the view that the latter term is a tribal epithet of one of the great wading birds; but neither the Hebrew text nor the Teutonic names point to the crane of Europe (Ardea grus, Linn., Grus cinerea of later ornithologists), since that species has a loud trumpet voice, and therefore does not “chatter;” but especially because in its migrations it crosses the Mediterranean into Africa, and does not appear in Palestine, unless by accident (driven thither possible by a western storm of wind); and when a troop of cranes alight under these circumstances, it is only for a  moment; they do not give evidence of purposely assembling like the swallow. Thus the few characteristics indicated might seem to point out the stork, which does assemble in Syria in flocks before its departure, and is not a clamorous bird, having little or no voice But as the stork is clearly designated by a different appellation in the original, SEE STORK, we must search for another species as the representative of the sus, or at least of the latter term; and we fortunately find one which completely answers to the conditions required; for, being neither a genuine crane, a stork, nor a heron, having a feeble voice, and striking, but distinct manners, it is remarkable for beauty, numbers, residence, and periodical arrival and departure. The Numidian crane (Ardea virgo of Linn., the Grus virgo of later writers, and Anthropoides virgo of some) is the bird, we have every reason to conclude, intended by “agur,” though not coming from the north, but from Central Africa, down the Nile (the very circumstance which puzzled Hasselquist), and in the spring arriving in Palestine, while troops of them proceed to Asia Minor, and some as far north as the Caspian. They are frequently found portrayed on Egyptian monuments, and the naturalist just quoted, who saw them on the Nile, afterwards shot one near Smyrna. they visit the swamp above that city, and the lake of Tiberias, and depart in the fall, but do not utter the clangor of the crane, nor adopt its flight in two columns, forming an acute angle, the better to cleave the air. This bird is not more than three feet in length; it is of a beautiful bluish gray, with the cheeks, throat, breast, and tips of the long hinder feathers and quills black, and a tuft of delicate white plumes behind each eye. It has a peculiar dancing walk, which gave rise to its French denomination of “demoiselle” (see the Penny Cyclopaedia, s. v, Herons). SEE BIRD.

The Hebrew term sus occurs frequently elsewhere, but only in the sense of “horse” or cavalry.

## Crane John, D.D.[[@Headword:Crane John, D.D.]]

             a Congregational minister, was born at Norton, Mass., March 26, 1756. He graduated at Harvard in 1780, and was installed pastor at Northbridge, Mass., June 25, 1783, where he remained until his death, Aug. 31, 1836. He published Eight Discourses on Baptism (1806) and a few occasional sermons. — Sprague, Annals, 2:214.

## Crane, Caleb[[@Headword:Crane, Caleb]]

             a Methodist Episcopal minister, was born in Tennessee about 1801, of pious parents. He was converted when about seventeen, and in 1822 was admitted into the Kentucky Conference. About 1832 he removed to Cape Girardeau County, Missouri, and in 1849 entered the Missouri Conference. He died November 22, 1851. See Minutes of Annual Conferences, 1852, page 131.

## Crane, D.M[[@Headword:Crane, D.M]]

             a Baptist minister, was born at Brookline, Vermont, February 25, 1812. He joined the Baptist Church at the age of sixteen, and three years afterwards was licensed to preach. He studied at Shelburne Falls and Middleborough, Massachusetts, took a partial course at Brown University, was ordained in June 1837, at Brookline, Vermont, remaining one year; afterwards was pastor at Grafton for four years, and at North Springfield three years. His subsequent pastorates were at Northampton, three years; Union Baptist Church, Boston, twelve; North Dorchester, Massachusetts, six; Woonsocket, R.I., two, and for brief periods in three or four other places; his last being at Northampton. He died at West Acton, September 4, 1879. See The Watchman, October 30, 1879. (J.C.S.)

## Crane, Daniel[[@Headword:Crane, Daniel]]

             a Presbyterian minister, was born at Bloomfield, N.J., April 13, 1780. He graduated at Nassau Hall (College of New Jersey) in 1799; was licensed by the Morris County Presbytery in 1803, and preached at Chester. In 1808 he accepted a call to. Fishkill, N.Y., and in 1820 took charge of a Congregational Church in Waterbury, Connecticut. In 1825 he returned to Fishkill, taught school for two years, and then accepted a call to the Presbyterian Church in Chester, N.J. He died at Cornwall, N.Y., in April 1861. See Wilson, Presb. Hist. Almanac, 1862, page 179.

## Crane, Eber[[@Headword:Crane, Eber]]

             a Baptist minister, was born in Killingworth, Connecticut, May 3, 1808. When he was eight years old his parents removed to Marietta, Ohio. At the age of seventeen he united with the Church, and for a time studied at South Reading, now Wakefield, and in Newton Theological Institution. He was ordained at Amesbury, Massachusetts, September 30, 1832; became a missionary in the West; subsequently was pastor at Akron, McConnelsville, Garrettsville, and for short periods at other points in Ohio. In August, 1853, he took up his residence in Mount Pleasant, Iowa, and for many years devoted himself to the service of feeble churches in the neighborhood in which he lived. He died early in April 1884. See Chicago Standard, April 17, 1884. (J.C.S.)

## Crane, Elias Winans[[@Headword:Crane, Elias Winans]]

             a Presbyterian minister, was born at Elizabeth, N.J., March 18, 1796. He graduated from the College of New Jersey in 1814, and spent the next two years in teaching. He then studied theology at Princeton for one year; became stated supply in Morristown for one year; was ordained by the Presbytery of New Jersey, January 5, 1820; was pastor at Springfield, N.J., till 1826, and thereafter at Jamaica, L.I., until his death, November 10, 1840. See Genesis Cat. of Princeton Theol. Sem. 1881, page 24.

## Crane, Elijah[[@Headword:Crane, Elijah]]

             a Methodist Episcopal minister, was born at Bethel, Vermont, about 1800. He was converted in 1816; received license to exhort in 1818; to preach in 1821, and in 1822 entered the New York Conference. In 1833 he was transferred to the Ohio Conference, became a member of the Michigan Conference on its formation, and labored faithfully until 1859, when his health failed. He died April 23, 1868. See Minutes of Annual Conferences, 1868, page 193.

## Crane, James Burnet[[@Headword:Crane, James Burnet]]

             a Congregational minister, was born at Middletown, Connecticut, January 26, 1819. He studied law, and was for a time in business; in 1850 and 1851 he studied in the theological seminary at Princeton, N.J., and was ordained and installed colleague pastor over the First Congregational Church in Middletown, January 11, 1854. He resigned this charge April 15, 1856;  entered the United States army as hospital chaplain in April 1863, and remained until the close of the war. He died in Elizabeth, N.J., September 30, 1868. See Obituary Record of Yale College, 1869.

## Crane, James Lyon[[@Headword:Crane, James Lyon]]

             a Congregational minister, was born at Leesville, Ohio, February 25, 1822. He received his preparatory education at Cleveland heights Academy, and until 1864 was a farmer and manufacturer in Berea and Oberlin. He was ordained as an evangelist at Morenci, Michigan, November 22, 1865; was acting pastor there until 1867; at Adams from 1867 to 1872; at Bedford from 1873 to 1876; at Michigan Centre and Napoleon from 1876 until his death, August 15, 1877.

## Crane, James Lyons[[@Headword:Crane, James Lyons]]

             a Methodist Episcopal minister, was born at Mount Eaton, Wayne County, Ohio, August 30, 1823. He was converted in 1840; removed to Illinois in 1842; attended a seminary at Paris about three years, in 1846 received license to preach, and joined the Illinois Conference. After holding many of the most important appointments, in 1861 he became chaplain of the 21st Regiment of Illinois Volunteers, of which U.S. Grant was colonel. He died of paralysis, July 29, 1879. As a preacher Mr. Crane was original and bold; a man of marked individuality, and thoroughly evangelical. See Minutes of Annual Conferences, 1879, page 41.

## Crane, John[[@Headword:Crane, John]]

             a Methodist Episcopal minister, was born near Nashville, Tennessee, in 1787. He joined the Church at the age of twelve; at twenty entered the Western Conference, and continued to labor until near the close of his life, February 14, 1813. See Minutes of Annual Conferences, 1813, page 220.

## Crane, John R., D.D[[@Headword:Crane, John R., D.D]]

             a Congregational minister, was born at Newark, N.J., April 16, 1787. He graduated from Princeton College in 1805; studied law in Newark for over two years; but in the winter of 1807 was converted, and soon afterwards entered the Andover Theological Seminary. Being licensed in 1812 by the Presbytery of New Jersey, he preached in Danbury, Connecticut; and afterwards in the Northern Liberties, Philadelphia; but was twice temporarily laid aside by lung disease. November 4, 1818, he was ordained  pastor of the First Congregational Church, Middletown, Connecticut, where he served until his death, August 17, 1853. See Sprague, Annals of the Amer. Pulpit, 2:562.

## Crane, Jonathan Townley, D.D[[@Headword:Crane, Jonathan Townley, D.D]]

             a Methodist Episcopal minister, was born near Elizabeth, N.J., June 19, 1819, of Presbyterian parentage. He received an early, careful religious training; was left an orphan at the age of thirteen; experienced religion at eighteen; graduated at Princeton College in 1843; was licensed to preach the next spring, and employed by the presiding elder on Parsippany Circuit; and in 1845 entered the New Jersey Conference. His fields of labor were: in 1845, six months on Asbury Circuit, and six at Quarantine and Port Richmond; 1846, Hope; 1847, Belvidere; 1848 to May 1849, Orange; from June 1849, to 1857, principal of Pennington Seminary; 1858 and 1859, Trinity Church, Jersey City; 1860 and 1861, Haverstraw; 1862 and 1863, Central Church, Newark; 1864 to 1866, Morristown; 1867, Hackettstown; 1868 to 1871, Newark District; 1872 to 1875, Elizabeth District; 1876 and 1877, Cross Street Church, Paterson; and in 1878, Port Jervis, N.Y., where he closed his life and labors, February 16, 1880. Dr. Crane was a clear, thorough, and able writer;, a gentle and painstaking instructor, a powerful temperance advocate, an exemplary Christian gentleman, and a successful minister. His authorship embraces, Essay on Dancing (1848): — The Right  Way; or, Practical Lectures on the Decalogue (1853): — Popular Amusements (1869): — Arts of Intoxication (1870): — Holiness the Birthright of all God's Children (1874): — Methodism and its Methods (1875); besides being a frequent contributor to the Methodist Quarterly Review, The Christian Advocate, and periodicals. See Minutes of Annual Conferences, 1880, page 37; Simpson, Cyclopedia of Methodism, s.v.

## Crane, Jonathan, D.D[[@Headword:Crane, Jonathan, D.D]]

             a Congregational minister, was born at Schenectady, N.Y., March 27, 1814. He graduated from Union College in 1832, and from Auburn Theological Seminary in 1835. He was ordained at Attleborough, Mass., October 20, 1836; remained there until June 12, 1854; was then installed over the Twentieth Street Congregational Church, New York city; from 1858 to 1859 was acting pastor at Attleborough, and for some months in Waltham, Massachusetts, and Patchogue, N.Y.; October 18, 1860, was installed over the Church at Middletown, N.Y.; resigned in 1868; was acting pastor at St. Joseph, Missouri, until 1869; thence he removed to Kalamazoo, Michigan, and supplied neighboring churches until 1875; Marshalland Mattawan, 1870 to 1873; Plainville Presbyterian Church, 1874; in 1875 returned to his pastorate in Middletown, and remained until his death, December 25, 1877. He published, Memorial of Mrs. Hannah Sanford: — Memorial of Jonathan Crane, his father. (W.P.S.)

## Crane, Nathaniel M[[@Headword:Crane, Nathaniel M]]

             a Presbyterian minister, was born at West Bloomfield, N.J., December 12, 1805. He was converted when about fifteen years of age; and, after spending two years in the Bloomfield Academy, entered Williams College, Mass., and was two years in the Theological Seminary at Allegheny, Pa., and one year in that at Auburn, N.Y. In 1836 he was ordained by the Cayuga Presbytery, and sent to India as a missionary, where he remained for seven years; returning to America he preached as a supply through Western Pennsylvania until his death, September 21, 1859. See Wilson, Presb. Hist. Almanac, 1861, page 83.

## Crane, Origen[[@Headword:Crane, Origen]]

             a Baptist minister, was born at Mansfield, Connecticut, July 26, 1804. Without taking a collegiate course he graduated at the Newton Theological Institution in 1836; soon after was ordained at Newton Upper Falls, Massachusetts, remaining for three years (1836-1839), and then removed to Weston, where he was pastor fourteen years. He was for some years an agent of the American and Foreign Bible Society, and for a time was a supply at New England Village, Grafton, and West Sutton. He died at New England Village, April 20,1860. See Cathcart, Baptist Encyclop. s.v. (J.C.S.)

## Crane, Robert E[[@Headword:Crane, Robert E]]

             a Wesleyan Methodist minister in Nova Scotia, was born at Grand Pre (Horton) in 1818. He entered the ministry in 1846; became a supernumerary in 1867; and died in Halifax, June 28, 1872. See Minutes of Conference of Eastern British America, 1872, page 9.

## Crane, Robert H[[@Headword:Crane, Robert H]]

             a Wesleyan Methodist missionary, was a native of Nova Scotia. He labored in his native province from 1818 until 1832, and afterwards in the West  Indies, principally St. Vincent, on which he died, at Kingstown, February 3, 1839. See Minutes of the British Conference, 1839, page 431.

## Crane, Silas Axtelle, D.D[[@Headword:Crane, Silas Axtelle, D.D]]

             an Episcopal minister, was born at Berkeley, Massachusetts, October 21, 1799. He graduated from Brown University in 1823, taught one year, and was then tutor of mathematics in the university (1824-1828). He studied theology under Reverend Dr. N.B. Crocker, of Providence, R.I.; was ordained deacon in 1832; was rector of St. Stephen's Church in Middlebury, Vermont (1833-1837), and then removed to St. Louis, Missouri, to take the presidency of Kemper College. After two years he became rector of St. Luke's Church, in East Greenwich, where he died, July 16, 1872. (J.C.S.)

## Crane, Simeon Harrison[[@Headword:Crane, Simeon Harrison]]

             a Presbyterian minister, was born at Newark, N.J., March 8, 1800. He graduated (from what college is uncertain) in 1823; studied theology for two years at Princeton Theological Seminary; was ordained August 11, 1827; stated supply at Bethel, Kentucky, from 1827 to 1831; agent for the Board of Domestic Missions in 1831; stated supply at Lebalon, Ohio, from 1833 to 1839; agent for New Albany Seminary, Ind., in 1840; and died in Lexington, Kentucky, August 30, 1841. See Genesis Cat. of Princeton Theol. Sem. 1881, page 44.

## Crane, William Carey, D.D., LL.D[[@Headword:Crane, William Carey, D.D., LL.D]]

             a Baptist minister and educator, was born at Richmond, Virginia, March 17, 1816. He graduated from Columbian College, D.C.; was converted in 1832, and ordained in 1838; was pastor successively at Montgomery, Alabama, Columbus, Vicksburg, and Yazoo City, Missouri, from 1839 to 1851; in 1863 president of Baylor University, Texas, and died February 26,1885. See Cathcart, Baptist Encyclop. s.v.

## Crane, William Croes, D.D[[@Headword:Crane, William Croes, D.D]]

             a Protestant Episcopal clergyman, was born at Bridgeton, N.J., in 1814. He received a military education at West Point, N.Y.; was ordained deacon in 1837; for several years, until 1856, was rector in Centreville, Maryland; subsequently, for a short time, in Baltimore; and at St. Andrew's Church, Jackson, Mississippi, from 1858 until his death, March 21, 1877. See Prot. Episc. Almanac, 1878, page 168.

## Craner, Francois Regis[[@Headword:Craner, Francois Regis]]

             a Swiss writer of the Jesuit order, was born at Lucerne in 1728. After the suppression of his order, he taught ancient literature at the gymnasium of his native city, where he died in 1806, leaving a German translation of the AEneid of Virgil (1783): — and Dramas, gathered from Swiss history. See Hoefer, Nouv. Biog. Generale, s.v.

## Craner, Thomas[[@Headword:Craner, Thomas]]

             an English Particular Baptist, was pastor in Bedfordshire till the people fell into doctrinal error; in 1756 he settled at Jewin Street, London. In 1760 the Church removed to Red Cross Street, where he preached till his death, March 18, 1773, in the fifty-seventh year of his age. He published, A Declaration of the Faith and Practice of the Church of Christ: — A Scripture Manual, besides four separate Sermons. See Wilson, Dissenting Churches, 3:320.

## Cranford, James[[@Headword:Cranford, James]]

             an English divine of the 17th century, was born at Coventry, Warwickshire, where his father was a divine and schoolmaster of great note. He was educated at Oxford, beneficed in Northamptonshire, and afterwards removed to St. Christopher's, London. He died in 1657, leaving The Teares of Ireland (Lond. 1642, 12mo): — Sermon on Heresies (1646). He was a laborious preacher, an exact linguist, a subtle disputant, and an orthodox but charitable theologian. See Fuller, Worthies of England (ed. Nuttall), 3:288.

## Crankshaw, John Weir[[@Headword:Crankshaw, John Weir]]

             an English Wesleyan minister, was born at Adlington, near Bolton. He was converted at nine; began to preach at sixteen; spent three years at the Didsbury Institution; took his first circuit in 1847; spent fifteen years in the active work; and died at Bristol, January 22, 1869, in the forty-fourth year of his age. See Minutes of the British Conference, 1869, page 18.

## Cranley, Thomas, D.D[[@Headword:Cranley, Thomas, D.D]]

             an Irish prelate, although a native of England, was a fellow of Merton College, warden of New College, and for a time chancellor of the University of Oxford. He was consecrated to the archiepiscopal see of Dublin in 1397. In 1398 he had letters of protection on proceeding to foreign parts in the service of the king, and in the following year had power to treat with the Irish. He was several times appointed lord chancellor. In 1417 he went to England, and died at Farringdoh May 25 of that year. See D'Alton, Memoirs of the Archbishops of Dublin, page 151; Fuller, Worthies of England (ed. Nuttall), 3:207.

## Cranmer Thomas[[@Headword:Cranmer Thomas]]

             archbishop of Canterbury, and one of the greatest of the English reformers, was born at Aslacton, Nottinghamshire, July 2, 1489. He entered Jesus College in 1503, became a fellow in 1510-11, studied Greek, Hebrew, and theology with great diligence, and acquired high repute for scholarship. He forfeited his fellowship by an early marriage, but his wife died within a year, and he was restored. In 1523 he took the degree of D.D. In 1528 he was at Waltham Abbey, the seat of Mr. Cressy, educating that gentleman's children. Here he met Gardiner and Fox, who asked his opinion as to Henry VIII's divorce. His reply was made known to the king, and gave him so much satisfaction that he sent for Cranmer, who reluctantly obeyed the summons, and reduced his opinion to writing. “It asserted that the marriage of Henry with his brother's widow was condemned by the Scriptures, the councils, and the fathers; and that the pope had no power to give a dispensation for that which was contrary to the word of God.” Pains were taken to make this judgment known. Cranmer himself disputed upon it at Cambridge, and brought several over to his opinion. He was appointed chaplain to the king, presented to the archdeaconry of Taunton, and joined the embassy to Rome about the close of 1529.

The ambassadors, finding all arguments unavailing with pope Clement, quickly returned, leaving Cranmer in Italy. The pope conferred on him the empty title of “Supreme Penitentiary.” Wearied with delays, Cranmer left Italy in 1530, and went afterwards, on the same business, to France and Germany — an expedition which, although it produced no decisive public result, led to an event of great consequence to himself. Regardless of the Romish injunction for clerical celibacy, he married (1532) a second time, the object of his choice being the niece of Osiander, the pastor of Nuremberg. This secret act exposed him to many unworthy evasions. He was soon after made archbishop of Canterbury, and when consecrated (March 30, 1533), made a public protestation, “That he did not intend by this oath to restrain himself from anything that he was bound to either by his duty to God, or the king, or the country.” “By this,” says Burnet (Hist. Reformation, vol. 1), if he did not wholly save his integrity, yet it was plain he intended no cheat, but to act fairly and aboveboard.” On the 23d of May, 1533, Cranmer declared the king's marriage void. Five days afterwards he publicly married the king to Anne Boleyn, a private marriage having taken place in the January previous. The business of his office and parliamentary duty now occupied his time. With his assistance were passed several  statutes, by which the power of the pope in England was materially diminished; the Convocation and universities assented to these statutes, pronouncing that “the bishop of Rome has not any greater jurisdiction conferred on him in this realm of England than any other foreign bishop.”

In 1534, with the consent of the Convocation, he set on foot a translation of the Bible, by dividing Tyndale's version of the New Testament into nine or ten parts, which he required the most learned bishops to revise; the translation was completed and ultimately printed at Paris. In 1535 he assisted in the second edition of the “King's Primer,” a book containing doctrines bordering upon Protestantism. In 1536 the divorced queen died, and Henry, being now tired of Anne Boleyn, determined to get rid of her, and Cranmer a second time served the bad passions of the king, and, in virtue of his office, pronounced the marriage void (1536). The pope threatened to assemble a synod to censure Henry. Cranmer and others signed a declaration that the king need not obey the decisions of such an assembly. With the assistance of many eminent divines, Cranmer arranged the “Bishops' Book,” inculcating the doctrines of the Reformers. The king, to whom this book was submitted, himself inserted some corrections, from which the archbishop was bold enough to dissent. The destruction of the greater abbeys was now rapidly proceeding, and the funds which arose from them were lavished by Henry upon unworthy favorites, until Cranmer, who had hoped to apply them to the promotion of religion and education, remonstrated against their improper application. A sum of money was obtained for the foundation of some new bishoprics, but the king's prodigality could be checked no further. From 1538 to 1544 the mind of Henry VIII was against progress in the Reformation. On the 5th of May, 1538, Cranmer and others were appointed commissioners “to inquire” (Le Bas, vol. 1:204) “into the debated doctrines, and to prepare such articles as would pacify the spirit of controversy.” At the end of eleven days the labors of the commissioners coming to no result, the duke of Norfolk offered six articles (Burnet, vol 1) for the consideration of the House of Lords. Cranmer's opinion agreed only with one of these articles, but they were passed, SEE ARTICLES, Six. Latimer and Shaxton resigned their bishoprics, an example which Cranmer did not think it his duty to follow. In July, 1540, he presided at the Convocation which pronounced the unjustifiable dissolution of the marriage between Henry and Anne of Cleves. The misconduct of Catharine Howard, whom Henry had married, coming to the knowledge of the archbishop, he reported her profligacy to  the king (1541). The proofs of her crimes were held to be conclusive; she was condemned and executed. The Reformation now (1542) became the sole occupation of Cranmer, who had transferred to the universities the task of revising a new edition of the Bible published the year before. In a minor degree Cranmer's attention was occupied in reproving the luxury in which some ecclesiastical establishments, as well as the bishops, had indulged.

In May, 1543, appeared the “King's Book,” which was, in fact, little more than a new edition of the Institution of a Christian Man, altered in some points by the papal party; it received its name from the preface, which was written in Henry's name. The clergy being hostile to this book, Cranmer, at a visitation of his diocese, in submission to the king's supremacy, forbade them from preaching against any portions of it, however they or he himself might dissent from them. In 1544 Cranmer carried through Parliament a bill to mitigate the severity of the “Six Articles.” He also assisted in compiling an improved English Litany, essentially similar to that which is now in use. Difficulties, however, were increasing around him. The duke of Norfolk and other members of the privy council accused him of spreading heresies through the land, and Henry caused Sir Anthony Denny to carry a message to Cranmer, who rose from his bed to attend upon the king at Whitehall. The council assembled next day, and summoned the primate. Sentence of imprisonment was passed upon him, but, to their confusion, he. produced the signet of the king, from whose hands he had received it the night before. The council did not venture to proceed further.

King Henry died 27th January, 1547. Cranmer was named one of the regents of the kingdom. On the accession of Edward, all things indeed betokened a further extension of the Reformation. A visitation was immediately set on foot; twelve homilies, four of which are ascribed to Cranmer, were drawn up, and ordered to be placed in every church, with the translation of Erasmus's paraphrase of the N.T., for the instruction of the people. Gardiner continued to oppose the Reformation, but Cranmer's influence prevailed; and when he produced in convocation an ordinance that the laity as well as the clergy should receive the sacrament in both kinds, the proposition passed unanimously, and soon after obtained the sanction of the Legislature. In 1548 he revived the proposal for substituting a communion office for the mass, and a service was framed in time to be circulated to the clergy for their use at the following Easter. A translation of a catechism, written in German and Latin by Justus Jonas, was published  by the archbishop, entitled Cranmer's Catechism. In the month of May a commission of twelve divines, with Cranmer at their head, was appointed for the compilation of an English liturgy. SEE COMMON PRAYER; SEE LITURGY.

On the condemnation of Lord Seymour (1549), Cranmer signed the warrant for his execution, notwithstanding the canon law that no churchman should meddle in matters of blood. Bonner, bishop of London, was now degraded by commissioners, of whom Cranmer was one. An addition was made to the ritual in the shape of a formulary for ordination, and other steps were taken by the primate in order to diffuse a better knowledge of the creed of the Protestants. At Lambeth he received the most eminent foreign divines, Martin Bucer, Fagius, Peter Martyr, and several more. Cranmer was greatly troubled at the discussions respecting the substitution of tables for altars in the churches. In July, 1550, Hooper was made bishop of Gloucester, and soon after Cranmer received from him a refusal to wear the episcopal habits. Cranmer, upon consideration, determined to oppose Hooper, and, in case he persisted, to remove him from his bishopric. Hooper adopted some of the usual habits. The bishop of Chichester would not obey the order respecting the' removal of altars, and the primate consequently deprived him of his see. Bishop Gardiner, who had now been in prison nearly two years, was deprived of his bishopric and sent back to the Tower. The conduct of Cranmer in the cases of Bonner and Gardiner was a great exception to his usual moderation. Gardiner, during his imprisonment, occupied himself in answering a treatise published by Cranmer, entitled the Defence of the True Doctrine of the Sacrament. This controversy was carried on by the archbishop until the end of his life. A revision of the “Service-book” of 1548 was commenced by Cranmer, with the assistance of Ridley and Cox, Peter Martyr and Bucer. The undertaking was checked in 1551 by the death of Bucer. The bishops being now (1551) for the most part divines favorable to the Reformation, the compilation of articles for the greater uniformity of faith was undertaken by them at the suggestion of the king. This labor so filled the hands of Cranmer, that his time was nearly always occupied by one or other of the great duties that he had imposed upon himself; scarcely could he attend the trial of bishop Tonstal. The bishop was deprived of his see, a sentence which was so contrary to Cranmer's opinion, that, with Lord Stourton, a Roman Catholic, he protested against it. It was not till 1552 that Cranmer gave up all hope of an agreement among all the churches that had withdrawn from the papal supremacy, and for which he had entered into correspondence with Calvin, Melancthon, and other divines of the  Continent. The “Service-book” was completed, and the Book of Common Prayer adopted by Parliament in the spring of 1552. In May, 1553, Edward issued a mandate that the clergy should subscribe to the Forty-two Articles upon which the divines had agreed, but he died soon afterwards.

A letter was sent to the princess Mary declaring queen Jane (Lady Jane Grey) to be the sovereign. This letter was signed by many persons, and among them by Cranmer, whose zeal for the Protestant cause must have blinded him to the danger of the enterprise. On the 9th of July, 1553, the chief officers of the state swore allegiance to Jane; on the 20th we find many of those who had been zealous in her cause “impatient to send in their submissions to Mary.” On the same day an order was sent by Mary to Northumberland to disarm. The hopes of the Protestants were now at an end, as queen Mary's unshaken attachment to the Roman Catholic creed was universally known. Gardiner was released and made chancellor, and a commission was formed to degrade and imprison Protestant prelates and ministers on the charges of treason, heresy, and matrimony. In the beginning of August Cranmer was summoned before the council; and in September, with Latimer and Ridley, was committed to the Tower. In March, 1554, he was removed, with bishops Latimer and Ridley, to prison at Oxford, where was renewed the controversy respecting the Lord's Supper, which, by the queen's desire, Was named the subject for discussion. On the 13th and 19th of April the discussion was held; and on the 28th the accused were brought to St. Mary's, where it was declared that, unless they would turn, they were obstinate heretics, and no longer members of the Church. Cranmer then replied. “From this your judgment and sentence I appeal to the just judgment of the Almighty, trusting to be present with him in heaven, for whose presence in the altar I am thus condemned,” and he was removed again to prison. It was soon discovered that the tribunal before which Cranmer had been tried was not competent to decide the case. The pope issued a fresh commission, and on the 12th of September, 1555, the primate was examined by Brokes, the bishop of Gloucester, and two civilians, Martin and Story.

Before these proceedings, Cranmer was summoned to appear within eighty days before the pope at Rome: this must have been a mere fiction of papal law, as it was impossible for Cranmer to obey. On the 29th of November the eighty days had elapsed, and on the 4th of December he was excommunicated and deprived of his bishopric. A letter from the pope (Paul IV), bearing date the 14th of November, affirming him to be contumacious because “he took no care to  appear” at Rome when cited, and declaring him guilty of heresy and other enormities, finally commanded his excommunication. On the 14th of February Cranmer was degraded. In a few days after this his fortitude gave way; he forsook his principles and wrote a recantation. It was of no avail towards the preservation of his life. On the 20th of March, the eve of his execution, he was visited by Dr. Cole, and Cranmer stated that he remained firm in the Catholic faith as he had recently professed it, an answer that has been considered equivocal. On the following day he was led to St. Mary's church, where, after an exhortation by Dr. Cole, Cranmer finished his private devotions and then solemnly addressed the people, openly professing his faith, and at length declaring, “Now I come to the great thing that troubleth my conscience more than any other thing that I ever said or did in my life, and that is the setting abroad of writings contrary to the truth which I thought in my heart, and writ for fear of death, and to save my life, if it might be; and that is all such bills which I have written or signed with mine own hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished, for, if I may come to the fire, it shall be first burned. And as for the pope, I refuse him as Christ's enemy and Antichrist, with all his false doctrine.” The assembly was astonished; they had supposed that he would have confirmed and not retracted his recantation. He was hurried away to the stake, where he stood motionless, holding up his right hand, and exclaiming, until his utterance was stifled, “This unworthy hand! Lord Jesus, receive my spirit!”

Cranmer's diligence and application were unusual; he was deeply read in theology and canon law, and was familiar with Hebrew, Greek, and Latin, as well as French, German, and Italian. His reservation respecting the oaths which he swore when appointed archbishop, his subserviency to Henry VIII in annulling his marriages, his share in the condemnation of some heretics, his conduct at the disgracing of Bonner and Gardiner, and the want of courage which made him recant after his condemnation, are great blots on his character. But, though his conduct on these occasions was marked by want of firmness, it cannot be denied that Cranmer was sincere, mild, and moderate, and, for the most part, a firm man; nor is it to be forgotten that persecution was the policy of all religious parties at this period. “Cranmer was neither fool, knave, nor demigod. He lived in an age when men had need of all the tact they could muster, and he proved himself prudent and learned. He was one of those useful persons who sometimes  acquire influence by the very absence of striking and ardent qualities — the Melancthon of our English Reformation. The greatest defect of his character, want of firmness, which has ruined many a man of genius and learning, by a peculiar combination of circumstances, secured his advancement and guided him to fortune.

His mind possessed great acuteness; he could generally perceive what was best, although, had vigorous action been required of him, he would have failed to do justice to the clearness of his views. Such a mind is common enough. Fortunately for the usefulness of Cranmer, the time required of him little more than to follow his bent and be moderate. He was surrounded by vehement and excited spirits, who required all the restraint of his temperate and quiet character. And these very traits of his have impressed upon the Church which he molded, and upon the public office which he, as primate, had the chief share in drawing up,” a sort of compromising and uncertain character, “which has never been lost. It is through Cranmer's influence that the Church of England at the present day is capable of sheltering at once the High and Low Churchman, the Universalist and the Calvinist.” His cruel death was one of the most unpopular measures of Mary's government. — See Strype, Memorials of Cranmer (Oxford, 1840, 2 vols. 8vo; also 1853, by Barnes, 2 vols. 12mo, and 1854 [Eccl. Hist. Soc.], 4 vols. 8vo); Todd, Life of Cranmer (Lond. 1831, 2 vols. 8vo); Le Bas, Life of Cranmer (Lond. 1833, 2 vols. 12mo; N. Y. 18mo); Burnet, Hist. Reformation (passim); Gilpin, Life of Cranmer; Eng. Cyclopaedia (which has been freely used in the preparation of this article). Cranmer's writings are still of value for theology as well as for Church history. A full list of them is given by Jenkins, Remains of Abp. Cranmer, collected and arranged (Oxf. 1833, 4 vols. 8vo). The “Parker Society” has republished Cranmer's Writings on the Lord's Supper (Camb. 1844, imp. 8vo), and his Miscellaneous Writings and Letters (Camb. 1846, imp. 8vo).

## Cranmer, E.H[[@Headword:Cranmer, E.H]]

             a Methodist Episcopal minister, was born in 1812. He was converted in 1838, and in 1840 joined the Genesee Conference; served the Church with much success as pastor and presiding elder for many years until his health failed; and died October 8, 1880. See Minutes of Annual Conferences, 1881, page 327.

## Cranston[[@Headword:Cranston]]

             (Cranstoun, or Cranstoune) is the family name of several Scotch clergymen.

1. JOHN (1), took his degree at the University of St. Andrews in 1611; was presented to the living at South Leith, Edinburgh, in 1620; transferred to Liberton in 1624; back to South Leith, first charge, in 1627; and died in 1629, aged about thirty-eight years. See Fasti Eccles. Scoticanae, 1:99, 104, 115.

2. JOHN (2), took his degree at Edinburgh University in 1685; was appointed to the living at Crailing in 1692, and ordained; transferred to Ancrum in 1704, and died October 17, 1748, aged eighty-four years. See Fasti Eccles. Scoticanae, 1:485, 493.

3. JOHN (3), was licensed to preach in 1730; presented to the living "at Ancrum as assistant and successor to his father in 1733, and ordained; and died January 17, 1790, aged eighty-four years. See Fasti Eccles. Scoticanae, 1:485.

4. MICHAEL, was appointed the first Protestant minister at Selkirk in 1580; transferred to Liberton in 1585; transferred to Cramond in 1590; in 1596 was imprisoned for stirring up a tumult and uproar in Edinburgh. His opinions changed greatly as he advanced in life. He died in 1631. See Fasti Eccles. Scoticanae, 1:114, 132, 539.

5. ROBERT, took his degree at the University of St. Andrews in 1609; was presented to the living at Kettle or Lathris in 1626, in succession to his father; transferred to Scoonie in 1630; was a member of the assembly in 1638, and died in 1643, aged about fifty-four years. See Fasti Eccles. Scoticanae, 2:495, 558.

6. THOMAS, was appointed to Borthwick in 1567, as the first Protestant minister there; transferred to Liberton in 1569; to Peebles in 1571; returned to Liberton in 1574; removed to Ashkirk in 1579, and to Liberton in 1580; retransferred to Liberton in 1582, and died in Edinburgh in 1585. See Fasti Eccles. Scoticanae, 1:113, 114, 235, 266, 542.

7. WILLIAM, was promoted from being regent at the University of St. Andrews; appointed to the living at Kettle in 1589; was a member of the general assemblies of 1590, 1597, and 1602; subscribed the protest against introducing episcopacy in 1606; deprived in 1620; again presented to Kettle in 1623 by the king, but resigned before May 1626, and died in January, 1633, aged seventy-seven years. See Fasti Eccles. Scoticanae, 2:495.

## Cranston, Robert[[@Headword:Cranston, Robert]]

             an Irish Wesleyan minister, was born in the county Cavan, August 1, 1785. He became a Christian in his eighteenth year, and an itinerant in 1811. After preaching for sixteen years, he retired on account of bodily affliction, and died July 12, 1836. In the Irish Conference of 1816, he, with seven other ministers, was reprehended for administering the Lord's Supper to the people of his charge. See Minutes of the British Conference, 1836; Smith, Hist. of Wesl. Meth. 3:23-25.

## Cranston, Walter[[@Headword:Cranston, Walter]]

             a minister of the Protestant Episcopal Church, was born at Newport, R.I., December 12, 1789. Having studied under John Fraser, in Newport, and graduated at Harvard College in 1810, he took a voyage to the island of Trinidad, and, returning in 1811, went to Charleston, S.C., and afterwards to Cambridge for study. In the autumn he was appointed Greek tutor in the university, and held the position until 1815, studying theology meanwhile. Part of the time he officiated as lay-reader in the Episcopal Church at Cambridge, January 20, 1815, he was ordained deacon. After resigning his tutorship he went to Savannah, Georgia, and became pastor of Christ Church in the fall of 1815. The next year he was ordained presbyter, and returned to Savannah to resume his pastoral duties. On two occasions, when yellow fever invaded the city, he remained at his post. His health failing, he went to Middletown, Connecticut and died there, July 25, 1822. See Sprague, Annals of the Amer. Pulpit, 5:580.

## Crantz[[@Headword:Crantz]]

             SEE KRANTZ.

## Cranz, Friedrich Alexander Leopold[[@Headword:Cranz, Friedrich Alexander Leopold]]

             a Protestant theologian of Germany, was born May 12, 1807, at Berlin. He studied there and in Halle, was ordained in 1833, and appointed military preacher at Torgau. In 1840 he was called as first military preacher to Posen, was in 1846 member of consistory, and in 1854 general superintendent of the province of Posen, and died August 26, 1878. He was one of the most faithful leaders of the Evangelical Church in his country. (B.P.)

## Crapsey, Jacob[[@Headword:Crapsey, Jacob]]

             a Free-will Baptist minister, was born in 1767. He was baptized in Ontario, N.Y., in 1822; soon after was ordained, and for ten years engaged in the work of preaching the gospel. He removed to Royalton in 1826, where he died in October, 1832. See Free-will Baptist Register, 1834, page 65. (J.C.S.)

## Crapster, William Thomas[[@Headword:Crapster, William Thomas]]

             a Unitarian minister, was born February 29, 1824, near Lisbon, Maryland. In 1851 he entered Princeton Theological Seminary, but graduated from the divinity school of Harvard University in 1856. He was licensed by the Boston Association in 1854, and ordained an evangelist June 16, 1857, and preached occasionally in various places, both in the North and South. He died February 5, 1879. See Necrol. Report of Princeton Theol. Sema. 1879, page 55.

## Crashaw, John[[@Headword:Crashaw, John]]

             an English Wesleyan minister, was born at Cheetham Hill, Manchester; in 1811. He was converted at seventeen, appointed to his first circuit in 1834, to his last (Kettering) in 1869, and died suddenly, May 22, 1870. He wrote, Important Truths in Simple Verse: — Lectures to Children (Lond. 1853, 18mo): — Conversations about Wesley: — Facts about Boys for Boys. See Minutes of the British Conference, 1870, page 34.

## Crashaw, Richard[[@Headword:Crashaw, Richard]]

             an English clergyman and poet, was born in London, and educated at the Charterhouse, and at Pembroke Hall, Cambridge, of which he became a fellow in 1637. He took orders and became distinguished as an eloquent  preacher, but was ejected in 1644 for refusing to take the covenant. He then removed to France and embraced Romanism. Having been reduced to great pecuniary distress, he received, through the influence of Henrietta Maria, the positions of secretary to one of the cardinals and canon of the church of Loretto. He died about 1650. Among his best known pieces are, Hymn to the Name of Jesus: — Music's Duel: — Lines on a Prayer-book; and some of his translations. His poetry consisted principally of religious invocations and translations of rare merit from the Latin and Italian. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Crashaw, William[[@Headword:Crashaw, William]]

             an English clergymen, father of Richard Crashaw, was preacher at the Temple, London, at the beginning of the 17th century, and a violent opponent of Romanism. He published, Roman Forgeries, and Falsifications of Authors (1606): — News from Italy of a Second Moses, etc. (1608): — Fiscus Papalis (1617): — The Jesuites Gospel, written by themselves, Laid Open and Reproved (1641); and other works. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Crashfield, Richard[[@Headword:Crashfield, Richard]]

             an English martyr, was burned at Norwich in 1557, becausehe erefused the doctrines and ceremonies of the Romish Church. See Fox, Acts and Monuments, 8:398.

## Crasselius, Bartholomeus[[@Headword:Crasselius, Bartholomeus]]

             a Lutheran minister of Germany, was born at Wermsdorf, near Glauchau, February 21, 1677. He was a pupil of A.H. Franke, and died while pastor at Diisseldorf, November 10, 1724. He composed about nine hymns, of which has been translated into English, "Heiligster Jesu, Heilgungsquelle," by Mills, in Horae Germanicae, page 287: "Most holy Jesus! Fount Unfailing," and "Dir, dir Jehovah will ich singen," by Winkworth (Chorale Book for England, No. 117): "Jehovah, let me now adore Thee." See Koch, Gesch. des deutschen Kirchenleides, 4:418 sq. (B.P.)

## Crasset, Jean[[@Headword:Crasset, Jean]]

             a French ascetic theologian of the Jesuit order, was born at Dieppe, January 3, 1618. He taught in the colleges of his order, distinguished himself as a preacher, and died at Paris, January 4, 1692. His principal  works are, Methode d'Oraison (Paris, 1673): — Meditations pour tous les Jours de l'Anne (ibid. 1678; translated into German, Dutch, Italian, Spanish, and Latin): — Le Chretien en Solitude (ibid. 1683; latest ed. 1860): — La Douce et Sainte Mort (ibid. 1681): — Dissertation sur le Oracles Oaces Sibylles (ibid. 1678, 1684): Vie. de Madame Helyot (ibid. 1683): — Histoire de l'Eglise du Japon (ibid. 1689, 1715); this work is largely gathered from that of Solier upon the same subject, published in 1627: — La Foi. Victorieuse de l'Infiddlite et du Libertinage (ibid. 1693): — Des Congregations de NotreDame Erigees dans les Maisons des Jesuites (ibid. 1694): — Abrege de la Vie de Claude Helyot, at the beginning of the OEuvres Spirituelles de M. Helyot (ibid. 1710). See Hoefer, Nouv. Biog. Generale, s.v.; Wetzer u. Welte, Kirchen-Lexikon, s.v.

## Crasso, Damiano[[@Headword:Crasso, Damiano]]

             a Dominican of Rivoli, in Piedmont, who died at Pavia in 1515, is the author of Commnentarius super Jobum: — De S. Joannis Affinitate et Consanguinitate cum Christo Domino. See Niger, De Scriptor. Flor.; Echard, De Scriptoribus Ordinis Dominicanorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Crasso, Francesco[[@Headword:Crasso, Francesco]]

             an Italian prelate and jurist, was of an ancient family of Milan. He studied law, and practiced in his native city in 1528. He afterwards fulfilled various public functions. Pius IV appointed him prothonotary and governor of Bologna, and in 1565 he was made cardinal. He died at Rome, Sept. 1, 1566, leaving, Novce Constitutiones (1541): — Orationes (1541, 1559): — Commentaria in Jus Civile: — Carmina. The poems of Crasso are found in the Rime della Signora Tullia d'Aragona (Venice, 1560). See Hoefer, Nouv. Biog. Generale, s.v.

## Crassus[[@Headword:Crassus]]

             (Graecized Κράσσος), fully M. LICINIUS CRASSUS surnamed Dives (“the Rich”), one of the members of the first Roman triumvirate, was born about B.C. 105, and after various civil and military engagements, on the triumviral coalition started, B.C. 55, as governor of the consular province  of Syria (where he succeeded Gabinius, Josephus, Ant. 14:6, 4), on a campaign against the Parthians. On his way he stopped at Jerusalem (according to Josephus. War, 1:8, 8, although the statement is confirmed by no other historian of the times, and this city lay off his route) and plundered the Temple, as he did likewise that of the goddess Derceto at Hierapolis, in Syria (Strabo 16, in fin.). Infatuated by this sacrilege (Prideaux, Connection, pt. 2), he proceeded on his campaign, which ended in. his defeat, capture, and death (Dio Cass. 40, 27). Plutarch wrote a life of Crassus. — Smith, Dict. of Class. Biog . s.v.

## Crates[[@Headword:Crates]]

             (Κράτης; Vulg. translates praelatus est), governor of the Cyprians (ὁ ἐπὶ τῶν Κ.), who was left in charge of the “castle” (τῆς ἀκροπόλεως) of Jerusalem (?) during the absence of Sostratus, in the reign of Antiochus Epiphanes (2Ma 4:29).

## Crates Of Thebes[[@Headword:Crates Of Thebes]]

             a Cynic philosopher, son of Ascondus, flourished in the 4th century B.C. He went to Athens, where he became a disciple of Diogenes, and subsequently one of the most distinguished of the Cynics. He was at Thebes in 307 B.C. Crates was heir to a large fortune, which he bestowed upon his native city, or, according to one account, he placed in the hands of a banker, with instructions to give it to his sons in case they should  become fools, but if they became philosophers, to bestow it upon the poor. He was in the habit of visiting every house in Athens and rebuking its inmates, from which circumstance he acquired the name of the "door- opener." In spite of the poverty to which he had reduced himself, and notwithstanding his ugly and deformed figure, he gained the affections of Hipparchia, the daughter of a family of distinction. She refused many wealthy suitors, and because of the opposition of her parents threatened to commit suicide. She finally gained the consent of her parents and was married to Crates. He wrote a book of fourteen letters on philosophical subjects, and some tragedies of an earnest and philosophical character, all of which have been lost. See Smith, Dict. of Greek and Roman Biog. and Myth. s.v.; Encyclop. Brit. (9th ed.) s.v.

## Crato[[@Headword:Crato]]

             is a probably imaginary "bishop of the Syrians," asserted by Praedestinatus (1:33) to have been a successful antagonist of the heresy of Theodotus. Craton is set down in old 'martyrologies' as a martyr at Rome, celebrated February 15.

## Crato von Crafftheim[[@Headword:Crato von Crafftheim]]

             (Krafft), JOHANNES, a prominent representative of Protestantism in Austria, was born at Breslau Nov. 22,1519. At the University of Wittenberg, to which he went in 1534, he lived for six years in the house of Luther, and while there collected the material for the Table-talk of Luther, which was subsequently published by his friend Aurifaber. He became also intimate with Melancthon, whose theological views he, on the whole, adopted. Upon the advice of Luther, he left the study of theology, on account of his feeble health, for that of medicine. In 1550 he was appointed city physician in his native city, Breslau. His successful practice, especially during the prevalence of the plague in 1553, and a number of able works, procured him a great reputation and an appointment as imperial private physician (1560), which position he retained during the reign of the emperors Ferdinand, Maximilian II. and Rudolph II. He lived at the imperial court of Austria from 1563 to 1581, was made an imperial councillor, and a nobleman under the name of Crato of Crafftheim, and received from the emperor Maximilian II, who was favorable to Protestantism, the privileges of a Comes Palatinus, and many other proofs of favor. At the court of Austria he was one of the most zealous and influential representatives of Protestantism, and took a leading part in the regulation of the affairs of the Protestant Church. Being at first a moderate Lutheran of the Melancthonian school, and an earnest opponent of the  exclusive system of Flacius, he gradually embraced the views of the “Reformed” Church, with many prominent men of which he was intimately acquainted. After the death of Maximilian (1576), the influence of the Jesuits for a short time occasioned his dismissal from the court, but in 1578 he was recalled. In 1581, tired of court life, he withdrew of his own accord. In 1583 he returned to Breslau, where he exercised a great influence upon the courts of Liegnitz, Brieg, and Ohlau. He died Oct. 19,1585. See Gillet, Crato von Crafftheim und seine Freunde (Frankf. 1860, 2 vols.); Herzog, Real-Encyklop. 19:363.

## Crauford (or Craufurde)[[@Headword:Crauford (or Craufurde)]]

             SEE CRAWFORD.

## Craven, Braxton, D.D., LL.D[[@Headword:Craven, Braxton, D.D., LL.D]]

             a minister of the Methodist Episcopal Church South, was born in Randolph County, N.C., August 26, 1822. He studied in the Quaker school at New Garden, and afterwards at Union Institute (now Trinity College), of which he became principal in 1842. He was licensed to. preach in 1840, and entered the North Carolina Conference in 1857. With the exception of two years in the pastorate, all his active life was spent at the head of Trinity College. He died at his post, December 7, 1882. See Minutes of Annual Conferences of the M.E. Church South, 1882, page 110.

## Craven, Isaac N[[@Headword:Craven, Isaac N]]

             a minister of the Methodist Episcopal Church South, was born in North Carolina, August 15, 1806. He removed to Georgia in early life, was converted, joined the Methodist Episcopal Church, and was licensed to preach in 1832. He became a member of the Florida Conference in 1847. He united with the East Texas Conference in 1867, and subsequently  became a member of the North Texas Conference. He died August 6, 1881. See Minutes of Annual Conferences of the M.E. Church South, 1881, page 347.

## Craven, Wesley R[[@Headword:Craven, Wesley R]]

             a minister of the Methodist Episcopal Church South, was born in Randolph County, N.C., April 15, 1856. His parents removed the following year to Missouri, where he wag converted at fifteen years of age. He was licensed to preach in 1877, and the same year entered the St. Louis Conference on trial. He died near Richwoods, August 4, 1881. See Minutes of Annual Conferences of the M.E. Church South, 1881, page 367.

## Cravens, William[[@Headword:Cravens, William]]

             a celebrated and eccentric Methodist Episcopal minister, was born in Rockingham County, Va., July 31, 1776. Converted in 1794, he began to preach about 1800, and for many years, as a local preacher, he served the Church in his native state. He traveled extensively without fee or reward; everywhere producing great effects by his courageous denunciations of sin. He was a strenuous opponent of slavery, and, having emancipated his own slaves, removed to the West in 1819, chiefly with a view to their advantage. In 1820 he was admitted on trial in the Missouri Conference, which then embraced Illinois, Indiana, and part of Tennessee. He continued to travel and preach on the frontier to the day of his death, which took place at his house, Washington County, Ind., Oct. 10, 1826. He was a man of great physical power, a vast fund of wit and humor, and indomitable energy. Virginia and the West abound in stories of his adventures, which, if collected, would make a biography of romantic interest. — Minutes of Conferences, 1:573; Stevens, History of Methodism; Wakely, Heroes of Methodism.

## Craw, Paul[[@Headword:Craw, Paul]]

             a Bohemian martyr, was taken at St. Andrews by bishop Henry, and delivered over to the secular power to be burned, for holding opinions contrary to the Church of Rome. He was burned in 1431. See Fox, Acts and Monuments, 3:600.

## Craw, Peter[[@Headword:Craw, Peter]]

             a Scotch clergyman, tutor in the family of Robert Veitch, was licensed to preach in 1802, and presented to the living at St. Boswell's (Presbytery of Selkirk) in 1810. He died March 21, 1834, aged sixty years. See Fasti Eccles. Scoticanae, 1:553.

## Crawford[[@Headword:Crawford]]

             (occasionally written Crauford, or Crawforde) is the family name of a number of Scotch clergymen.

1. ALEXANDER, took his degree at Edinburgh University in 1647; was licensed to preach in 1652; was minister at Dornock in 1662, and deprived by the privy council the same year. He was still living in June 1689. See Fasti Eccles. Scoticance, 1:616.

2. ARCHIBALD, was the first Protestant minister at Kilmaurs, called in 1567, and transferred to Stevenston in 1569. In 1574 Dalry and Kilbirnie were under his care, where he continued in 1601, and afterwards resigned. See Fasti Eccles. Scoticanae, 2:177, 186.

3. CHARLES, was licensed to preach in 1659, and presented to the living at Ecclesmachan in 1661. He died in July 1682. See Fasti Eccles. Scoticanae, 1:184.

4. DUGALD, was licensed to preach in 1781; ordained the same year as deputy-chaplain to a regiment in the Dutch service; became assistant at Kilmory; was presented to the living at Saddell and Skipness in 1799, and transferred to Kilmory in 1815. He was drowned, March 5, 1821, aged sixty-eight years.He published three single Sermons, and Mental Tooth- pick for the Fair Sex. See Fasti Eccles. Scoticanae, 3:48.

5. GEORGE (1), took his degree at Edinburgh University in 1618; was appointed to the living at West Kilbride in 1632, and was deposed in 1648 for conniving at slander and sin in his parishioners, and selling his horse on a Sabbath-day. See Fasti Eccles. Scoticanae, 2:190.

6. GEORGE (2), was licensed to preach in 1704; called to the living at Symington, Ayrshire, in 1708; ordained in 1709; transferred to Stonykirk in 1711; and admitted in 1712. He died in January 1730. See Fasti Eccles. Scoticance, 1:772; 2:145.

7. GEORGE (3), son of the professor of moral philosophy at St. Andrews, was licensed to preach in 1826; presented to the living at. Cults in 1828, and ordained in 1829. He died November 5, 1831, aged thirty years. A volume of his Miscellaneous Discourses was published in 1832. See Fasti Eccles. Scoticance, 485, 486.

8. HUGH, took his degree at Glasgow University in 1648; was deprived by the privy council in 1662; indulged by the privy council in 1672, and appointed to Riccarton; cited to appear before the privy council in 1677, and before his cautioners in 1681; afterwards had a charge in Ireland; was recalled in 1687 to New Cumnock, and admitted to the living in 1688. He died in May, 1692, aged about sixty-four years. See Fasti Eccles. Scoticanae, 2:105, 135.

9. JAMES, was licensed to preach in 1781; elected to the living at Newark in 1784; ordained in 1785, and promoted to Lochwinnoch in 1802 on the choice of the parishioners. He died May 17, 1814, aged sixty-four years. See Fasti Eccles. Scoticanae, 2:226, 255.

10. JOHN, took his degree at Glasgow University in 1631; was admitted to the living at Lamington in 1645; was a member of the Commission of  Assembly in 1649, and continued in 1662; summoned before the synod in 1664 for not conforming, and indulged by the privy council in 1669. He died Aug. 7.1674, aged sixty years. See Fasti Eccles. Scoticanae, 1:224.

11. MATTHEW, took his degree at the University of Edinburgh in 1662, and studied afterwards at Utrecht; was licensed privately to preach in 1671; charged before the synod in 1674 with keeping conventicles, and for non- appearance was termed rebel, but could not be found; was called by the Presbyterians at Eastwood in 1679, and entered on the living there; was at the first meeting of synod after toleration in 1687; a member of the assembly in 1690, and is said to have had a principal part in settling the affairs of the Kirk at that period of transition. He died in December, 1700, aged about fifty-nine years. He published three works against popery, one in Latin, and left in MS. a History of the Church of Scotland. See Fasti Eccles. Scoticanae, 2:312.

12. PATRICK, took his degree at Edinburgh University in 1681; was licensed to preach in 1689; called to the living at Dailly in 1691, and ordained. He died in June 1710, aged about forty-nine years. See Fasti Eccles. Scoticanae, 2:107.

13. ROBERT, was licensed to preach in 1824; appointed to the living at Kirkpatrick-Irongray in 1832, and ordained assistant in that parish; joined the Free Secession in 1843, and was admitted minister at the Free Church, Virginhall, in 1844. He died at Penpont, August 7, 1856, aged fifty-seven years. See Fasti Eccles. Scoticanae, 1:594.

14. THOMAS JACKSON, D.D., youngest, son of the professor of moral philosophy at St. Andrews, took his degree at that university in 1831; was licensed to preach in 1834; was presented to the living at Cults the same year, and ordained; transferred to Glammis in 1838; promoted to St. Andrew's Church, Edinburgh, in 1844; appointed convener of the General Assembly's committee on psalmody in 1845, and for missions in 1850, which he held until 1854; was convener of the Home Missionary Committee in 1858; admitted professor of divinity at Edinburgh University in 1859, and elected moderator of the General Assembly in 1867. He died at Genoa, Italy, in 1875. Dr. Crawford published, Reasons for Adherence to the Church of Scotland (1843): — Presbyterianism Defended against Prelacy and Tractarianism (1853): — The Fatherhood of God Considered (1866): — The Doctrine of Holy Scripture respecting the Atonement  (1871): — and some single Sermons. See Fasti Eccles. Scoticanae, 2:486; 3:771, 772.

15. WILLIAM (1), took his degree at Edinburgh University in 1641; was presented to the manse and living at Ladykirk in 1651; conforming to episcopacy, he was collated to the living in 1662, but deposed in August, 1690, for drunkenness, he having been so charged fifteen years before. He died in 1695, aged eighty-four years. See Fasti Eccles. Scoticanae, 1:442.

16. WILLIAM (2), was born at Kelso in 1676; took his degree at Edinburgh University in 1700; was licensed to preach in 1712, called to the living at Wilton, and ordained in 1713. He died May 28, 1737. He published a sermon, Christ the Power of God, etc. (1731): — A Short Manual against Infidelity (1734). His Works were also printed (Edinb. 1748, 2 volumes). See Fasti Eccles. Scoticanae, 1:517.

17. WILLIAM (3), D.D., was licensed to preach in 1787; appointed to the living at Straiton in 1791, and ordained. Having been appointed professor of moral philosophy at the University of St. Andrews, he resigned his charge in 1816, and died September 23, 1822, aged sixty years. See Fasti Eccles. Scoticanae, 2:144.

## Crawford, Alexander[[@Headword:Crawford, Alexander]]

             a Baptist minister, was a native of Argyleshire, Scotland. He united with the Independent (Congregational) Church of the Isle of Arran at nineteen, went to Edinburgh to study under Haldane and Ewing, and was immersed. In 1811 he emigrated to Yarmouth, N.S., where he remained three years. In 1814 he removed to Prince Edward's Island, and labored with success in planting Baptist churches throughout the island. He died in March, 1828, aged forty-two. He published Believer Immersion as Opposed to Unbeliever Sprinkling (1827). See Bill, Hist. of the Baptists in the Maritime Provinces, page 662.

## Crawford, Alexander William[[@Headword:Crawford, Alexander William]]

             SEE LINDSAY, LORD.

## Crawford, Andrew Jackson[[@Headword:Crawford, Andrew Jackson]]

             a minister of the Methodist Episcopal Church South, was born in Tennessee. He fought in the battle of New Orleans, in the war of 1812;  embraced religion in his young manhood, and became a member of the Tennessee Conference in 1821. He was sent out by the United States government as a surveyor of lands in the Cherokee nation, and at the same time as missionary to the Indians. In 1835 he removed to Alabama, served some years as register of the land-office at Demopolis, and then united with the Alabama Conference. He spent his last years in retirement at his home in Marengo County, where he died in July 1866. See Minutes of Annual Conferences of the M.E. Church South, 1866, page 41.

## Crawford, David Black, M.D[[@Headword:Crawford, David Black, M.D]]

             a Baptist minister, was born in South Carolina in 1794. He was licensed to preach in the Cumberland Presbyterian Church, but changed his views and united with the Baptist Church, and was inducted into the ministry in 1839. He served as pastor the Mound Bluff Church, and the Albion and Antioch churches in Mississippi, near Vicksburg, and also practiced medicine quite successfully. He died August 27, 1849. See Sprague, Annals of the Amer. Pulpit, 6:834.

## Crawford, Edward[[@Headword:Crawford, Edward]]

             a Presbyterian minister, was licensed to preach by the Presbytery of Hanover in 1777; on October 27 of the same year became pastor at Sinking Spring and Spreading Spring, Virginia, and some time after 1786 at Glade Spring and Rocky Spring, Tennessee, where he remained until 1803. See Alexander, Princeton College in the 18th Century.

## Crawford, Elijah[[@Headword:Crawford, Elijah]]

             a Methodist Episcopal minister, was born in New York in 1812, Trained in a pious household, his youth was virtuous, and at seventeen he united with the Church. His early manhood was spent in trade, but in 1835 he entered the itinerant ministry in the New York Conference. His steadfast piety, manliness or character, and diligence, both in study and labor, in a few years gained him the confidence of the Church, and he filled with great acceptance a number of important pastoral charges. His last station was Hartford, Conn., where he died of dysentery September, 1849. — Min. of Conferences, 4:454.

## Crawford, George M[[@Headword:Crawford, George M]]

             a Presbyterian minister, was born in Abingdon County, Virginia, June 4, 1796. He was licensed and ordained by the Abingdon Presbytery in 1822, and preached for six years in Virginia and Kentucky. In 1839 he joined the Lexington Presbytery, Missouri, and labored for some time as a missionary in that state with great zeal and ability. He died June 4, 1858. See Wilson, Presb. Hist. Almanac, 1860, page 120.

## Crawford, George W., A.M[[@Headword:Crawford, George W., A.M]]

             a Methodist Episcopal minister, was born in Orange County, Indiana. He removed to Green County in 1833, was converted in his youth, graduated at Asbury University in 1851, and in 1854 entered the North-western Indiana Conference, in which he filled important charges until his death,  August 9, 1859. See Minutes of Annual Conferences, 1859, page 297; Simpson, Cyclop. of Methodism, s.v.

## Crawford, Gilbert[[@Headword:Crawford, Gilbert]]

             a Presbyterian minister, was born in Scotland. He studied at Princeton Theological Seminary one year (1821); was licensed by the Presbytery of New Brunswick in 1822; subsequently ordained, and served as supply at Le Roy, N.Y., and as pastor at Buffalo from 1827 to 1829; supply at Le Roy again in 1830, at Albion in 1833, and pastor soon after until 1835; supply of the First Church at Lockport for two years; went to Milwaukee, Wisconsin, back again to New York, and preached at Albion, Boone Centre, and Le Roy up to 1846. He died in 1848. See Genesis Cat. of Princeton Theol. Sem. 1881, page 35.

## Crawford, Henry Ellet[[@Headword:Crawford, Henry Ellet]]

             a Presbyterian minister, was born in Orange County, N.C., December 1, 1832. He graduated at Hanover College, Indiana, in 1859, and at Princeton Theological Seminary in 1862; was ordained; in 1863, pastor of Pleasant and Jefferson churches, in the bounds of the Madison Presbytery, Indiana. He died February 5, 1866. See Wilson, Presb. Hist. Almanac, 1867, page 128.

## Crawford, James (1)[[@Headword:Crawford, James (1)]]

             a Presbyterian minister, was born in Rockbridge County, Virginia, November 28, 1794. He graduated at New Jersey College in 1826, and Princeton Theological Seminary in 1829; was ordained missionary in 1828; was first pastor at Delphi, Indiana, and then supply at Hopewell and Nayburn, also preaching at Graysville, until 1851. He subsequently became a member of the Presbytery of Vincennes, and died at Morning Sun, Iowa, July 18, 1872. See Genesis Cat. of Princeton Theol. Sem. 1881, page 44; Presbyterian, August 10, 1872

## Crawford, James (2)[[@Headword:Crawford, James (2)]]

             a Methodist Episcopal minister, was born at Salem, N.Y. He was converted in childhood; licensed to exhort at the age of eighteen; in 1838 to preach, while a student at the Oneida Conference Seminary, and admitted to the Indiana Conference. With the exception of a three years'  rest as supernumerary, from 1866 to 1869, he labored zealously until his death in 1872. See Minutes of Annual Conferences, 1872, page 90.

## Crawford, James B[[@Headword:Crawford, James B]]

             a Methodist Episcopal minister, was born at Durham, Maine, December 22, 1828. He was converted at eleven; obtained his education at Kent's Hill; began preaching in 1852. and in 1856 entered the East Maine Conference. He commenced his labors at Bucksport Seminary in 1859, and was connected with that institution until his death, March 31, 1869. See Minutes of Annual Conferences, 1869, page 145.

## Crawford, James Y[[@Headword:Crawford, James Y]]

             a minister of the Methodist Episcopal Church South, was born in South Carolina in 1802. He was converted in 1818; admitted into the Holston Conference in 1820; located from ill health in 1836; was readmitted in 1848, and labored faithfully until his death in 1850. See Minutes of Annual Conferences of the M.E. Church South, 1850, page 272.

## Crawford, John[[@Headword:Crawford, John]]

             a Methodist Episcopal minister, was born in Westchester County, N. Y., in 1761, was converted in 1787, entered the itinerant ministry in the New York Conference in 1789, became superannuated in 1819, and died in 1851, aged over ninety years. He was “a sound and earnest preacher, eminently faithful and punctual, always cheerful, and living the religion he preached.” — Min. of Conferences, 4:579.

## Crawford, John (1)[[@Headword:Crawford, John (1)]]

             a Methodist Episcopal minister, was born in Fayette County, Pennsylvania, September 28, 1799. He was converted when about sixteen; licensed to preach in 1820; in 1821 entered the Pittsburgh Conference, and in it continued to labor until his death, February 29, 1832. See Minutes of Annual Conferences, 1833, page 214.

## Crawford, John (2)[[@Headword:Crawford, John (2)]]

             a Methodist Episcopal minister, was born at White Plains N.Y. He commenced his ministry in 1835, served various important charges in New York and its vicinity, and died while on a visit to his son in London, Ohio, September 28, 1880. See Minutes of Annual Conferences, 1881, page 81.

## Crawford, John B[[@Headword:Crawford, John B]]

             a minister of the Reformed (Dutch) Church, was born at Crawford, N.Y., in 1814. He graduated from Rutgers College in 1836, and from New Brunswick Seminary in 1839; was licensed by the Classis of Orange the same year; was pastor at Middletown Village, Monmouth County, N.J.,  from November 1839, to October 1840, when he died. See Corwin, Manual of the Ref. Church. in America, 3d ed. page 224.

## Crawford, John H[[@Headword:Crawford, John H]]

             a minister of the German Reformed Church South, was born in Carroll County, Maryland, July 23, 1801. He was received into the Church under the Reverend Jacob Geiger; studied theology at Carlisle, Pa., under the Reverend Dr. Lewis Mayer; was ordained in 1828, and sent as a missionary to North Carolina, where he labored faithfully and with great success up to the time of his removal to Augusta County, Virginia, where he died, October 9, 1864. See Harbaugh, Fathers of the Ref. Church, 4:219-223. (D.Y.H.)

## Crawford, Joseph[[@Headword:Crawford, Joseph]]

             a Methodist Episcopal minister, entered the travelling connection in 1797. He occupied many of the most important appointments in the New England and New York Conferences, and had great success: but in 1820 was expelled from the New York Conference, for some cause now unknown, after which he entirely disappeared. See Minutes of Annual Conferences, 1797-1820; Sprague, Annals of the Amer. Pulpit, 7:99; Stevens, Hist. of the M.E. Church, 4:49, 63, 312.

## Crawford, Nathaniel Macon, D.D[[@Headword:Crawford, Nathaniel Macon, D.D]]

             a Baptist minister, was born near Lexington, Oglethorpe County, Georgia, March 22, 1811. He graduated from the University of Georgia in 1829, was admitted to the bar of that state, but did not enter upon the practice of the law, having been chosen professor of mathematics in Oglethorpe University, which position he held until 1841. About that time he became a Baptist, received license to preach in 1843, and was ordained in 1844. For the next three years he was pastor, first in Washington, Gerogia, and then in Charleston, S.C. In 1847 he became professor of Biblical literature in. Mercer University, Georgia; in 1854 was elected president of the university; in 1857 was called to the chair of mental and moral philosophy in the University of Mississippi, and soon after in the Western Theological Seminary at Georgetown, Kentucky. In the autumn of 1858 he returned as president to Mercer University, but during the civil war accepted the presidency of the Baptist Institution at Georgetown, Ketncuky, remaining there until 1871, when he resigned on account of impaired health. He died  at Atlanta, Georgia, October 27, 1871. Dr. Crawford took a high rank, both as a scholar and as a preacher, in the South. He published a few works, in which were exhibited the results of his scholarship and the charms of a graceful style. (J.C.S.)

## Crawford, Oshea W[[@Headword:Crawford, Oshea W]]

             a Free-will Baptist minister, was born at Brunswick, Maine, in November 1809. When he was eight years of age his parents removed to Chautauqua County, N.Y. He became a Christian at fifteen, was licensed to preach in 1829, and ordained in 1834. He preached in Canada West, New York, Pennsylvania, Ohio, and Michigan, and died at Chesterfield, Lucas County, Ohio, March 10, 1846. See Free-will Baptist Register, 1850, page 78. (J.C.S.)

## Crawford, Peter[[@Headword:Crawford, Peter]]

             a Baptist minister, was born in Virginia in 1809. He began to preach about 1831; studied in what is now Richmond College, Virginia; in 1835 established a school, which became the Judson Female Institute, at Marion, Alabama; for some time taught in Central Female College, Mississippi, and from 1866 to 1871 was president of a female college at Keachi, De Soto Parish, Louisiana. He died April 25, 1873. See Cathcart, Baptist Encyclop. page 291. (J.C.S.)

## Crawford, Robert Blakely, D.D[[@Headword:Crawford, Robert Blakely, D.D]]

             a minister of the Methodist Episcopal Church, South, was born in Russell County, Alabama, November 15, 1840. He joined the Alabama Conference in 1860. During the war he served as a private in the Confederate army. In 1872 he was elected secretary of his conference, which he continued to be until his death, May 18, 1889. He was a member of the General Conference of his church in 1882 and 1886. See Minutes of Annual Conferences of the M.E. Church, South, 1889, page 114.

## Crawford, William H. (1)[[@Headword:Crawford, William H. (1)]]

             a minister of the Methodist-Episcopal Church South, was born in Greene County, Georgia, March 31, 1825. He was converted at the age of fourteen; licensed to preach in 1844; in 1845 was admitted into the Georgia Conference, and labored diligently until his death, July 15, 1847. See Minutes of Annual Conferences of the M.E. Church South, 1847, page 137.

## Crawford, William H. (2)[[@Headword:Crawford, William H. (2)]]

             a minister of the Methodist Episcopal Church South, was born in Giles County, Virginia, December 12, 1842. He was converted when a boy; licensed to preach in 1869; in 1873 joined the Holston Conference, and labored therein faithfully until his health failed, a year before his death, which occurred in Watauga County, N.C., March 2, 1880. See Minutes of Annual Conferences of the M.E. Church South, 1880, page 144.

## Crawford, William, D.D[[@Headword:Crawford, William, D.D]]

             an Irish clergyman, was ordained minister of Strabane in 1766. In 1784, upon the request of the synod of Ulster, he undertook the instruction of candidates for the ministry in logic, mathematics, and philosophy, and afterwards enlarged the course of instruction to that of a college course. In 1798 he became pastor at Hollywood, where he died in 1801. Dr. Crawford was a man of considerable learning and great application, but his religious views were decidedly anti-evangelical. He was the author of Remarks on Lord Chesterfield's Letters: — History of Ireland (2 volumes): — and published two Sermons, besides translations from Turretine's Dissertations on Natural Theology. See Reid, Hist. of the Presb. Church in Ireland.

## Crawley, Arthur R.R[[@Headword:Crawley, Arthur R.R]]

             a Baptist missionary, was born at Sydney, Cape Breton, in 1831. He graduated from Acadia College, N.S., in 1849, and from the Newton Theological Institution in 1852. Under the auspices of the American Baptist Missionary Union, he sailed to Henzada, Burmah, in December 1853, and in the following October commenced his labors there, achieving great success. He made a visit to the United States in 1868, and another in 1872. He died October 9, 1876. See Amer. Baptist Magazine, 57:180. (J.C.S.)

## Crawley, Sarah[[@Headword:Crawley, Sarah]]

             an English minister of the Society of Friends, was born at Hitchin, Hertfordshire, in 1717. She was converted in early life. itinerated as a preacher through different parts of Great Britain and Ireland, and died in London in February 1799. See Piety Promoted, 3:288. (J.C.S.)

## Crayer (or Creeyer), Gaspar De[[@Headword:Crayer (or Creeyer), Gaspar De]]

             a very eminent Flemish painter, was born at Brussels in l182, and studied for a short time under Raphael van Coxie of that city. One of his best pictures, for the refectory of the abbey of Affleghem, represents A Centurion Dismounting to Worship the Saviour. His principal painting is at  Brussels, in the Church of Notre Dame, Christ Appearing to Mary Magdalene; others in different churches are, The, Assumption, The Descent of the Holy Ghost, and The Resurrection. He died at Ghent, Jan. 27, 1669. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Creagh Bartholomew[[@Headword:Creagh Bartholomew]]

             a Methodist Episcopal minister, was born in Dublin Aug. 23, 1804, and was converted at sixteen. His studies in Greek and Latin were pursued at Dublin. In 1822 he came to America, and soon, by his admirable qualities of intellect and heart, gained many friends. He entered the itinerant ministry in the New York Conference in 1827, and for fifteen years was in great repute as an earnest, eloquent, and successful minister. For four years he was presiding elder, and was a delegate to the General Conference in 1848 and 1852. The record in the Minutes states that “he was among the very best models of ministerial excellence, a holy man, a faithful pastor, a generous friend.” He died at Williamsburgh, Aug. 10, 1852. — Minutes of Conferences, v. 211; Sprague, Annals, 7:731.

## Creagh, Peter (1), D.D[[@Headword:Creagh, Peter (1), D.D]]

             an Irish prelate, was appointed to the see of Cork in 1676; imprisoned in 1680;. about 1686 translated to the archdiocese of Tuam; and promoted to the archbishopric of Dublin, March 9, 1693. In 1695 the acts were revived, prohibiting the foreign or domestic education of Catholics, and in 1697 all the Popish prelates, vicars-general, deans, monks and others, who exercised ecclesiastical jurisdiction in Ireland, were ordered to depart before May 1, 1698. Whatever was the promise of the earlier period of Creagh's administration, it was soon overcast by the succession of Anne. He was obliged to flee to the continent, and died at Argentina (Strasburg), in 1705 or 1707. See D'Alton, Memoirs of the Abps. of Dublin, page 457; Brady, Episcopal Succession, 1:338; 2:91.

## Creagh, Peter (2)[[@Headword:Creagh, Peter (2)]]

             an Irish prelate, was made titular bishop of Avaro in 1745, bishop of Waterford in 1750, and died in 1774. See Brady, Episcopal Succession, 2:74.

## Creaghead[[@Headword:Creaghead]]

             SEE CRAIGHEAD.

## Creak, Alexander[[@Headword:Creak, Alexander]]

             an English Congregational minister, was born in London, April 16, 1785, and was converted in 1801. He studied first in Hacknev College, and then in Homerton College in 1809; entered the pastorate at Burnham Westgate, Norfolk, in August 1810; resigned in November, 1813; was pastor at Yarmouth from April 1814, until the failure of his health in 1842, and died September 1, 1848. See (Lond.) Cong. Year-book, 1848, page 220.

## Creak, Henry Brown, A.M[[@Headword:Creak, Henry Brown, A.M]]

             an English Congregational minister, was born at Yarmouth, March 25, 1821. He was converted early in life; studied in a German university, and at Spring Hill College, Birmingham; was ordained at Atherstone in 1845; was professor in Airedale College from 1848 to 1863, and died February 10, 1864. See (Lond.) Cong. Year-book, 1865, page 230.

## Cream-box[[@Headword:Cream-box]]

             is a vulgar name for a chrismatory.

## Creamer, John[[@Headword:Creamer, John]]

             a Methodist Episcopal minister, was born at Middletown, Connecticut, March 19, 1791. He was left an orphan at the age of ten; converted at eighteen; and in 1816 entered the Philadelphia Conference, wherein he continued with acceptance and usefulness until his death, April 25, 1827. See Minutes of Annual Conferences, 1827, page 542; Methodist Magazine, 10:376.

## Crease, William[[@Headword:Crease, William]]

             an English Congregational minister, was born at Stirling, and educated by the United Presbyterian Church. He became pastor at Wilmslow, Cheshire, in 1844, and labored there very successfully until December 1849. In the spring of 1850 he removed to Hazelgrove, but died in May of the same year, in the fortieth year of his age. See (Lond.) Cong. Year-book, 1850, page 93.

## Creath, William[[@Headword:Creath, William]]

             a Baptist minister, was born in Nova Scotia, December 25, 1768, of Presbyterian parents. He was converted when about seventeen years old, removed to North Carolina at twenty, joined a Baptist Church, and soon after commenced to preach, his labors being greatly blessed. For the last fifteen years of his life he gave himself very largely to itinerant work. He died suddenly at Edenton, N.C., August 11, 1822. See Latter-day Luminary, 4:63. (J.C.S.)

## Creatianism[[@Headword:Creatianism]]

             SEE CREATIONISM.

## Creaticolae[[@Headword:Creaticolae]]

             (creature-worshippers) were a Christian sect which arose in the 6th century, headed by Severus of Antioch, who maintained that the body of Christ was corruptible, but in consequence of the Godhead dwelling in it was never corrupted. SEE APHTHARTODOCET.

## Creation[[@Headword:Creation]]

             Creation is the absolute bringing into existence of the world by God. It is that act of God by which he, standing before and above all mundane and natural things, made and arranged the universe. It embraces everything which is not God.

I. The Idea of Creation. — In order to form a proper conception of what creation is, we must concede the absolute dependence of the world upon God. We err in limiting it to the mere beginning of the world. It is true that it was that divine act by which all objects were brought into being. It therefore stands as the beginning of all divine operation in the world, and of the universal development of the world. But that God created the universe implies not only that he gave a beginning to its existence, but that he continues that existence, and that he is the only fountain of its present  being. The world is not self-derived nor self-sustained; it is only from and by God that it now exists. But creation is not a mere accident of the divine character, nor a temporary moment in the divine life, nor an impartation and manifestation of God, nor a blind, passive, and pathological evolution or emanation of the divine essence. Yet it is God's work alone, and was as unconstrained as any other deed performed by divine power. When we say that God created the world, we not only do not affirm, but actually deny that God has imparted himself, and passed into his own work. God is the absolute founder of the world, and he has not passed into its nature, but stands high above all the conditions of created being. Nor, while the world is not God himself, can it be said to partake of any other divine nature. It is simply God's work and manifestation; it is a creation which is from, by, and for God. Thus the full idea of creation implies that God is the absolute, impartial, and personal Spirit who, of his own free will, gave existence to the universe.

In the Mosaic account of the creation, we find that magnificent testimony of the faith which recognizes God's creation in the surrounding world (compare Heb 11:3, Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear). This testimony possesses a strong religious and canonical worth, apart from our views of the peculiar character of the cosmogony of Moses, whether we shape them according to the opinions of the old Church theologians, who held that the Mosaic account was actual history; or whether we harmonize with the modern allegorists, who claim that it is prophecy reversed, or prophetic vision; or whether we take the low view of attributing to it a mythical character. The most important portion of this, as of other scriptural statements concerning the creation, is contained in the proposition that God, in his eternal, infinite love, is the only highest cause; that he is limited by no principle beyond himself; that he is the independent Founder of the world. By world we mean κόσμος, αἰῶνες, Heb 1:2; Heb 1:11, or the universe, which is always described in the Old Testament, and usually in the New, as “heaven and earth,” “heaven, earth, sea, and all which is therein.” It is God alone who has brought all things into being (Heb 3:4; Act 17:24; Act 14:15; Rev 4:11; Heb 11:3; Psa 33:6; Psa 102:26; Isa 45:18; Jer 10:12). Nothing has had a being without the Logos of God (Joh 1:3). Everything owes its existence and its life to the word of God. It is because God endowed it with entity; because he so  willed it; διὰ τὸ θέλημά σου (Rev 4:11); by his word, ῤῆμα, דָּבָר(Heb 11:3; Psa 33:6); by his speaking (Gen 1:3; 2Co 4:6); by his absolute power, παντοδύναμος χείρ (Wisdom of Solomon 11:18); and by his personal power (Jer 10:12), in which he needed no assistance whatever, but by which he was able to create whatever he desired (Psa 115:3; Psa 135:6). By this power he, in his own supreme majesty, evoked into existence that which was nonexistent (Rom 4:17; Psa 33:9), and by virtue of the same omnipotence is able to annihilate what he has called into being (Psa 104:29; Psa 102:26, etc.; Isa 51:6; Luk 21:33; Rev 21:1; Rev 21:4). The Spirit of God, or “the breath of his mouth,” which (Psa 33:6) stands parallel with the creative word that “moved upon the face of the waters,” is nothing less than the active, forming, animating, divine power. The strength by which God creates takes its place beside his wisdom and knowledge (Jer 10:12; Rom 11:33); and the divine wisdom or intelligence appears to have been (Pro 8:22, etc.) the first ground and adjusting principle of creation. Instead, however, of reading in Joh 1:3, of this world-creative “wisdom,” we find a description of the same eternal Logos of God who became flesh in Christ. Thus the creative principle is identified with that of redemption; and while the creation is distinguished as an act of love, the highest revelation of that love is to be found in the incarnation of God in the world. In both creation and redemption we perceive the thouguht that God, without the intervention and aid of any foreign power, gave existence to that which had previously no being; and that he did this by virtue of no blind necessity, but by his own volition alone.

It may be proper here to treat briefly of the meaning of בָּרָא(bara', “create”), in Genesis, chap. 1. Gesenius and Furst agree in giving to this word bara, in Genesis 1, the sense of proper creating, although they seem to give that of cutting as the primitive (not usual) idea inherent in the root, comparing as cognate בָּרָה, to choose, בִּר, a son (which Furst, on the other hand, derives from בֶּן), and the Arab. bara, etc. Gesenius refers to the Piel form of the Hebrews root (בֵּרֵא, to fashion), as the most characteristic (?) conjugation. He concludes, however, with the following judicious note (Thesaur. Heb. p. 236): “In the trite dispute of interpreters and theologians concerning creation out of nothing, some appeal likewise to the word under consideration, as if it might be gathered from its very  etymology and proper signification that the first chap. of Genesis teaches not a creation from nothing, but a conformation of matter eternally existing. On the contrary, from the instances we have given, it will abundantly appear that the actual use of this word in Kal is altogether different from its primary signification, and that it is rather employed with respect to the new production of a thing (see Gen 2:3) than to the conformation and elaboration of material. That the opening clause of Genesis sets forth the world as first created out of nothing, and this in a rude and undigested state, while the remainder of the first chapter exhibits the elaboration of the recently created mass, the connection of the whole paragraph renders entirely plain. So also the Rabbins (Aben-Ezra ad Gen 1:1 : ‘Most hold שהבריאה להוצוא יש מאין, that creation is the production of a thing from nothing') and the N.T. writers (Heb 11:3; Rom 4:17; comp. 2Ma 7:28) teach, although the writer of the Book of Wisdom (11:17), following the Grecian dogmas, holds matter to be eternal. See on this question Mos. Maimon. in More Nebochim, 3, 13; Mosheim, De crertione mun. di ex nihilo, appended to Crdworth's Intellectual System; Beausobre, Hist. de Manichee et du Manicheisme, vol. 2, Luke 5, chap. 4.”

The examples to which Gesenius refers as sustaining this position are (in addition to the equivalent Arab. bariyun, creator, Koran, Sur. 2:51; bariyatun, creature, Abulf. Ann. 1:18'; Jauhar. Spec. ed. Schneid. p. 14; and all the other Shemitic tongues, which have the same usage), the following: “Spoken of the creation of the heaven and earth, Gen 1:1; Isa 40:26; Isa 45:18; of the bounds of the earth, Isa 40:26; of the wind, Amo 4:13; of men, Gen 1:27; Gen 5:1-2; Gen 6:7; Deu 4:32; Isa 45:12; Psa 89:48; Mal 2:10; specially, of Israel, Isa 43:1; Isa 43:15; of beasts, Genesis 21; of light and darkness, Isa 45:7, etc. Add these examples: Psa 51:12 (‘create in me a clean heart, O God'); Isa 45:7 (‘I make peace, and create evil'); Jer 31:22 (‘the Lord hath created a new thing;' comp. Num 16:30). It is used with a double accusative, Isa 65:18 (‘I create Jerusalem a rejoicing,' i.e. joyous); 4:5; 48:7. The participle (בּוֹרֵאֵיךָ, the plur. of majesty, but according to many MSS. in the sing. בּוֹרְאֶךָ) stands for the Creator (Ecc 12:1). בָּרָאis joined with the words יָצִר[yatsar', to form], in Isa 43:7; Isa 45:18; and עָשָׂה[asah', to make, in Isa 41:20; Isa 45:7; Isa 45:12; generally as synonymous: with the latter it is not seldom interchanged, Gen 1:26 (comp. Gen 1:27); Gen 2:4; but that there is nevertheless a difference at least between these two is evident from Gen 2:3 (‘which God created and made, בָּרָא לִעֲשׂוֹת[where therof union is generally regarded as epexegetical]). These words, which have perplexed many, even Hebrew interpreters, L. de Dieu (ad loc.) has rightly explained by adducing parallel phrases (הֵרֵעִ לִעֲשׂוֹת, הַגְרַּיל לִעֲשׂוֹתetc.), as meaning produced by making, i.e. made by producing something new; comp. Jero 31:22, and בְּרַיאָה(ib. p. 235). The word occurs (in the Kal or simple form) likewise in Psa 89:12; Isa 42:5; Isa 45:8; Isa 45:18; Isa 54:16; Isa 57:19; Isa 65:17 (in the Niphal or passive) Gen 2:4; Gen 5:2; Psa 102:18; Psa 104:30; Psa 148:5, Eze 21:30; Eze 28:13; Eze 28:15 (“done”); Exo 34:10.

From this examination, it is evident that although the word in question is etymologically connected with roots (like the Engl. pare, Lat. paro, etc.) that have a less decided import, yet its current and legitimate signification is that of creation in the modern and proper acceptation. As the Hebrews were not given to philosophical disquisition, their language is peculiarly barren in terms expressive of metaphysical or dialectical niceties, and hence they frequently employed this word in less exact applications. Moreover, as the act of creation was in the nature of the case but once performed, the term could only be used infrequently with reference to that event, just as “create” with moderns etymologically and even practically refers rather to production in a subordinate sense than to absolute origination. In both words, however, the higher and full sense is never lost sight of, and thus they appear as nearly synonymous in actual usage as any two in different and widely remote languages could well be. The translators of the Auth. Vers. have therefore done well by invariably (except in the single passage above noted) rendering בָּרָא(in Kal and Niphal at least), and no other Hebrews term, by create.

The N.T. writers employ in the same sense κτίζω (with the nouns κτίσις, creation, κτίσμα, creature, and κτιστής, creator) as the nearest equivalent in Greek, after the example of the Sept., in most passages (in Genesis it has ποιέω). See Macdonald, Creation and Fall (Edinb. 1856), p. 61-4.

That this absolute sense is the true one in Gen 1:1, at least, is demonstrable from the association there with the term “beginning.” For if matter had existed eternally, there would have been no proper “beginning”  at all of its existence; and to understand the mere arrangement of chaotic elements by the phraseology in question would be to confound something that is said to have taken place “in the beginning” with what is afterwards detailed under successive days. On the other hand, if matter be not eternal, it must at some time have been brought into being, and precisely that act would be the real “beginning” of all material things. This is obviously what the sacred writer intended to state: in opposition to the general belief of antiquity, he affirms that matter was originally the direct product of divine power, and from this event he dates the history of the physical universe.

II. God's Motive in Creation. — This motive has been ascribed by doctrinal writers to the free operation of God's love, his bonitas communicativa. He was not affected by any compulsion or selfish desire. In the essence and volition of divine love, all the much-discussed antagonism between freedom and necessity is canceled. To suppose that the creation could have been otherwise than it was is an abstraction of no utility whatever. We only speak relatively when we declare that God could not have created otherwise than he did. But if we make the same affirmation absolutely, we degrade God's freedom to abstract authority, and creation to accident or a mere experiment. The necessity in which God created the universe is the definitiveness of his own will, his self-determination which he possesses by virtue of his own divine character. It is not an external compulsion, but an interior impulse of the divine nature to manifest itself; a necessity of God's love to communicate itself. The question whether God could have created any other world than he has was discussed earnestly by the Scholastics, and later by Leibnitz in his Theodicy. If we imagine that God had a number of world-plans, out of which he selected the one which he consummated, we concede too much to the Optimists. That creation which he brought into being was the only one to which he was moved by the deep inner love of his infinite divine character. The aim which God had in view was not his own glory exclusively; he was not impelled by a purely egotistical power, but by eternal love; he desired the good of his creatures; and it was only as he wished his creation to be pure that he desired to be glorified by that purity. All created beings are not solely means for an end; but they have been created for their own sake, that they might receive the communications of God and be permeated by his goodness; not that they might subsequently be absorbed in him, but rest eternally happy in and with him. Creation reached its aim relatively in personal creatures and absolutely in Christ the God-man. The kingdom of the natural creation attains its  perfection in the kingdom of grace and glory; the effulgence of the glory of God appears in, and concurs with, the happiness of his creatures; and the perfection of the Church takes place, not by the overthrow, but by the renewal and illumination of the world in God (2Pe 3:13; Isa 65:17; Isa 66:22; Rev 21:1; comp. Rom 8:19, etc.; comp. Twesten, Vorles. fib. ud. Dogmatik, 2:89).

III. Time occupied in Creation. — La Place's theory of the formation of the whole solar system is that it was originally a mass of vapory or nebulous matter, which, according to the laws of gravitation, assumed the form of an immense sphere. This sphere received from without an impulse which caused it to revolve on its axis from west to east. In consequence of the revolution, the mass became flattened at the poles and swollen in the equatorial region. In consequence of the greatness of the centrifugal force at the equator, and the contemporaneous condensation and contraction of the nebulous mass, a free revolving ring, similar to that of Saturn, detached itself in the region of the equator. This ring, not being of uniform, density, and in consequence of contraction, broke in one or more places; and these fragments, in obedience to the laws of gravitation, became spheres or planets, all revolving from west to east around the parent mass. Another ring was formed in like manner, and another planet came into existence; and so on, until the whole solar system was complete. According to this theory, not only the earth, but all the planets, existed before the sun in its present condition; and thus some of the supposed difficulties of the Mosaic cosmogony are removed (M'Caul, Aids to Faith, p. 242, 243), for it is implied in this theory that the earth existed before the sun became the luminary of the system.

In order to arrive at some conclusion harmonious at once with the results of modern science and the account of Moses, we must determine the meaning of the terms “in the beginning” and “day.” The Hebrew word for “beginning,” רֵאשַׁית (reshith'), is in the original without the definite article; so that Moses really says, “In reshith (not in the reshith) Elohim created the heavens and the earth.” The Septuagint, Chaldee, and Syriac versions corroborate the antiquity and correctness of this reading. Thus there is an indefiniteness of the time of creation. It may have been millions of years ago just as easily as thousands, for the Hebrew word is indefinite, and the verse reads in substance thus: “Of old, in former duration, God created the heavens and the earth.” Arguing from analogy, many contend  that the term “day” does not mean literally twenty-four hours. That word often signifies in the Bible undefined periods of time, as the “day of the Lord,” “the day of vengeance.” “that day,” “the night is far spent, the day is at hand.” The first day consisted of an alternation of light and darkness; but how long the night lasted, and how long the darkness until the next dawn, is not stated, The whole time of light in: which God's creative work proceeded he called “day,” and the whole time of darkness he called “night.” It was not a day measured by the presence of the sun's light, nor a night measured by the absence of that light. (Compare M'Caul, Aids to Faith, p. 231, 246, ‘47.) The name “day” is therefore regarded as given, not as a measure of extent — which is a later and a subordinate idea — but as denoting a wondrous phenomenon, marking the first great transition, and calling up the dual contrast which has entered into the corresponding name ever since, “God called the light day, and the darkness he called night.” He called it YOM, and from that has come the lesser naming. We now indicate the gradual, developing character of the creation. It was not the work of six ordinary days, measured by twenty-four hours, but a series of supernatural growths extending over vast periods of time. (Comp. Prof. Tayler Lewis, Meth. Quart. Review, April, 1865.)

Others maintain that, while it is true that, the word “day” (q.v.) is sometimes used (e.g. in relation to the whole cosmogonal period, Gen 2:4) in a vague sense for an indefinite period, or for some set occasion without regard to its length, such a signification in the first chapter of Genesis is emphatically forbidden by the following explicit circumstances subjoined in the context itself:

(1) The several demiurgic days are regularly numbered — “first,” “second,” etc., till the last — making an exact and obviously literal week.

(2) Each is divided, in the usual Hebrew style, into “night” and “morning,” constituting undoubtedly a Jewish νυχθήμερον, or night-and-day, like the modern phrase “twenty-four hours.”

(3) To prevent all misconception, these alternations of light and darkness are distinctly called in the same connection “night” and “day.”

(4) The institution of the Sabbath is based upon the correspondence between this and each of the six preceding days in point of length. To these philological and exegetical considerations, requiring the word יוֹםto be here taken in its strictly literal sense as an actual day, might be added  others derived from scientific investigations. (See Hitchcock's Elementary Geology, 3d ed., p. 283 sq., and the article SEE COSMOGONY. )

IV. Eras of Creation. — The Mosaic account recognizes in creation two great eras of three days each — an Inorganic and an Organic. Each of these opens with the appearance of light: the first, light diffused; the second, light from the sun for the special uses of the earth. Each era ends in a day of two great works; the two shown to be distinct by being severally pronounced “good.” On the third “day” — that closing the Inorganic era — there was, first, the dividing of the land from the waters, and afterwards the creation of vegetation, or the institution of a kingdom of life — a work widely diverse from all preceding it in the era. So. on the sixth day, terminating the Organic era, there was, first, the creation of mammals, and then a second far greater work, totally new in its grandest element — the creation of Man. We have, then, the following arrangement:

I. The Inorganic Era.

1st Day. — Light, general.

2d Day. — The earth divided from the fluid around it or in dividualized.

3d Day. —

1. Outlining of the land and water.

2. Creation of vegetation.

II. The Organic Era.

4th Day. — Light, direct.

5th Day. — Creation of the lower orders of animals.

6th Day. —

1. Creation of mammals.

2. Creation of Man.

In addition, the last day of each era included one work typical of the era, and another related to it in essential points, but also prophetic. Vegetation, while for physical reasons a part of the creation of the third day, was also prophetic of the future Organic era, in which the progress of life was the grand characteristic. The record of Moses thus accords with the fundamental principle in history, that the characteristic of an age has its beginnings within the age preceding. So, again, man, while like other mammals in structure, even to the homologies of every bone and muscle,  was endowed with a spiritual nature, which looked forward to another era — that of spiritual existence. The “seventh” “day” the day of rest from the work of creation — is man's period of preparation for that new existence; and it is to promote this special end that, in strict parallelism, the Sabbath follows man's six days of work.

Some interpreters contend that the whole account is to be taken together; that the days are to be understood as literal days; but that the whole, how. ever, is to be interpreted as referring to a more remote period than is commonly imagined, and as not intended to describe the existing species of plants and animals, but various other species, now extinct, which have been, by subsequent convulsions of nature, destroyed, while others have been successively, by fresh acts of creation, introduced in their place.”

“Another interpretation, that of Dr. J. Pye Smith in his volume on the Relations of Scripture to Geology, etc., is briefly this: the separation of the first verse he adopts as above: this refers to the original universal creation; and in the vast undefined interval an almost unlimited series of changes in the structure and products of the earth may have taken place. After this, at a comparatively recent epoch, a small portion of the earth's surface was brought into a state of disorder, ruin, and obscuration, out of which the creation of the existing species of things, with the recall of light, and the restored presence of the heavenly bodies, took place literally, according to the Mosaic narrative, in six natural days.”

“Lastly, others have thought that the whole description must be taken literally as it stands; but yet, if found contradicted by facts, may, without violence to its obvious design and construction, be regarded as rather intended' for a mythic poetical composition, or religious apologue, than for a matter of fact history.” (See Kitto's Jour. 3, 159; v. 186; Lit. and Theol. Rev. 4:526; New Englander, 9:510; Meth. Rev. 6:292; 12:497; De Bow's Rev. 4:177; Hitchcock's Religion and Geology, § 2; Biblioth. Sacra. 12:83, 323; 13:743; Jour. Sac. Lit. 1855; Amer. Bibl. Repos. 6:236.) SEE GEOLOGY.

To sum up, there are three theories of creation:

1. The old orthodox view. This has been most recently defended by Keil. It claims that the world was created in six ordinary, literal days.

2. The Restitution Hypothesis. According to it, the theosophic declaration of the Tohu va Bohu is accepted. The geological epochs which extend from  the first earth-formations down to the diluvium form an incalculably long period before the creation of light, and before the other creative acts recorded in Gen 1:3, etc. Therefore the Mosaic six days' work is but the restitution of a preceding organic creation which had been previously many times disorganized and overwhelmed. Chalmers and Buckland were the first to advocate this hypothesis. They have been followed by Hengstenberg, Kurtz, Andr. Wagner, and partially by Delitzsch.

3. The view of the Harmonists or Concordists, such as Cuvier, De Serres, Hugh Miller, Ebrard, and others. They hold that the six days are periods of great indefinite length, and are therefore reconcilable with the creative epochs of geology. Parallel with these days are the long geologic formations. Schultz has just written in advocacy of this theory. His work is one of the most satisfactory and exhaustive of all the writings on this important branch of scientific theology.

See, in addition to the works already cited, Hugh Miller, Testimony of the Rocks; Dana, Manual of Geology; Riehers, Die Schoiifungsgeschichte (Leipzig, 1854, 8vo); Keerl, die Schsopfingsgeschichte u. d. Lehre vomn Parad.'es (reviewed by Warren, Bibliotheca Sacra, Oct. 1863, art. 3); Nath. Bohner, Natusforsschung u. Culturleben, 2d ed. 1863; Giov. Pianciani, Cosmogania nautrale comparata col Genesi (Roma, 1862); P, Laurent, Etudes Giologiques sur la Cosmogonie de Moise (Paris, 1863); F. H. Reusch, Bibel und Natur (Freiburg, 1862); F. Michelis, the chief advocate of the Restitution theory, in his Journal, Natur und Oqenbarung; F. W. Schultz, Die Schopfungsgeschichte nach Naturwissenschaft und Bibel (Gotha, 1865); Baltzer, Die biblische Schöpfusqsgeschichte (Leips. 1867, vol. 1); Wolff, Beduutung der Weltschopfung nach Natur und Schrift (Frankfort, 1866); Zockler, in Der Beweis des Glaubens, No. 1, translated in Meth. Quart. Rev. April, 1866, art. 2; Tayler Lewis, Six Days of Creation. SEE GENESIS; SEE MAN; SEE SPECIES.

## Creationism[[@Headword:Creationism]]

             or (in the German mode of spelling from a supposed adjective)

Creationism is a technical term (very common among German philosophers and divines, but not yet fully naturalized in English) for one of the three or four theories  concerning the origin of the human soul. It derives not only the soul of Adam, but every rational soul, directly from God, though not by way of an emanation in a Gnostic or pantheistic sense, but by an act of creation; and supposes that the soul is united to the body at the moment of its generation or afterwards. It differs from traducianisnm or generationism, so called, which teaches that the soul is propagated, together with the body, through the process of generation from age to age, and from the theory of pre- existence, which assumes that each soul descends from another world, and a previous mode of existence, into the body, to leave it again at the close of its earthly pilgrimage. Creationism is traced back to Aristotle, who made an essential distinction between the animal soul (ψυχή) and the rational principle (νοῦς), and derived the former, together with the body, from generation, the latter from without or above, as a part or reflex of the general reason of God. Plato, on the other hand, taught the theory of pre- existence, which was introduced into Christian theology by Origen. Tertullian was the founder of traducianism. The whole question of the origin of the soul was first seriously discussed during the Pelagian controversy, in connection with the problem of hereditary sin and guilt. (See Schaff, Church History, 3, 830 sq.) Pelagius, and several Oriental fathers, held the creation theory, which fell in with his view of the complete innocency of every child that is born. Jerome was also a creationist, although he wrote against Pelagius. “Quotidie,” he says, “Deus fabricatur animas, cujus velle fecisse est, et conditor esse non cessat.” He appeals for this view to the unceasing creative activity of God, and to such passages as Joh 5:17; Zechariah 12; Psa 33:15. Augustine frequently discussed the question, but never arrived at a satisfactory solution. He wavered between creationism and traducianism; but, on the whole, he was inclined to the latter, which best agreed with his doctrine of hereditary sin. “Where the Scripture,” he says “renders no certain testimony, human inquiry must beware of deciding one way or the other. If it were necessary to salvation to know anything concerning it, Scripture would have said more.” Among Augustinian divines traducianism has found more acceptance. But creationism has never been without supporters, among whom Leibnitz (in his Theodicy) occupies a prominent position. The great argument in favor of creationism is that it guards the dignity and spirituality of the rational soul, which differs in kind from the animal soul, and is the proper seat of the image of God. Traducianism is liable to the objection of materializing the soul. But creationism makes the union of body and soul accidental and mechanical, and does not account for the transmission of sin  from generation to generation. It must either confine sin to the sensual sphere, which is not true (for unbelief, pride, profanity, blasphemy, are spiritual sins), or assume that each soul becomes sinful by contact with the naturally generated body; since, from the creative hands of God, it can only proceed free from sin and defect, like the soul of our first parents. These difficulties on both sides point to a theory which combines the truths of creationism and of traducianism, and avoids their errors. Every human being, both as to body and soul, is a child of its parents, and at the same time a creature of Almighty God.

## Creature[[@Headword:Creature]]

             (prop. נֶפֶשׂ, ne'phesh, animated or spirit having thing; κτίσμα [less distinctively κτίσις; on Rom 8:19, see the Baptist Quarterly, Apr. 1867, art. 2]; but also שֶׁרֶוֹ, she'rets, “moving creature,” elsewhere “creeping thing,” i.e. not merely reptile [q.v.], but any gliding or short- legged quadruped), a general term in the Scriptures for any animal (q.v.). SEE DOLEFUL CREATURE.

In the New Test. this word designates,

1. The whole creation, any or all created objects or beings; so Rom 8:39, “Nor height, nor depth, nor any other creature,” etc.; Col 1:15, “the first-born (Master) of every creature;” Rev 3:14, “the beginning (source) of the creation of God; comp. also Rev 5:13; Heb 4:13.

2. Humanity, or the whole human race, in the universal sense; so Mar 10:6, “But from the beginning of the creation (κτίσεως) God made them male and female.” The word here cannot mean the creation in general, since we find αὐτούς to explain the word κτίσις, or to bring the meaning back to it. Mar 16:15, “Preach the Gospel to every creature;” Col 1:23, “the Gospel which was preached to every creature which is under heaven.” That mankind alone is here alluded to is self- evident, and the expression “under heaven” shows that all reasonable beings on earth are to be included in the meaning. Particularly remarkable, though different in sense, is the passage Rom 8:19-22, “For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by  reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now,” in which also the expression creature is used to designate the totality of mankind. This is first indicated by the γάρ in Rom 8:18, which brings forward in behalf of the λογίζομαι which rests on it, that “all mankind takes part in this aspiration and in the hope of future glorification.” In Rom 8:23, Christians, as part of humanity, are set over against the whole of it. We cannot here place Christians in contrast with the inanimate creation, and overlook entirely the non-Christian part of mankind, to whom a vague longing after the glorious freedom of the children of God could be better attributed than to inanimate nature. Paul nowhere speaks of a “change” or glorification of the earthly abode of men; this δόξα is exclusively reserved for man (1 Corinthians 11:35-50). — Krehl, N.T. Handworterbuch; see also Ellicott, The Destiny of the Creature, 2d. ed. 1862; Journal of Sacred Literature, Oct. 1862, p. 27.

The LIVING CREATURES spoken of in Eze 10:15; Eze 10:17; Eze 10:20 (הִי, ehay, alive; the ζῶον of Rev 5:6, sq., improperly “beast”), are imaginary or composite beings, symbolical of the divine attributes and operations, such as were common in the mythological representations of all antiquity. SEE CHERUB.

## Creda[[@Headword:Creda]]

             (Credan, or Credanus) is the name of two early English ecclesiastics:

1. An abbot of Mercia, A.D. cir. 775.

2. Abbot of Evesham, between Almund, A.D. 783 or 787, and Tintferth, A.D. 803. Smith, Dict. of Christ. Biog. s.v.

## Credence[[@Headword:Credence]]

             We add the following particulars from Walcott, Sac. Archaeol, s.v.:

"It either takes the form of a little table covered with a linen cloth — at Brabourne it is on the south side, and formed of black marble, with a cross in a circle carved on it — or is made like an aumbry in the wall. In some churches a second table held the mass vestments of the bishop. The wall credence is often connected with a drain, is rare in the 12th (one occurs at Lausanne), but is usual in the following century. Sometimes it occurs on the north and south sides of an altar; often it is divided by a thin slab of stone. When the pope celebrates on Easter-day there are three credences — two on the epistle side, one containing the deacon's plate, the second supporting two candles and necessaries required by the sacristan. The third, or pope's credence, is on the gospel side, where, at the end of the Creed, the sacristan washes the sacred vessels, drinks of the wine and the water, and finally, at the offertory, tastes the particles from which the hosts are prepared, at the command of the cardinal deacon, as a precaution against poison. The first use of credences in the Roman ritual occurs in the time of Leo X, in 1516, and apparently was introduced when the custom of personal offering fell into desuetude."

## Credence-table[[@Headword:Credence-table]]

             or CREDENCE, a table beside the altar, on which the cup, etc., are placed in the celebration of the mass. Du Cange says that the word credentiarius means prcegustator, one that tastes beforehand, and the reference seems to be to an ancient courtpractice, performed by cup-bearers and carvers, who were required to taste the wines and meats which they presented (securitatis gratia), to insure the safety of the monarch. The Italian word credenziera has the same meaning. Hence also the credentz-teller, credence-plate, on which cup-bearers credenced the wine, and which means generally a plate on which a person offers anything to another; credenz-tische, credence-table, a sideboard, a cupboard with a table for the purpose of arranging in order and keeping the drinking apparatus therein. Credences were common in ancient churches. In the Liturgies under the  names of Chrysostom and St. James we meet with the words πρόθεσις and παρατράπεζον. In the Ordo Romanus the names oblationarium and prothesis occur, and one is made the explanation of the other. We meet also with the word paratorium, because when the offerings were received, preparation was made out of them for the Lord's Supper. In many instances the place of the credence-table was supplied by a shelf across the piscina: this shelf was either of wood or stone, and is to be found in many old churches. The use of credence-tables is one of the restorations of obsolete usages which have marked the so-called Puseyite movement in England. — Farrar, Eccles. Dict. s.v.; Coleman, Ancient Christianity.

## Credi, Lorenzo Andrea Di[[@Headword:Credi, Lorenzo Andrea Di]]

             (called Sciarpelloni), a reputable Florentine painter, was born about 1452, and studied under Andrea Verocchio at the same time with Leonardo da Vinci. He painted many Madonnas and Holy Families. He died about 1536.  See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Credila[[@Headword:Credila]]

             SEE ARISTO.

## Creditor[[@Headword:Creditor]]

             (נוֹשֶׁה, nosheh', a lender, 2Ki 4:1; Isa 1:1; elsewhere “extortioner,” “usurer,” etc.; מִשֶּׁה, mashsheh', debt, Deu 15:2; δανειστής, a lender, Luk 7:41). SEE DEBT; SEE LOAN.

## Credner, Karl August[[@Headword:Credner, Karl August]]

             was born Jan. 10, 1797, at Waltershausen, near Gotha. He studied at Jena, Breslau, and Gottingen. In 1830 he became professor extraordinary of theology at Jena, and in 1832 obtained the appointment of ordinary professor at Giessen. He died in 1857. Among his numerous writings are, Der Prophet Joel übersetzt u. erklärt (Halle, 1831): — Beitrge z. Einleit. in die Liblischen Schr. i: — Die Evangelien der Petrineroder Judenchristen (Halle, 1832, ii): — Das alttest. Urevangelium (Halle, 1838): — Einleit. in das N.T. (Halle, 1836): — Zur Gesch. des Kanons (Halle, 1847; new edition by Volckmar, with additions, Berl. 1860): — Das N.T. fur denkende Leser (Giess. 1841-43, 2 vols.). Credner was one of the chief representatives of the Rationalistic school in Germany. In many of his works his theological views are but little apparent, and these, especially his Einleitung, are generally valued by theologians of all schools for their vast amount of information. In some of his late works, however, he shows himself a very determined Rationalist. Credner took also an active part in the religious controversies of his time, publishing a number of books in defense of the rights of the Rationalistic party to remain in the state church, and to enjoy liberty of preaching and teaching (Die Berechtigung der protestant Kiriche Deutschlands, 1845; Asterisken, 1847; Die sittlichen Verirrungen, etc., 1853). Credner also contributed  many articles to German periodicals, and to Kitto's Cyclopaedia of Biblical Literature. — Herzog, Real-Encyklop. 19:366.

## Cree Version Of The Scriptures[[@Headword:Cree Version Of The Scriptures]]

             There are two dialects of the Cree language, the difference between them consisting of the uniform substitution of certain consonants for others. One is called the Moose Fort, or East Main Cree, the other the Red River Cree. A complete Bible in the Eastern dialect for the Cree Indians in the Hudson's Bay Territories was printed in 1861, at the expense of the British and Foreign Bible Society, in syllabic characters, the translation having been made by the Reverend W. Mason of the Church Missionary Society. In the Western dialect, the gospels of Mark and John, together with other parts of the New Test. and the Psalms, were printed, in the Roman character, since 1855, the translation having been made by archdeacon Hunter, for the benefit of the Cree Indians of the Saskatchewan valley, in Rupert's Land, who had also reduced the Cree to a written system. Up to March 31, 1882, altogether 33,590 copies were distributed. See Bible of Every Land, page 448. (B.P.)

## Cree, Hamilton[[@Headword:Cree, Hamilton]]

             a Methodist Episcopal minister, was born near Carmichael, Pennsylvania, in 1811. He was received into the Pittsburgh Conference in 1838, retired after thirteen years' labor, and died at his home in Brooke County, West Virginia, September 21, 1880. See Minutes of Annual Conferences, 1880, page 248.

## Cree, John[[@Headword:Cree, John]]

             an Associate minister, was a native of Scotland, and came to the city of New York in 1791. He was ordained in 1792, and afterwards settled in Ligonier valley, near Pittsburgh, where he died after a few years. See Sprague, Annals of the Amer. Pulpit, IX, 3:32.

## Creech, Thomas[[@Headword:Creech, Thomas]]

             an English poet and clergyman, was born near Sherborne, Dorsetshire, in 1659, and entered at Wadham College, Oxford, in 1675. In 1683 he was elected probationer fellow of All-Souls' College. Having taken orders in 1699, he was presented to the living of Welwyn, in Hertfordshire. He put an end to his life in June 1700. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Creech, William[[@Headword:Creech, William]]

             a Scotch clergyman, studied at Edinburgh University; became tutor to George Cranstoun; was licensed to preach in 1733; called to the living at Newbattle in 1738; ordained in 1739, and died August 21, 1745, aged forty years. See Fasti Eccles. Scoticanae, 1:296, 297.

## Creed[[@Headword:Creed]]

             (credere, to believe), a form of words in which articles of belief are comprehended; not necessarily a complete summary of the faith, but a statement respecting some points which are fundamental, and have been- disputed. SEE CONFESSION. For instance, while the doctrine of the atonement must be reckoned a fundamental part of the apostle's doctrine, it is yet not in the Apostles' Creed as a doctrine. Hence some infer that it was not believed, though the more obvious inference would be that it was not disputed.

1. In the early Eastern Church a summary of this sort was called μάθημα, the lesson, because the catechumens were required to learn it. Sometimes, from the nature of its contents, or the uses to which it was applied, it was called σύμβολον, symbolum, a mark, token, or badge, as a seal-ring — the proof of orthodoxy; sometimes κανών, regula fidei, the rule, or the rule of faith; πίστις, the faith; ὅρος or ἔκδοσις πίστεως, the determination or exposition of the faith. The word σύμβολον (watchword, token), “whether borrowed, as some of the fathers assert, from military language, or, as others assert, from the signs of recognition in use among the heathen in their mysteries, denotes a test and a shibboleth whereby each church may know its own, and is circulated through its members as a warning against the snares of enemies or false brethren” (Hinds, Early Christianity, pt. 3, ch. 6).

“Many confessions of faith are to be found, nearly corresponding with the creeds which we now possess, in the writings of the earliest fathers. For example, in Justin Martyr, Irenaeus, Tertullian, Origen, Cyprian, the Apostolic Constitutions (cited in Wall, On Infant Baptism, II, pt. 2, ch. 9, § 10, p. 439, and in Bingham, bk. 10, ch. 4). We have also creeds of several different churches preserved to us, agreeing in substance, but slightly varying in form; as, the creeds of Jerusalem, Caesarea, Alexandria, Antioch, Aquileia, etc. (see them in Bingham, 1. c.). But until the time of the Council of Nice there does not appear to have been any one particular creed which prevailed universally, in exactly the same words, and commended by the same universal authority” (Browne, On the Thirty-nine Articles, art. 8).  As for the authority of creeds, the Protestant doctrine is that the creed may be norma doctrine (standard of doctrine), but that the Bible alone is norma fidei (rule of faith). So Dr. H. B. Smith (Discourse on Christian Union), speaking of the Westminster Confession, says, “We receive the Confession, not as a rule of faith and life, for this only the Scriptures can be, but as containing our system of faith, in contrast with Arminianism and Pelagianism, as well as Socinianism and Romanism. We accept it in its legitimate historical sense, as understood and interpreted through the history of our church... and as ‘containing the system of doctrine taught in the Holy Scriptures.' My liberty here is not to be judged of another man's conscience. Any other view not only puts, for all practical purposes, the Confession above the Scriptures, but also puts somebody's theological system above the Confession.” The experience of the Church has attested the value of creeds as standards of doctrine. Churches without creeds (e.g. the Society of Friends) have been torn by doctrinal dissensions quite as thoroughly as those which have adopted confessions of faith. SEE CONFESSIONS.

2. The first object of creeds was to distinguish the Church from the world, from Jews and pagans. In this view, the earliest formularies of this kind contained simply the leading doctrines and facts of the Christian religion; and it was only necessary that they should be generally and briefly expressed; the difference lying not in the exposition, but in the credenda, the “things to be believed” themselves. The second object was to distinguish between persons professing the Christian faith; between those who retained the apostolic doctrine, and those who, through unauthorized speculations, had departed from it, and fallen into different errors on important points. Creeds of this kind, therefore, contained the fundamental truths, with brief expositions, declaratory of the sense in which they were to be understood, in order to the full reception of the doctrine of Scripture respecting them. The Apostles' Creed is of the first class, the Nicene and Athinasian of the second; the Nicene, especially, having the most solemn sanction of the congregated churches of Christ. Other creeds and confessions have been at later periods adopted by different churches, orthodox in fundamentals, but differing greatly on some questions of comparatively lighter moment. SEE CONFESSIONS.

These were so extended, in consequence, as to embrace not only the principal doctrines of the faith, but the peculiar views of the churches which agreed upon them, on those subjects of controversy by which the age was distinguished. All  these are unquestionably tests, and were designed as such, and all were necessary; the first class to secure the renunciation of Judaism and paganism'; the second class to exclude those from the Church who had made shipwreck of the faith; the third class to promote peace, by obliging Christians differing considerably in non-essentials to form themselves into distinct religious societies (R. Watson, Works, 7:498). As to the use of creeds as confessions of faith in the Christian Church, see Sartorius, Nothwendigkeit der kirchlichen Glaubensbekenntnisse (Stuttg. 1845); Miller, On Creeds (Presb. Board); Bonar, Scottish Catechisms (1866), Preface; CONFESSIONS.

For the three ancient creeds, the Apostles', the Athanasian, and the Nicene, see below; and also Harvey, History and Theology of the Three Creeds; Guericke, Christl. Symbolik, § 12; Coleman, Ancient Christianity, ch. xiv, § 4; Walch, Biblioth. Symb. Vetus.; New Englander, July, 1865, art. xi; Amer. Church Rev. July, 1866, art. iv; Hare, Contest with Rome, p. 318; Burnet, On the Articles (Introduction); Shedd, Hist. of Doctrines, bk. vii; Bingham, Orig. Eccl. Luke 10, ch. 3; Vossius, De Tribus Symbolis, Opera, t. 6; the authorities cited under each head below; and the article SYMBOLICS.

## Creed (2)[[@Headword:Creed (2)]]

             The following is the Greek text of the Apostles' Creed: Πιστεύω εἰς ΘΕΟΝ ΠΑΤΕΡΑ, παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς.. Καὶ (εἰς) Ι᾿ΗΣΟΥΝ ΧΡΙΣΤΟΝ, υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν κύριον ἡμῶν, τὸν συλληφθέντα ἐκ πνεύματος ἀγίου, γεννηθέντα ἐκ Μαρίας τῆς παρθένου, παθόντα ἐπὶ Ποντίου Πιλάτου, σταυρωθέντα, θανόντα, καὶ ταφέντα, κατελθόντα εἰς τὰ κατώτατα, τῆ τρίτῃ ἡμέρᾷ ἀναστάντα ἀπὸ τῶν νεκρῶν, ἀνελθόντα εἰς τοὺς οὐρανούς, καθεζόμενον ἐν δεξιᾶ'/ θεοῦ πατρὸς παντοδυνάμου, ἐκεῖθεν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. Πιστεύω εἰς τὸ ΠΝΕΥΜΑ ΤΟ ῞ΑΓΙΟΝ, ἁγίαν καθολικὴν ἐκκλησίαν, ἁγίων κοινωνίαν, ἄφεσιν ἁμαρτιῶν, σαρκὸς ἀνάστασιν, ξωὴν αἰώνιον. Α᾿μήν.

Dr. Schaff, in his Creeds of Christendom (N.Y. 1877, 3 volumes), which is the latest, and in many respects the most complete, treatise on ecclesiastical symbolics, arranges the Apostles' Creed as in pages 162, 163.

Dr. Heurtley, in his valuable collection of creeds of the Western Church, which has been supplemented by two "University Programmes" by Dr. C.J. Caspari, professor of theology at the Norwegian University, published at Christiana in 1866 and 1869, traces the growth of the creed (as far as it can be traced) through Tertullian and Cyprian; then we must take a leap from Novatian (A.D. 250) to Rufinus, bishop of Aquileia (A.D, $90), the intermediate space of one hundred and forty years affording only one  stepping-stone, furnished by the notes of the belief of Marcellus of Ancyra, which he delivered on his departure from Rome. The date of this is A.D. 341. We might have expected Marcellus to exhibit his belief in the words of the creed of Niceea; the fact that he used another symbol is interesting for more reasons than one. It comes to us in Greek, and with the assurance that he had received it from the Scriptures, and been taught it by his forefathers in the Lord; by which he must have meant that he regarded it as in entire agreement with the Scriptures. The creed of Ancyra, then, must in substance have accorded nearly with the creed of Rome as we learn it from Rufinus, differing from it only in the following points, viz.: it omits the name Father in the first article; it reads "born of the Holy Ghost and of the Virgin Mary;" and at the end there is added the clause “eternal life." The annexed table (taken from Smith's Dict. of Christ. Biog. s.v.) shows the principal forms of the Apostles' Creed in Latin, the variations being printed in italics.

## Creed Of Chalcedon[[@Headword:Creed Of Chalcedon]]

             SEE CHALCEDON; SEE CHRISTOLOGY.

## Creed Of Pope Pius Iv[[@Headword:Creed Of Pope Pius Iv]]

             a summary of the doctrines of the Roman Church as contained in the canons and decrees of the Council of Trent. It was issued in the form of a bull in December, 1564, by pope Pius IV, and usually bears his name. All bishops, ecclesiastics, and teachers in the Romish Church, as well as all converts from Protestantism, publicly profess assent to it. The original may be found in Richter, Canones et decreta Concil. Trident. p. 574, in Cramp, Text-book of Popery, p. 542; and in Elliott, Delin. of Romanism, ch. 1. We subjoin an English version. It will be seen that the former part is the Nicene Creed, slightly altered.

I, A. B., believe and profess with a firm faith all and every one of the things which are contained in the symbol of faith which is used in the holy Roman  Church; namely, I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all worlds, God of God, Light of Light, true God of true God, begotten, not made, consubstantial to the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; was crucified also for us under Pontius Pilate, suffered and was buried, and rose again the third day according to the Scriptures, and ascended into heaven, sits at the right hand of the Father, and will come again with glory to judge the living and the dead, of whose kingdom there will be no end; and in the Holy Ghost, the Lord and Lifegiver, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified, who spake by the holy prophets; and one holy catholic and apostolic Church. I confess one baptism for the remission of sins; and I expect the resurrection of the dead, and the life of the world to come. Amen.

I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same Church. I also admit the sacred Scriptures according to the sense which the holy mother Church has held and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers. I profess, also, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one — namely, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they confer grace; and of these, baptism, confirmation, and order cannot be reiterated without sacrilege. I do also receive and admit the ceremonies of the Catholic Church, received and approved in the solemn administration of all the above-said sacraments. I receive and embrace all and every one of the things which have been defined and declared in the holy Council of Trent concerning sin and justification. I profess likewise that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion  the Catholic Church calls transubstantiation. I confess, also, that under either kind alone, whole and entire, Christ and a true sacrament is received. I constantly told that there is a purgatory, and that the souls detained therein are helped by the suffrages of the faithful. Likewise that the saints reigning together with Christ are to be honored and invocated, that they offer prayers to God for us, and that their relics are to be venerated. I most firmly assert that the images of Christ, and of the mother of God ever Virgin, and also of the other saints, are to be had and retained, and that due honor and veneration are to be given to them. I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people. I acknowledge the holy catholic and apostolic Roman Church, the mother and mistress of all churches; and I promise and swear true obedience to the Roman bishop, the successor of St. Peter, price of the apostles and vicar of Jesus Christ. I also profess and undoubtedly receive all other things delivered, defined, and declare by the sacred canons and general councils, and particularly by the holy Council of Trent; and like. wise I also condemn, reject, and anathematize all things contrary thereto, and:all heresies whatsoever condemned, rejected, and anathematized by the Church. This true catholic faith, out of which none can be saved, which I now freely profess and truly holy, I, A. B., promise, vow, and swear most constantly to hold, and profess the same whole and entire, with God, assistance, to the end of my life; and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to my care, by virtue of my office. So help me God, and these holy Gospels of God. Amen.

This creed is also known under the name of the Professio Fidei Tridentina, or Forma Professionis fidei Catholicae. See Cramp, Text-book of Popery; p. 436; Buckley, History of Council of Trent, p. 519; Elliott, Delineation of Romanism, bk. 1, ch. 1; Streitwolf und Klener, Lib. Symb. ecclesiae Cath. (Gtt. 1846, t. 2).

## Creed, Apostles[[@Headword:Creed, Apostles]]

             an early summary of the Christian faith, in which all Christian churches, Greek, Roman, and Protestant, agree. Augustine calls it regula fidei brevis et grandis; brevis numero verborum, grandis pondere sententiarum. “The antiquity of this compendium of Christian doctrine, and the veneration in which it has been held in the Church of Christ, are circumstances which deservedly entitle it to be publicly pronounced from time to time in our assemblies as containing the great outline of the faith we profess, and to be committed to the memory of our children, for the perpetuation of that faith from age to age” (R. Watson, Works, 7:493). It is as follows, Latin and English:

Symbolumn Apostolicum. Latin.

Credo in Deum, Patrem om nipotentem, Creatorem celi et terre. Et in Jesum Christum, filium ejus unicum, dominum nostrum; qui conceptus est de Spiritu Sancto; natus ex Maria virgine; passus sub Pilato; crucifixus, mortuus et sepultus; descendit ad infer na; tertia die resurrexit a mor tuis; ascendit ad caelos; sedet ad dexteram Dei  Patris omni- potentis; inde venturus est judicare vivos et mortnos. Credo in Spiritum Sanctum; sanctam ecclesiam catholicam, sanctorum communionem; remissionem peccatorum; carnis resurrectionem; et vitam aeternam. Amen.

English.

I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

1. It is held by many writers of the Church of Rome that this creed was composed by the apostles themselves, who, during their stay at Jerusalem soon after our Lord's ascension, under the guidance of the Holy Spirit, agreed upon it as a rule of faith and as a mark of distinction, by which they were to know friends from foes. Rufinus says (about A.D. 400, in his Exposit. Symboli): “There was an ancient tradition that the apostles, being about to depart from Jerusalem, first settled a rule for their future preaching, lest, after they were separated from each other, they should expound different doctrines to those whom they invited to the Christian faith. Wherefore, being all assembled together and filled with the Holy Ghost, they composed this short rule of their preaching, each one contributing his sentence, and left it as a rule: to be given to all believers” (Harvey, Eccl. Angl. Vindex, 1:565; Bingham, Orig. Eccl. bk. 10, ch. 3).

2. A writer under the name of Augustine pretends to tell us what article was contributed by each apostle. Peter said, “I believe in God, the Father Almighty.” John, “Maker of heaven and earth.” James, “And in Jesus Christ, his only Son our Lord.” Andrew, “Who was conceived by the Holy Ghost, born of the Virgin Mary.” Philip, “Suffered under Pontius Pilate; was crucified, dead, and buried.” Thomas, “He descended into hell; the third day he rose again from the dead.” Bartholomew, “He ascended into heaven, and sitteth at the right hand of God the Father Almighty.” Matthew, “From thence he shall come to judge the quick and the dead.” James, the son of Alphneus, added, “I believe in the Holy Ghost; the holy  Catholic Church.” Simon Zelotes, “The communion of saints, the forgiveness of sins.” Jude, the brother of James, ‘The resurrection of the body.” Matthias, “The life everlasting.” And accordingly the creed was called Symbolum Apostolicum, as being made up of sentences jointly contributed after the manner of persons paying each their shot or share of the reckoning. But this derivation obviously confounds the word σύμβολον with συμβολή.

3. It is now generally admitted that the creed, in its present form at least, is not of earlier date than the fourth century. a. Neither Luke in the Acts of the Apostles, nor any ecclesiastical writer before the fifth century, makes mention of an assembly of the apostles for the purpose of forming a creed. b. The fathers of the first three centuries, in disputing against heretics, endeavor to prove that the doctrines contained in this creed were taught by the apostles, but they never pretend that the apostles composed it. c. Had the apostles composed it, it would have been the same in all churches and ages. But it is quite otherwise. Many creeds were extant in the fourth century, which differed not only in the terms, but also in the articles; some omitted in one were inserted in others, such as the “descent into hell,” the “communion of saints,” and “the life everlasting.”

4. It is almost impossible now to ascertain the authorship of this creed; its antiquity may, however, be inferred from the fact that the whole, as it now stands, with the exception of “he descended into hell,” may be found in the works of Ambrose and Rufinus, the former of whom flourished in the third century and the latter in the fourth.

5. In early ages it was not admitted into the Liturgy, though catechumens were required to subscribe it before they were admitted to baptism. The use of it in public worship was first instituted in the Greek Church at Antioch, and introduced into the Roman Church in the eleventh century, whence it passed into the service of the Church of England at the Reformation. “The Westminster divines subjoined it, along with the Ten Commandments and the Lord's Prayer, to their catechisms, accompanied with this explanatory statement: ‘It is here annexed, not as though it were composed by the apostles, or ought to be esteemed as canonical Scriptures, as the Ten Commandments and Lord's Prayer, but because it is a brief sum of the Christian faith, agreeable to the Word of God, and anciently received in the churches of Christ' “(Cunningham, Historical Theology, 1, chap. 3, 80). It finds its place, with the Decalogue and the Lord's Prayer, in the  catechisms of the Methodist Episcopal and Presbyterian churches. It is used in the baptismal confession in the Greek, Roman, English, Reformed, Lutheran, Methodist Episcopal, and Protestant Episcopal churches. The phrase “he descended into hell” is omitted in some forms of the creed used in Protestant churches; in the Protestant Episcopal Church it is optional to use it or “he went into the place of departed spirits.” It is to be noted that no other creed than the Apostles' is used in baptism by any Church.

6. Many histories and expositions of the Apostles' Creed have been written; the most valuable are, King, History of the Apostles' Creed (Lond. 1702, 8vo); Barrow, Exposition of the Creed, Works, vol. 2; Pearson, Exposition of the Creed (many editions; the best are Dobson's, Lond. 1840, 8vo, with an appendix containing the principal Greek and Latin creeds; and Burton's, Oxford, 1847, 2 vols. 8vo); Witsius, De Symbolo Apostolico (Basil. 1739, 4to; translated by Fraser, Glasgow, 1823, 2 vols. 8vo); Leighton, Works, vol. 2.

A thorough investigation on the Roman Catholic side may be found in Meyers, De Symboli Apostolici titulo, origine, etc. (Trevir. 1849, 8vo). Dr. Nevin furnishes an able discussion in the Mercersburgh Review, 1849, three articles; also 1858, p. 395 sq. ‘here is an elaborate article by Proudfit, Princeton Review, Ootober, 1852, which opposes not only the Tridentine theory of the origin of the creed, but also the modern mystico- philosophical theory of Mohler and Newman. Apart from these questions, nearly all the churches of Christendom agree in reverence for this ancient formula as a beautiful, true, and comprehensive statement of the great fundamental facts of Christianity; admitting, with Dr. Schaff, that, though it is “not in form the production of the apostles, it is a faithful compend of their doctrines, and comprehends the leading articles of the faith in the triune God and his revelation, from the creation to the life everlasting, in sublime simplicity, in unsurpassable brevity, in the most beautiful order, and with liturgical solemnity and to this day it is the common bond of Greek, Roman, and evangelical Christendom” (Schaff, History of the Apostolic Church, § 142, p. 568). See also Hinds, Early Christianity, pt. 3, ch. 6; Procter, On Common Prayer, p. 227; Harvey, The Hist. etc., of the Three Creeds; Guericke, A hg. christl. Symbolik, § 12; Bingham, Orig. Eccl. bk. 10, ch. 3; Goode, Divine Rule of Faith and Practice, ch. 4; Cunningham, Historical Theology, ch. 3; Peck, Divine Rule of Faith and Practice, 207 sq.; Princeton Review, Oct. 1852, art. 4; Shedd, History of Doctrines, bk. 7, ch. 1, § 2; Martensen, Dogmatics (Clark's Library), § 23.

## Creed, Athanasian[[@Headword:Creed, Athanasian]]

             one of the three great creeds. It was at one time supposed to have been drawn up by Athanasius in the fourth century. It is also called, from its opening words, the symbol Quicunque vult. It is as follows:

Symbolumn Athanasii. English.

Whoever will be saved, fore all things it is necessary that he hold the catholic faith. Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither founding the persons, nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son comprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal and the Holy Ghost eternal And yet they are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty And yet there are not three almightys, but one almighty. So the Father is God, the son is God, and the Holy Ghost is God. And yet there are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the catholic religion to say there be three Gods and three Lords. The Father is made of none, neither created nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after other; none is greater or less than another. But the whole three persons are  coeternal together, and coequal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He therefore that will be saved must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. God of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world. Perfect God and perfect man, of a reasonable soul and human flesh subsisting. Equal to the Father' as touching his Godhead, and inferior to the Father as touching his manhood. Who, although he be God and man, yet he is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by taking of the manhood into God. One altogether, not by confusion of substance, but by unity of person For as the reasonable soul and flesh is one man, so God and man is one Christ. Who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty. From whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the catholic faith which, except a man believe faithfully, he cannot be saved. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen

Latin

Quicunque vult salvus esse, beante omnia opus est ut teneat catholicam fidem. Quam nisi quisque integram, inviolatam que servaverit: absque dubio in oeternumperibit. Fides au tem catholict haec est, ut unum aeum in Trinitate; et Trinitatem in Unitate veneremur; neque confundentes personas: conneque substantiam separantes. Alia est enim persona Patris; alia Filii: alia Spiritus Sancti. Sed Patris, et Fiiii, et Spiritus Sancti. una est Divinitas; eeqnalis glorin, coseterna majestas. Qualis Pater, talis Filius, talis Spiritus Sanctus. Increatus Pater, increatus Filius, increatus Spiritus Sanctus. Immensus Pater, immensuis Filius, immensus Spiritus  Sanetus. AEternus Pater, aeternus Filius, seternus Spiritus Sanctus. Et tamen non tres seterinni, sed unus teternus. Sicut non tres increati, nec tres immensi, sed unus increatus, et unus immensus. Similiter omnipotens Pater, omnipotens. Filius omnipotens Spiritus Sanctus. Et tamen non tres omnipotentes, sed unus omnipotens. Ita Deus Pater, Deus Filius, Deus Spiritus Sanctus. Et tamen non tres Dii, sed unus est Deus. Ita Dominus Pater, Dominus Filius, Dominus Spiritus Sanctus. Et tatamen non tres Domini, sed unus est Dominus. Quia sicut singillatim unamquamque Personam Deum et Dominum confiteri Christiana veritate compellimur, ita tres Deos aut Dominos dicere, catholica religione prohibemur. Pater a nullo est factus; nec creatus, nec genitus. Filius a Patre solo est; non factus, nec creatus sed genitus. Spiritus Sanctus a Patre et Filio; non factus, nec creatus, nec genitus, sed procedens. Unus eigo Pater, non tres Patres; unus Filius, non tres Filii; unus Spiritus Sanctus, non tres Spiritus Sancti. Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus. Sed totse tres personae coseterna sibi sunt, et cosequales. Ita ut per omnia (sicut jam supra dictum est) et Unitas in Trinitate, et Trinitas in Unitate veneranda sit. Qui vult ergo salvus esse, ita de Trinitate sentiat. Sed necessarium est ad seternam salutem, ut incarnationem' quoque Domini nostri Jesu Christi fideliter credat. Est ergo fides recta, ut credamus, et confiteamur, quia Dominus noster Jesus Christus, Dei Filius, Deus et homo est. Delus est ex substantia Patris ante saecula genitus; et homo eat ex substantia matris in Laecnlo natus. Perfectus Deus, perfectus homo; ex anima rationali et humana carne subsistens. AEqualis Patri secundum Divinitatem, minor Patre secundum humanitatem. Qui licet Deus sit et homo; non duo tamen, Eed unus est Christus. Unus autem non conversione Divinitatis in carnem, sed assumptione humanitatis in Deum. Unus omnino, non confusione substantie, sed unitate personae. Nam sicut anima rationalis et'caro unus eat homo, ita Deus et homo unus est Christus. Qui passus eat pro salute nostra, descendit ad inferos, tertia die resurrexit a mortulis. Ascendit ad coelos, sedet ad dexteram Dei Patris Omnipotentis; inde venturus est judicare vivos et mortuos. Ad cujus adventum omnes homines resurgere habent cum corporibus suis, et reddituri sunt de factis propriis rationem. Et qui bona egerunt ibunt in vitam seternam, qui vero mala in ignem seternum Haec est fides catholica, quam nisi quisque fideliter  firmiterque crediderit, salvus esse non poterit. Gloria Patri. et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in secula saeculorum.

1. That this creed was not composed by Athanasius is clear on the following, among other grounds:

(a) Athanasius himself does not mention it, nor do any of his contemporaries, or of the writers of the following century, ascribe it to him.

(b) The contents show that it could not have been written by him. The word ὁμοούσιος, consubstantial, which, in the time of Athanasius, was the token of distinction between the Catholics and the Arians, does not occur in the creed, an omission which would be inexplicable in any confession composed by this father. It so plainly rejects the errors of the Nestorians, Eutychians, and Monothelites, that it must have been written after the promulgation of those heresies. The doctrine concerning the procession of the Holy Spirit from the Son as well as from the Father, distinctly asserted in this creed, is one which, however scriptural and true, was not held by the Eastern Church in the time of Athanasius.

(c) The style is that of a Latin, not of a Greek writer.

2. Vossius, Quesnel, and others ascribe this creed to Vigilius, bishop of Thapsus, in Africa; others to Vincentius of Lerins (5th century), and again others to Venantius Fortunatus, a French bishop of the 6th century. Waterland ascribes it to Hilary, bishop of Aries, for the following reasons:

(1.) Because Honoratus of Marseilles, the writer of his life, tells us that he composed an “Exposition of the Creed,” a more proper title for the Athanasian than that of “Creed” simply, which it now bears.

(2.) Hilary was a great admirer and follower of Augustine, and the whole composition of this creed is in a manner on Augustine's plan, both with respect to the Trinity and incarnation.

(3.) It is agreeable to the style of Hilary, as far as we can judge from the little that is left of his works. The proofs in support of his opinion are far from clear and satisfactory.

3. About A.D. 570 this creed became so famous as to be the subject of comment; but, for several years after, it had not acquired the title of  Athanasian, but was simply styled “the Catholic faith.” The title of Athanasian probably became attached to it during the Arian controversy in Gaul, as being an exposition of the system of doctrine which was opposed to the Arian system, and which would naturally be called Athanasian from its chief propounder. Many expositors of this creed, and evenlishops of the Church of England, while holding the doctrine of the Athanasian Creed and approving its terms, strongly object to the damnatory clauses. Archbishop Tillotson, bishop Taylor, and bishop Tomline, all concur in regret that assertions of so peremptory a nature (referring to the damnatory clauses), unexplained and unqualified, should have been used in any human composition. On the other hand, Waterland (Critical History of the Athanasian Creed; Works, Oxford, 1843, vol. 3) says: ‘The use of it will hardly be thought superfluous so long as there are any Arians, Photinians, Sabellians, Macedonians, Apollinarians, Nestorians, or Eutychians in these parts.' (See articles under these heads.) With respect to what are called the ‘damnatory clauses' (the clauses, namely, ‘Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly;' and, ‘This is the Catholic faith, which except a man believe faithfully, he cannot be saved'), the churches which adopt the creed do not mean by them to imprecate curses, but to declare, as a logical sequence of a true faith being necessary to salvation, that those who do not hold the true faith are in danger of perishing; as it is said, Mar 16:16, ‘He that believeth not shall be damned.' These clauses are also held to apply to those who deny the substance of the Christian religion, and not infallibly to every person who may be in error as to any one particular article. A rubric to this effect was drawn up by the commissioners appointed in 1689 for the review of the English Common Prayer-book, but none of their suggestions took effect. Compare also the 18th Article of the Church of England with these clauses” (Chambers, s.v.).

The creed is received in the Greek, Roman, and English churches, but is left out of the service of the Protestant Episcopal Church in America. The Convention of 1785 passed an act expunging both the Athanasian and Nicene creeds from the proposed Book of Common Prayer; but when the book was placed before the English bishops they required the restoration of both creeds before they would consent to consecrate the American bishops. The archbishops of Canterbury and York, in the spring of 1786, wrote to the Church committee to that effect, whereupon another Convention was held in Wilmington, Delaware, October, 1786. Bishop White relates that “the Nicene Creed was restored without debate or difficulty, but the Convention wholly refused to restore  the Athanasian Creed,' and that the members from New England and bishop Seabury yielded their consent to leave it out with great reluctance. Had it been retained, bishop White declared his intention never to read it in his church (Christian Times, March, 1866). Many in the Church of England desire its omission from their book; thus the Church of England Quarterly (April, 1855, p. 19): “The Athanasian Creed finds few real lovers as a portion of a public service. No one supposes that it was the work of Athanasius; no one is now, at least among us, in any danger from the errors it denounces; no one believes in his heart the damnatory clauses; for no one believes that all the members of the Greek Church are necessarily consigned to everlasting damnation; and thus, every time the creed is read, the officiating minister has solemnly to enunciate what neither he nor any of his hearers believe. It is true that, by distinguishing between the creed itself and the damnatory clauses he may save himself, mentally, from declaring a falsehood; but surely this is reason enough for the removal of the creed from our Liturgy. We have had too much in our Church of mental reservations. So far as the doctrine of the Trinity is concerned, it is abundantly insisted on in the Apostles' and Nicene Creeds.”

See, besides the authorities already cited, Bingham, Orig. Eccl. bk. 10, ch. 4, § 18; Mosheim, Ch. Hist. 1:240; Vossius, D'iss. de Symbolo Athanasiano (Opp. 6:616); Palmer, Orig. Liturg. 1:234; Radcliffs, Athanasian Creed illustrated (Lond. 1844, 8vo); Schaff, in Amer. Presb. Rev. 1866, 584 sq.; also in his Hist. of the Christ. Church, § 132; Fletcher, Works (N. Y. ed.), 3, 210; Browne, On the Thirty-nine Articles, art. 8, § 4.

## Creed, Nicene And Constantinopolitan[[@Headword:Creed, Nicene And Constantinopolitan]]

             a creed adopted at the Council of Nice A.D. 325, and enlarged at the second Council of Constantinople A.D. 381, by which the faith of the Church with regard to the person of Christ was set forth in opposition to certain errors, especially Arianism. SEE ARIUS; SEE CHRISTOLOGY NICE, COUNCIL OF.

1. The Nicene Creed “is found, together with the similar Eusebian (Palestinian) confession, in the well-known Epistle of Eusebius of Caesarea to his diocese (Epist. ad suce parochiae homines), which is given by Athanasius at the close of his Epist. de decretis Niiccenz Synodi (Opera, 1:239, and in Thilo's Bibl. 1:84 sq.); also, though with some variations, by Theodoret, H. E. 1:12, and Socrates, H. E. 1:8. Sozomen omitted it (H. E.  1:10) from respect to the disciplina arcani. The Symbolum Nicaenum is given also, with unessential variations, by Athanasius, in his letter to the emperor Jovian, c. 3, and by Gelasius Cyzic., Lib. Synod. de Concil. Nicceno, 2:35. On the unimportant variations in the text, comp.Walch, Bibl. Symbol. p. 75 sq., and A. Hahn, Bibliothek der Symbole (1842). Comp. also the parallel creeds of the Nicene age in the Appendix to Pearson's Exposition of the Creed.” (Schaff, Hist. of the Christian Church, § 129; see also Dorner, Person of Christ [Edinb. transl.], 2:247, 497.)

We give the Nicene Creed, Greek and English, in parallel columns. [The parts omitted at Constantinople are put in brackets in the Greek text.]

Greek

Πιστεύομεν εἰς ἕνα Θεὸν, χατέρα παντοκράτορα, πάντων ὁρατῶν το καὶ ἀοράτων ποιητην· καὶ εἰς ἕνα κύριον Ι᾿ησοῦν Χριστὸν τὸν υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς ῾μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρὸς, Θεὸν ἐκ Θεοῦ], φῶς ἐκ φωτὸς, Θεὸν άληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ, δἰ ο῏υ τὰ πάντα ἐγένετο ῾τά το ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ], τὸν δἰ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα καὶ ἐνανθρωπήσαντα, παθόντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾷ· ἀνελθόντα εὶς τούς ὁὐρανους, καὶ ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. Καὶ εἰς τὸ ἃγιον πνεῦμα. ῾Τοὺς δὲ λέγοντας, ὅτι ῏ην ποτε ὅτε οὐκ ῏ην, καὶ πρὶν γεννηθῆναι οὐκ ῏ην, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ κτιστὸν ἐξ ἑτέρας ὑποστάσεως ἤ τρεπτὸν ἢ αλλοιωτὸν τὸν υίὸν τοῦ Θεοῦ, ὰναθεματίζει ἡ ἁγία καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.]

We believe in one God the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God begotten of the Father, Only-begotten, that is of the substance of the Father; God of God; Light of Light; very God of very God; begotten, not made; of the same substance with the Father; by whom all things were made, both things in heaven and things in earth; who for us men and our salvation descended and became flesh, was made man, suffered, and rose again the third day. He ascended into heaven; he cometh to judge the quick and dead. And in the Holy Ghost. But those that say there was a time when he was  not; or that he was not before he was begotten; or that he was made from that which had no being; or who affirm the Son of God to be of any other substance or essence, or created, or variable, or mutable, such persons doth the Catholic and Apostolic Church anathematize.

It was established by this creed that the Son is of the same essence (ὁμοούσιος) with the Father.

2. The Nicoeno-Constantinopolitan Creed. — The doctrine of the Person of Christ, as settled at Nice (A.D. 325), was disputed, especially as to the use of the term ὁμοούσιος by the Semi-Arians and Eusebians (see Gieseler, Ch. History, 1, § 81, 82). Moreover, not only the Semi-Arians, but even many of the Nicenians (followers of the Nicene Creed), held, with the Arians, and especially the Macedonians (q.v.), that the Holy Spirit was created by the Father (Gieseler, 1. c.). After ineffectual attempts, at several synods, to agree upon a formula, the Nicene symbol, with certain additions, was adopted at the second (Ecumenical Council of Constantinople A.D. 381. The creed thus adopted is given below, in Greek and English (the form in the English Prayer-book differing somewhat from the Greek). The parts added at Constantinople are put in brackets.

Symbolum Niceno-Constantinopolitanum.

Greek

Πιστεύομεν εἰς ἕνα θεὸν, πατέρα παντοκράτορα ῾ποιητὴν οὐρανοῦ καὶ γῆς], ὁρατῶν το πάντων καὶ ἀοράτων· καὶ εἰς ἕνα κύριον Ι᾿ησοῦν Χριστὸν, τὸν υἱὸν τοῦ Θεοῦ ῾τὸν μονογενῆ], τὸν ἐκ τοῦ πατρὸς γεννηθέντα ῾πρὸ πάντων τῶν αἰώνων], φῶς ἐκ φωτὸς, Θεὸν ἀληθινόν έκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα ὁμοούσιον τῷ πατρὶ δἰ οῦ τὰ πάντα ἐγένετο. Τὸν δἰ ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτερίαν κατελθόντα ῾ἐκ τῶν οὐρανῶν]. καὶ σαρκωθένρα ῾ἐκ πνεύματος ὰγίου καὶ Μαρίας τῆς παρθένου], καί ἐνανθρωπήσαντα· ῾σταυρωθέντα το ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου], καὶ παθόντα ῾καί ταφέντα] καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾷ ῾κατὰ τὰς γραφάς]· καί ἀνελθόντα εἰς τοὺς οὐρανούς· ῾καὶ καθεζόμενον ἐκ δεξιῶν τοῦ πατρὸς], καὶ πάλιν ἐρχόμενον ῾μετὰ δόξης] κρῖναι ζῶντας καὶ νεκρούς· ῾τὸ κύριον, τὸ ζωοποιὸν, τὸ ἐκ τοῦ  πατρὸς ἐκπορευόμενον, τὸ σὺυ πατρὶ καὶ υἱῷ συμπροσκυνούμενον, καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφντῶν. Εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογοῦμεν ἕν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν· προσδοκῶμεν ἀνάστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος] Α᾿μὴν.

(1) I believe in one God the Father Almighty, Maker [of heaven and earth], and of all things visible and invisible; (2) And in one Lord Jesus Christ, the only-beggoten Son of God, begotten of all his Father [before all worlds]; (God of God), Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; (3) Who for us men and for our salvation came down from heaven, and was incarnate [by the Holy Ghost of the Virgin Mary], and was made man, [and was crucified also for us under Pontius Pilate,] he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, [and sitteth on the right hand of the Father]. And he shall come again with glory to judge both the quick and the dead [whose kingdom shall have no end]. And I believe in the Holy Ghost [the Lord and Giver of Life, who proceedeth from the Father (and the Son). who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen]

The words “and from the Son” (Lat. “filioque”) were not added till the fifth century. The first copies of this creed, in the Council of Constantinople, and the councils of Ephesus and Chalcedon, have only the words “proceeding from the Father,” without any mention of the Son. This addition to the creed of the Western Church first appears in the acts of an assembly of bishops at Braga (412) — “procedentem a Patre et Verbo” (Concil. Bracar. i; Mansi, 4:287) — and in the third Council of Toledo (589), according to some copies (Mansi, 9:981). Mabillon (De Lit. Gallic. 1:3) says of it, “quod a Caroli M. tempore exordium ducit.” It was then (circ. 800) of old standing. Very probably it is due to the Spanish Church in the middle of the fifth century (Harvey, Hist. of the Creeds, p. 452 sq.; Hardwick, Middle Age, p. 61, n. 4; Browne, Exposition of the Articles, p. 114 sq.). — Procter, On Common Prayer, p. 234. SEE FILIOQUE.  Among the Syriac MSS. discovered some years ago, now in the British Museum, is a version of the original Nicene Creed, and also the Nicaeno- Constantinopolitan, of which Mr. B. Harris Cowper has printed translations. The differences between this Syrian version and the received text of both creeds are very slight.

The Nicene Creed is held to be of authority in the Greek and Roman churches, and is admitted by most Protestant churches. It was adopted, with the Apostles' and Athanasian creeds, by the Protestants after the Reformation, and was introduced into the Formula Concordioe (q.v.) of the Lutherans and into the English Prayer-book. On its value in theology, see Shedd, History of Doctrines, bk. 3, ch. 3; Schaff, History of the Christian Church, § 127-131; Cunningham, Historical Theology, ch. 9; Dorner, Doctrine of the Person of Christ, div. 1, vol. 2; Neander, History of Dogmas (Ryland's transl.), 1:291-294; Stanley, Eastern Church (Lect. 4.); Browne, On the 39 Articles, 223 sq.; Waterland, Works, vol. 3; Bull, Defensio Fidei Nicence (transl. in Lib. of Anglo-Catholic Theology, Oxford, 1851, 2 vols.). See also Forbes, Short Explanation of the Nicene Creed (Lond. 1854); Palmer, Origines Liturgicoe, 2:56; Procter, On Common Prayer, p. 234; Harvey, On the three Creeds; Harvey, Eccl. Anglic. Vindex, 1:553 sq.; Bingham, Orig. Eccl. bk. 10, ch. 4; Amer. Quart. Church Review, April, 1868, art. 5.

## Creek[[@Headword:Creek]]

             (κόλπος, bosom, as elsewhere rendered), a bay or inlet from the sea (so Josephus, Ant. 3, 1, 5), e.g. St. Paul's Bay, on the island of Malta (q.v.), where the apostle was wrecked (Act 27:39).

## Creek Version[[@Headword:Creek Version]]

             SEE MUSKOKEE.

## Creeping Thing[[@Headword:Creeping Thing]]

             (שֶׁרֶוֹ, she'rets, any swarming creature; or רֶמֶשׂ, re'mes, any low-gliding animal; ἑρπετόν) is used in Scripture to designate not only reptiles, properly so called, but also insects, aquatic creatures, and even the smaller mammalia. SEE REPTILE.

## Creeping to the Cross[[@Headword:Creeping to the Cross]]

             (so called). Alcuin mentions that on Good Friday a cross was prepared before the altar, and kissed in succession by the clergy and people. Sometimes it was laid on a cushion in a side-chapel. By AElfric's Canons (957), the faithful were required to pay their adoration, and greet God's rood with a kiss. "We humble ourselves to Christ' herein," Cranmer says, "offering unto him, and kissing the cross, in memory of our redemption by Christ on the cross." The practice was forbidden in 1549, but was observed at Dunbar in 1568 by the congregation, bare-legged and barefooted. During the ceremonial the hymns "Pange, lingua," and "Vexilla regis prodeunt," were sung, followed by the "Improperia," or reproaches, an expansion of Mal 3:3-4.

## Creichton[[@Headword:Creichton]]

             SEE CRICHTON.

## Creigh, Patrick[[@Headword:Creigh, Patrick]]

             a Scotch clergyman, was minister at Ratho in 1565; was three times complained of for neglect of his ministerial duty; suspended from his ministry in 1567, and ordered to make his repentance at Edinburgh. He was settled at North Berwick in 1568, but deposed the same year; was again admitted by the assembly in 1572 to read prayers at Haddington. See Fasti Eccles. Scoticanae, 1:139, 341.

## Creigh, Thomas, D.D[[@Headword:Creigh, Thomas, D.D]]

             a Presbyterian minister, was born in Landisburg, Perry County, Pennsylvania, September 9, 1808. He graduated from Dickinson College in. 1828; was soon afterwards converted, and studied theology under Reverend Geo. Duffield, D.D., and at Princeton Seminary; was licensed by the Presbytery of Carlisle; ordained pastor of the Upper West Conococheague Church at Mercersburg, Pennsylvania, in 1831 and continued there with great zeal, fidelity, and usefulness until his sudden death, April 21, 1880. See Necrol. Report of Princeton College, 1881, page 37. (W.P.S.)

## Creighton (or Crighton), Robert, Sen., D.D[[@Headword:Creighton (or Crighton), Robert, Sen., D.D]]

             an English prelate, was born in 1593, and educated at Trinity College, Cambridge. He became prebendary of Lincoln in 1631, prebendary of Wells in 1632, dean of Wells in 1660, and bishop of Bath and Wells in 1670; and died November 21, 1672, leaving some Sermons Land Translations. See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Creighton William, D.D.[[@Headword:Creighton William, D.D.]]

             was born in New York, Feb. 22d, 1793. He was educated in Columbia College, graduating in the class of 1812, and received his doctor's degree in 1830. He was ordained deacon in 1815, and soon after was employed in Grace Church, N. Y., as an assistant to the Rev. Dr. Bowen. In 1816 he was called to the rectorship of St. Mark's Church, in the Bowery, of which he remained rector until 1836, when he became rector of Zion Church, Greenburgh, and resigned the same in 1845. In the year 1836 the Parish of Christ Church, Tarrytown, was organized, of which he was chosen rector, and remained so up to the time of his death, a period of twenty-nine years, without salary. In 1845 he was elected president of the Convention of the Diocese of New York, and was re-elected every succeeding year until the consecration of the Rev. Dr. Wainwright in 1852. At the first election of a provisional bishop of New York he was chosen to that high office, but, from various considerations, declined its acceptance. He was also chosen president of the House of Clerical and Lay Deputies of the General Conventions of 1853, 1856, and 1859 respectively. He had previously served the Church in different stations of trust, as member of the Standing Committee, chairman of the Missionary Committee, etc. In 1849-50 the Church of St. Mary's, Beechwood, was founded by him and his son-in-law, the Rev. Edward N. Mead, D.D.; the principal part of the cost for the erection and ground being contributed by them, and divine service being maintained by them in it, as a free church, to the present time. Dr. Creighton died at Tarrytown, April 23d, 1865. — Church Review, July, 1865.

## Creighton, James[[@Headword:Creighton, James]]

             an early Methodist preacher, was born at Moyne Hall, near Cavan, Ireland, in 1739. He studied at a grammar-school in Cavan, graduated in 1764 at Trinity College, Dublin, and, on October 28, the same year, was ordained a deacon in the cathedral church of Kilmore. Creighton confesses that at that time he had no experimental knowledge of the way of salvation, and that the bishop had warned him against preaching the doctrines of the Methodists. About 1776 he was converted through the reading of some of the writings of Wesley and Fletcher. He then commenced itinerating through Ireland, often preaching amid persecution and danger. In 1783 he was appointed by Wesley resident clergyman of the City-road Chapel, London, where he officiated until the infirmities of age compelled him to retire. In 1784 he assisted Wesley and Coke in the ordination of Whatcoat' and Vasey; he also participated in the consecration of Coke as bishop for the United States of America. From 1790 to 1792 he was editor of the Arminian Magazine. He died at Hackney, London, December 26, 1819. Creighton published, Dictionary of Scripture Proper Names, with a Preliminary Dissertation (commended by Dr. A. Clarke), 1807: — Elegic Stanzas on the Death of Charles Wesley: — Dialogue on the Death of  John Wesley: — Fenelon's Dialogues: — Thuckford's History of the World. Dr. Osborn (Outlines of Wesleyan Bibliography, Lond. 1869) enumerates eighteen separate publications. See Sandford, Memoirs of Wesleyan Preachers (N.Y. 1843), page 51 sq.; Stevenson, City-road Chapel (Lond. 1872, 8vo), pages 147-149, 282; Stevens, Hist. of Methodism, 2:214, 297; Smith, Hist. of Wesl. Meth. 1:478 sq.; 2:276, 277.

## Creighton, Robert, Jun., D.D[[@Headword:Creighton, Robert, Jun., D.D]]

             an English divine, was born in 1639. He became famous for his skill in church music, and was installed precentor of Wells in 1674. He died in 1736. The celebrated anthem, "I will arise and go to my Father," is by him and he also published a volume of Sermons (1720). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Creizenach, Michael[[@Headword:Creizenach, Michael]]

             a Jewish rabbi of Germany, was born at Mayence, May 16, 1789. After a thorough study of the Talmud and the Jewish Scriptures, he began to read German, devoting all his leisure to the Kantian philosophy, while at the lyceum of his native place. In 1813 he opened a private seminary, which he conducted until 1825 when he was called as professor to the Philanthropinum at Frankfort-on-the-Main, where he died August 5, 1842. His main work is שֻלְחָן עָרוּךְ, or Encyklopaedische Darstellwng des mosaischen Gesetzes (4 volumes); a work which called forth many criticisms from the orthodox party. See Furst, Bibl. Jud. 1:190 sq.; Kayserling, Bibliothek judischer Kanzelredner, i, 384 sq.; Jost, Michael Creiznach, in the Jahrbuch fur Israeliten (Vienna, 18.43), 2:79 sq.; Jost, Gesch. d. Juden. u.s. Sekten, 3:361. (B.P.)

## Crell (Crellius), Johannes[[@Headword:Crell (Crellius), Johannes]]

             a Socinian divine, whose works form part of the Bibliotheca Fratrum Polonorum, was born in Franconia in 1590, and studied at Nuremberg and other German universities. Originally a Lutheran, he afterwards adopted the principles of Socinus, and went to Cracow, in Poland, in 1612, where  he became a preacher; he then was appointed professor of Greek, and afterwards rector of the university at that place. He died in 1633. His works are collected in Opera omnia exeqetica, didactiea, et polenzica, magnam, partem hactenzus inedita (Irenopoli. 1656, 4 vols. in 3); Touching one God (trans. Lond. 1665, 4to). — Darling, Cyclop. Bibliographica, 1:812.

## Crell (or Krell), Nicholas[[@Headword:Crell (or Krell), Nicholas]]

             a distinguished German jurist, was born at Leipsic between the years 1550- 53; graduated at Leipsic 1575, and was called to the court of the elector Augustus. Christian I, who succeeded his father in 1586, made him privy councillor and chancellor. Augustus had been zealous in opposing Crypto- Calvinism, but Christian I did not share his partiality for the Formula Concordiae, and Crell, by his order, superintended the preparation of a German Bible, with practical notes, for popular use. Christian dying before its completion (Sept. 25, 1591), the work was discontinued. The electress Sophia, who governed during the minority of her son Christian II, favored the extreme Lutheran party, and Crell waas thrown into prison. In Sept., 1597, he had a hearing in prison, and in 1599 he was condemned as unfaithful to the elector and to his trust. His appeal to the imperial court at Spires was rejected, and he vas executed Oct. 9, 1601, commending himself to God. See Niedner, Ztsch. f. hist. Theol. (1848, p. 315); Hutterus, Concordia Concors, c. 49; Arnold, Kirchenu. Ketzerhistorie, 2:16, 32; Herzog, Real-Encyklop. 3, 183; and CRYPTO-CALVINISTIC CONTROVERSY.

## Crell, Michael[[@Headword:Crell, Michael]]

             a German Protestant theologian, who lived in the early half of the 17th century, was minister at Altenburg, and wrote, Spicilegium Poeticuen (Leipsic, 1629): — Anagrammatismorum Sylloge II (1631): — Breviarium Etymol. N.T. (Altenburg, 1645): — Syllabus Graeco-Biblicus (ibid. 1646; Rauneburg, 1663): — also some works on the Holy Scriptures. See Hoefer, Nouv. Biog. Generale, s.v.

## Crell, Paulus[[@Headword:Crell, Paulus]]

             a Lutheran theologian of Germany, was born at Eisleben, February 5, 1531. He was doctor and professor of theology at Wittenberg; was calledl in 1568 as provost to Meissen, and died there, May 24, 1579. He prepared an Evangelien-Harmonie and wrote, Opus Concordantiarum: — Tractatus de Justificatione: — Commonefactio de Verbis Symboli: — Credo Remissionem Peccatorum et de Dicto Pauli: — Gratia Salvati Estis: — Spongia de Definitione Evangelii. See Freheri, Theatrum Eruditorum; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:166. (B.P.)

## Crell, Samuel[[@Headword:Crell, Samuel]]

             grandson of Johannes Crell, born in 1660. After being for some time a preacher at Konigswalde, he lived successively in Berlin, in the Netherlands, and in England, where he became acquainted with Sir Isaac Newton, Dr. Grabe, and other eminent men, by whom he was highly esteemed. He died at a very advanced age at Amsterdam in 1747. He wrote several historical treatises on the ante-Nicene fathers, and one on the Introduction to St. John's Gospel. He was a disciple of Socinus, but it is said that towards the end of his life he received the orthodox view of the atonement. See Fock, Socinianismus, etc., p. 240; Nichols, Calvinism and Arminianism, 2:342.

## Crell, Spinovius Christoph[[@Headword:Crell, Spinovius Christoph]]

             a German Socinian theologian, son of Michael, was successively pastor of Unitarian churches in Poland, Silesia, and Prussia. He died December 12, 1680, leaving, De Virtute Christiania et Gentili, published in the series of Ethiques of his father See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Crell,Wolfgang[[@Headword:Crell,Wolfgang]]

             a German Protestant theologian. was professor of metaphysics and theology at Frankforton-the-Oder. He died July 8, 1664, leaving, De Difficultate Cognoscendae Veritatis. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Crellin, Henry[[@Headword:Crellin, Henry]]

             a Methodist Episcopal minister, was born in Philadelphia, Pennsylvania, March 19, 1820. He was converted in his twentieth year; removed to Iowa in 1854, and in 1856 entered the Iowa Conference, wherein he labored  until his death, January 1, 1867. See Minutes of Annual Conferences, 1867, page 208.

## Cremation[[@Headword:Cremation]]

             the burning of human corpses, was probably the general practice of the ancient world, with certain important exceptions. In Egypt dead bodies were embalmed; in Judmea they were buried in sepulchres; and in China they were buried in the earth. In Greece only suicides, unteethed children, and persons struck by lightning were denied the right to be burned; while at Rome, from the close of the republic to the end of the 4th century A.D., burning on the pyre or rogus was the general rule. Even the Jews used cremation in the vale of Tophet when a plague came; and the modern Jews of Berlin and the Spanish and Portuguese Jews at Mile-End cemetery have been among the first to welcome the lately revived process. Cremation is still practiced over a great part of Asia and America, but not always in the same form. Thus, the ashes may be stored in urns, or buried in the earth, or thrown to the wind, or smeared with gum on the heads of the mourners. In one case the three processes of embalming, burning, and burying are performed; and in another, if a member of the tribe die at a great distance from home, some of his money and clothes are nevertheless burned by the family. It is claimed by some that the practice of cremation in modern Europe was at first stopped, and has since been prevented in a great measure, by the Christian doctrine of the resurrection of the body; partly, also, by the notion that the Christian's body was redeemed and purified. The very general practice of burying bodies in the precincts of a church in order that the dead might have the benefit of the prayers of persons resorting thither, and the religious ceremony which precedes both European burials and Asiatic cremations, have given the subject a religious aspect. The question is also a sanitary one, and has attracted very considerable attention lately.

For the last ten years many distinguished physicians and chemists in Italy have warmly advocated the general adoption of cremation, and, in 1874, a congress called to consider the matter at Milan resolved to petition the Chamber of Deputies for a clause in the new sanitary code, permitting cremation under the supervision of the syndics of the commune. In Switzerland there are two associations in support of the cause. In 1797 cremation began to be discussed by the French Assembly, under the Directory, and the events of the Franco-Prussian war have again brought  the subject under notice. The military experiments at Sedan, Chalons, and Metz, of burying large numbers of bodies with quicklime, or, pitch and straw, were not successful, but very dangerous. The municipality of Vienna has formally made cremation permissive. There is a propagandist society, called the Urne, and the main difficulty for the poor seems to be the cost of carrying the bodies five miles. To overcome this a pneumatic tube has been proposed. Dresden, Leipsic, and Berlin are the centres of the German movement. In England Sir Henry Thompson first brought the question prominently before the public, and in 1874 started the cremation society of London.. Its object is to introduce, through the agency of cemetery companies, and parochial and municipal authorities and burial-boards, some rapid process of disposing of the dead, "which cannot offend the living and shall render the remains absolutely innocuous." His problem was this: " Given a dead body, to resolve it into carbonic acid, water, and ammonia, rapidly, safely, and not unpleasantly." Relying on the facts connected with recent burial legislation, he pointed out that in the neighborhood of cemeteries there is a constantly increasing risk of contaminated air and water. The problem he solved by the Siemens process of cremation. The British authorities also have had to interfere in the management of the Hindfi cremations, so as to reduce the cost and perfect the sanitary arrangements of the process.

Among the practical methods of cremation which have recently been attempted are those of Dr. Polli, at the Miian gas-works, and Prof. Brunetti of Padua. The former obtained complete calcination of dogs in two hours, by the use of coal-gas mixed with atmospheric air, applied to a cylindrical retort of refracting clay, so as to consume the gaseous products of combustion. The ashes remaining were five per cent. by weight of the material before cremation. The latter used an oblong furnace of refracting brick, with side doors to regulate the draught, and above a cast-iron dome, with movable shutters. The body was placed on a metallic plate suspended on iron wire. The noxious gases, which were generated in the first part of the process, passed through a flue into a second furnace, and were entirely consumed. The process required four hours. In the ordinary Siemens regenerative furnace only the hot blast is used, the body supplying hydrogen and carbon; or a stream of heated hydrocarbon mixed with heated air is sent from a gasometer supplied with coal, or other fuel, the brick or iron cased chamber being thus heated to a high degree before cremation begins (Encycl. Brit. 9th ed. s.v.). The subject has also been  agitated in America, two societies having been organized here for cremation of corpses, and occasional instances have occurred; but the ovens and other apparatus have been as yet but moderately patronized. The operation, as carried on at one of the best-constructed furnaces, is thus described by an eye witness:

"Cremation is erroneously supposed to be a burning of the body. It is not. No flame whatever touches the flesh or bones from the beginning to the end of the process. It is properly and strictly incineration, or reduction of the human frame to ashes; an absorption of all the gaseous elements carried on inside a fire-clay retort, three feet in diameter and seven in length. As the door of the retort is opened the inrushing air cools it from white to red heat, and the whole interior is filled with a beautiful rosy light. The body, decently clad as for burial, is laid in a crib, which is covered with a clean white sheet soaked in alum. The crib is then put into the retort. The sheet retains its original position and conceals the form until nothing but the bones are left and these gently crumble into dust. The relatives then receive a few pounds of clean, pure ashes in an urn, which can be placed in any cemetery, public or private, in a vault or church niche, or disposed of as personal choice may dictate."

This process is certainly a great improvement upon the rude and tedious operation of the ancient Romans and the modern Hindfis, consisting of a roasting of the corpse upon an immense pile of wood, filling the air with smoke and the. noxious fumes of burning flesh. It is also claimed by its advocates to be much more economical than ordinary burial. Could the prejudice naturally entertained against it, especially by Christians, as a heathenish and barbaric custom, be overcome, there is no telling how popular the practice might yet become. See Eassie, Cremation of the Dead (Lond. 1875), a valuable work; Vegmann Ercolani, Cremation the most Rational Method ofDisposing ofthe Dead (Zurich, 1874, 4th ed.); Reclam, De le Cremation des Cadavres; Sir Thomas Browne, Hydriotaphia, or Urn-burial (1658); Walker, On Graveyards (Lond. 1839); Pietra Santa, La Cremation des Morts en France et al'Etranger; Brunetti, La Cremazione dei Cadaveri (Padua, 1873). SEE BURIAL.

## Crementius[[@Headword:Crementius]]

             (or Clementius) is the name of two early Christians:

1. A sub-deacon of Carthage, in connection with Cyprian (Epist. 8).

2. A canonized martyr at Saragossa, about A.D. 304, in the persecution of Diocletian, at the time when Dacian was governor of Spain, having fought twice in the arena, and retired without staining it by his blood (Prudentius, Peristeph. hymn 5, in Migne's Patrol. Lat. 60:982; Ruinart, Acta Sincera Martyrum, page 468; Ceillier, 3:44). Smith, Dict. of Christian Biography, s.v.

## Cremer, Bernhard Sebastian[[@Headword:Cremer, Bernhard Sebastian]]

             a Reformed theologian of Germany, was born in 1683, taught theology and antiquities at Harderwick, and died September 14, 1750. In his exposition of the Scriptures he carried out to the utmost extreme the system of Cocceius (q.v.). He wrote, Prodromus Typicus in V. et N.T. Loca (Amsterdam, 1720): — Prophetico-Typicarum Exercitationum ex V.T. Tetras (ibid. 1723): — Legem Naziraeoum (ibid. 1727): — Summa Theologia Supernaturalis (Harderwick, 1722): — Antiguitates Mosaico- Typicae (ibid. 1733): — De Arca et Shechina, Igne Sacro et Oleo Junctionis (1737): — OEdipus Evangelicus Sacrarum Antiquitatum (Amsterdam, 1745). See Moser, Jetztleb. theol. Unparth. Kirchenhistorie, 3:1129; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Cremona, Nicolo Da[[@Headword:Cremona, Nicolo Da]]

             a reputable Italian historical painter, flourished at Cremona about 1518. In Santa Maria Maddalena Monachi, at Bologna, is a picture by this artist, of The Taking Down from the Cross, dated 1518.

## Cremonese, IL[[@Headword:Cremonese, IL]]

             SEE CALETTI.

## Cremonini, Giovanni Battista[[@Headword:Cremonini, Giovanni Battista]]

             an Italian painter, was born at Cento, and flourished about 1600. His best works are at Bologna: The Assumption, in Santa Maria della' Vita; The Annunciation, and the Death of St. Francis, in San Francesco. He died in 1610.

## Creolese Version Of The Scriptures[[@Headword:Creolese Version Of The Scriptures]]

             This language, a kind of broken Dutch, with a rather Danish orthography, is the language of the black population of the Danish West Indies. The New Test. in Creolese was printed in 1781, by order of the Danish government. Another edition was printed at Copenhagen in 1818, by the Danish Bible Society. The grammar of this language has been treated by De St. Quentin, Introduction a l'Histoire de Cayenne' Grammaire Creole (Paris, 1872). (B.P.)

## Crephagenetes[[@Headword:Crephagenetes]]

             a deity worshipped at Thebes, in Egypt, and supposed to have been the same as Cneph or Kneph.

## Crepin and Crepinien[[@Headword:Crepin and Crepinien]]

             SEE CRISPIN.

## Crescas (or Kreskas), Chasdai Ben-Abraham[[@Headword:Crescas (or Kreskas), Chasdai Ben-Abraham]]

             a Spanish rabbi, was born at Barcelona about 1340, and died in 1410 at Saragossa. He was the scion of a. noble family, and stood high in reputation at the royal court and among the rabbinical authorities of his time, who solicited his opinion on momentous questions. In 1391 he witnessed the fanatical persecution of the Jews in Spain, in which he lost his son. He is the author of a polemical work, entitled מִאֲמִר, "On the Dogmas of Christianity," with a refutation of the same, treating of (1) original sin; (2) redemption; (3) incarnation; (4) virginity of Mary; (5) eucharist, etc., written in Spanish, and translated into Hebrew by Joseph ibn-ShemTob. Another work of his is Or Adonai, אוֹר אֲדוֹנָי, "light of the Lord," a logical masterpiece of the dogmatics of Judaism, published at Vienna in 1860. See Furst, Bibl. Jud. 2:209; De' Rossi, Dizionario Storico (Germ. transl.), page 173, and Bibl. Judaica Antichristiana, page 24, 29; Griatz, Gesch. d. Juden, 8:32 sq., 98 sq., 410. sq.; Jost, Gesch. d. Juden. u.s. Sekten, 3:84; Finn, Sephardim, page 393; Lindo, History of the Jews in Spain, page 268; Frankel, Monatsschrift, 1867, page 311 sq.; especially Joel, Don Chasdai Creska's Religionsphilosophische Lehren (Breslau, 1866). (B.P.) Crescens is the name of several early Christians:

1. The disciple of St. Paul, afterwards bishop in Galatia, variously commemorated on June 27 or April 15.

2. One of the seven sons of St. Symphorosa, martyr at Tivoli under Hadrian, commemorated July 21 or June 27.

3. Or Crescentius, martyr at Tomi, commemorated October 1.

4. Crescens, Paulus, and Dioscorides were three boy martyrs of Rome, commemorated May 28.

5. Bishop of Cirta, in Numidia, now Constantine. Crescens is a particularly common name on monuments of Cirta (8th Suffrag. in Syn. Carth. sub. Cyp. 7, A.D. 256).

## Crescens[[@Headword:Crescens]]

             (Κρήσκης, for Latin Crescens, growing), an assistant of the apostle Paul (2Ti 4:10, where he is stated to have left Rome for Galatia), A.D. 64. He is generally supposed to have been one of the seventy disciples of Christ. It is alleged in the Apostolical Constitutions (7, 46), and by the fathers of the Church, that he preached the Gospel in Galatia, a fact probably deduced conjecturally from the only text (2Ti 4:10) in which his name occurs. There is a less ancient tradition (in Sophronius), according to which Crescens preached, went into Gaul (Galatia; see Theodoret on 2 Timothy 1, c.), and became the founder of the Church in Vienne; but it deserves no notice, having probably no other foundation than the resemblance of the names Galatia and Gallia. From the fact of his having a Latin name, many have inferred that he was a Christian of Rome. (See Bechler, De Crescente, Viteb. 1689.)

## Crescens (2)[[@Headword:Crescens (2)]]

             a Cynic philosopher who acquired great influence over the mind of the emperor Aurelius. While the other schools of philosophers looked down with contempt on the Christians, the Cynics had been more favorably inclined towards them; but Justin Martyr having offended Crescens by some remarks he made against him in an apology addressed to the emperor, Crescens swore to be revenged, and, to accomplish his purpose, incited the emperor to persecute the Christians. Justin Martyr was one of the victims of this persecution. SEE JUSTIN MARTYR.

## Crescent[[@Headword:Crescent]]

             the emblem of the Ottoman empire. SEE CONSTANTINOPLE (1, 1).

## Crescentia[[@Headword:Crescentia]]

             is the name of two Christian saints:

1. A martyr in Sicily under Diocletian, commemorated June 15.

2. A virgin, whose tumulus was near Paris, in a place where a stone bears the inscription: "Hic Requiescit Crescentia Sacrata Deo Puella;" but nothing more is known of her. She is commemorated August 19. See Gregory of Tours, De Gloria Conzess. cap. 105. in Migne's Patrol. Lat. 71:904.

## Crescentianus[[@Headword:Crescentianus]]

             is the name of several early saints:

(1) Martyr in Sardinia, commemorated May 31; (2) martyr in Africa, commemorated June 13; (3) martyr in Campania, commemorated July 2; (4) martyr at Augustana, commemorated August 12; (5) martyr at Rome, under Maximian, commemorated November 24 or March 16.

## Crescentio (or Crescentius)[[@Headword:Crescentio (or Crescentius)]]

             martyr at Rome, commemorated September 17.

## Crescentius[[@Headword:Crescentius]]

             was a controversialist on the subject of the Easter celebration of the 4th century (Epiph. Hacaes. 70, 9, in the Patrol. Graec. 42:555, § 821; Ceillier, 3:105). SEE CRESCENS (3); SEE CRESCENTIO.

## Cresconius (or Crisconius)[[@Headword:Cresconius (or Crisconius)]]

             is the name of several early Christian ecclesiastics:

1. Bishop of Villa Regia, in Numidia, at the end of the 4th century. He deserted his see and seized on that of Tubia, or Tubuna. The third Council of Carthage, A.D. 397, passed a decree ordering his return to his own see (can. 38), which he entirely disregarded. The secular arm was called in with as little effect. At the Council of Carthage, A.D. 401, the primate of Numidia was ordered to summon Cresconius before the next general council, and to depose him if he failed to appear (Cod. Canon. Eccl. Afric. can. 77). But no mention is made of him at the Council of Milevum, A.D. 402; and if he is the same who appears as bishop of Tubuna at the Conference of Carthage, in. 411 (Prim. Cognit. c. 21), he must have carried the day (Labbe, Concil. 2:1072, 1096, 1172, 1377; Tillemont, 13:305).

2. A monk of Adrumetum, mentioned by Augustine (Epp. 214, 215).

3. An African bishop, who, about 690, at the request of the "pontifex" Liberinus or Liberius, published a systematized collection of the apostolic canons and those of the early councils, and the decretals of the popes from Siricius to Gelasius, as an improvement upon an earlier work of the kind by Fulgentius Ferrandus. Both are printed by Migne, Patrol. 88. The .author has often been confounded with the.Latin poet Flavius Cresconius Corippus.

## Cresol, Louis[[@Headword:Cresol, Louis]]

             a French scholar of the Jesuit order, was born in 1568, in the diocese of Treguier. He taught classics, philosophy, and theology successively; was for fifteen years secretary of the general of his order at Rome; and died Nov. 11, 1634. His principal works are Theatrum Veterum Rhetorum (Paris, 1620): — De Perfecta Oratoris Actione et Pronunciatione (ibid. eod.): — Mystagogus Hominum (ibid. 1629, 1638): — Anthologia Sacra (ibid. 1632, 1638). See Hoefer, Nouv. Biog. Generale, s.v.

## Crespel, Emmanuel, O.S.F[[@Headword:Crespel, Emmanuel, O.S.F]]

             an eminent Roman Catholic missionary, was a native of Belgium. In 1723 he left Avesnes, in Hainault, and arrived at Quebec in October, 1724. Being ordained March 17, 1726, he went as chaplain with Lignery's expedition against ti e Foxes. He was next stationed at Niagara, Fort Fronltenac, and Crown Point. suffering greatly in his winter service at the last-named place. Being recalled to France, he sailed from Quebec, Nov. 3, 1736, but was shipwrecked on the way, and barely escaped death. I-He returned-.to Quebec, and was pastor at Soulanges till 1738, where he finally returned to Europe. His Letters, describing his perils in America, were published in French, at Frankfort, in 1742; soon appeared in German, and an English translation was issued in London in 1797. Dr. Shea published another version in his Perils of the Ocean and Wilderness. See Cath. Almanac, 1873, page 50; De Courcy and Shea, Hist. of the Cath. Church in the U.S. page 474.

## Crespet, Pierre[[@Headword:Crespet, Pierre]]

             a French theologian of the order of Celestines, was born at Sens in 1543. He was elevated to the first positions of his order, and was an active partisan inl Church and State; but finally withdrew from politics. He succeeded in obtaining a priory in Vivarais, where he died in 1594. His principal works are, Discours sur la Vie et Passion de Sainte-Catherine, in verse (Sens, 1577): — La Pomme de Grenade Mystique (Paris, 1586, 1595; Rouen, 1605): — Deux Livres de la Haine de. Satan, etc. (Paris, 1590): — Commentaires de Bernardin de Mendoce des Guerres de Flandre et des Pays-Bas (ibid. 1591). See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Crespi[[@Headword:Crespi]]

             (or Crespy), an Italian engraver, practiced the art about 1705. There are a few plates by him, among which is The Descent from the Cross, after Cignani.

## Crespi, Benedetto[[@Headword:Crespi, Benedetto]]

             (called il Bustino), a painter of Como, flourished about the middle of the 17th century. Some of his works are in the churches of Como.

## Crespi, Daniele[[@Headword:Crespi, Daniele]]

             a Milanese historical and portrait painter, was born in 1590, and studied under Gio. Battista Crespi, and afterwards under Procaccini. Among the best works of this artist are, The Descent from the Cross, and his celebrated set of subjects from the life of St. Bruno, at the Certosa. He died in 1630. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Crespi, Giovanni[[@Headword:Crespi, Giovanni]]

             (or Giuseppe) Maria (called il Spagnuolo, from the finery of his dress), a Bolognese painter, was born in 1665, and studied under Canuti and Cignani. He executed a number of works for the churches of Bologna, among which are The Last Supper; The Annunciation; The Temptation of St. Anthony; St. John Preaching; and The Crucifixion. He died in 1747. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Crespi, Giovanni Battista[[@Headword:Crespi, Giovanni Battista]]

             (called il Cerano), an Italian painter, was born at Cerano, near Novara, in 1557. He visited Rome and Venice, and subsequently settled at Milan, where he was patronized by the dukecardinal Federigo. One of his best productions was The Baptism of St. Agostino, in San Marco, at Milan. He died in 1633. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Crespi, Giovanni Pietro[[@Headword:Crespi, Giovanni Pietro]]

             (called also de Castoldi), a reputable Italian:painter, flourished about 1535, at Milan, and left some specimens of his genius in the Church of Santa Maria de Busto.

## Crespin, Jean[[@Headword:Crespin, Jean]]

             a French Reformer, born at Arras, studied law at Lowen and Paris, but, being persecuted for his religious opinions, he fled to Geneva in 1548. Here he established a printing-office, was made a citizen in 1552, and died in 1572. The books issued from his press, which can be recognized by the sign of an anchor, are remarkable for beauty of typography and for correctness. Among his own writings are, Histoire des martyrs persecutes et mis a imort pour la verite de l'evangile (Genesis 1570, fol.; 1619); L'etat de I'glise des tems des apdtres jusqu'en 1560 (1564, and a transl.,  The Estate of the Church [Lond. 1602, 4to]); Bibliotheca studii theologici ex patribus collecta (158l, fol.).

## Crespo, Francisco[[@Headword:Crespo, Francisco]]

             a Spanish Benedictine, who died September 25, 1665, in his eighty-second year, was abbot of Montferrat, general visitor of his congregation, and professor of theology at Salamanca, and wrote, Tribunal Thomisticum de Immaculate Deiparce Conceptu (Barcelona, 1657). See Hoefer, Nouvelle Biographie Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Cressell, Edward[[@Headword:Cressell, Edward]]

             an English Congregational minister, was born at Hackney, April 4, 1830. In April, 1853, he was received as an agent of the London City Mission; subsequently labored in the Leadenhall Street and Holborn Hill districts for over eleven years; was some time evangelist of Claremont Chapel, which led to his entrance into the ministry. He was pastor at Houghton, in Hant;s for five years; next at Hatton, Norfolk, from 1875 until his death, November 21, 1880. See (Lond.) Cong. Year-book, 1881, page 366.

## Cresselle[[@Headword:Cresselle]]

             (Fr. for rattle) is a wooden instrument used instead of bells in some places, to summon the people to service during Passion week. It is supposed to represent Christ praying upon the cross, and inviting all to embrace his doctrine. Similar instruments are in use among the Turks, in consequence of their strong prejudice against the sound of bells. SEE CLAPPER.

## Cresset[[@Headword:Cresset]]

             is an oil-lamp in which the wick floats about upon a small circle of cork. Anciently, English churches were often lighted by this sort of lamp, and the side-chapels of cathedrals were likewise so illuminated.

## Cressett, Edward[[@Headword:Cressett, Edward]]

             an English prelate, became dean of Hereford in 1736; was consecrated bishop of Llandaff February 12, 1749, and died February 13, 1755. He published some single Sermons. See Le Neve, Fasti; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cressey, E.H., D.D[[@Headword:Cressey, E.H., D.D]]

             a Protestant Episcopal clergyman, was rector, for many years, in Auburn, N.Y., but removed in 1859 to Castleton. In 1860 he took charge of St. Paul's, Stapleton; in 1862 removed to Newburg, as rector of two churches in that vicinity; in 1864 was assistant minister of the Church of the Annunciation, New York city; and the following year became pastor of Trinity Church, Trenton, N.J., where he died, September 20, 1866. See Prot. Episc. Almanac, 1867, page 101.

## Cressey, E.W[[@Headword:Cressey, E.W]]

             a Baptist minister, was born at Sharon, Vermont, July 1808. He was converted in his nineteenth year, and after obtaining what education he could, was ordained as an evangelist at Garland, Maine, in November 1837. He preached at Sangerville in 1838 and 1839; in 1841 became pastor in Vassalborough; in 1850 was located at Wabash, Indiana; in 1852 organized a Church at Rolling Stone, near Winona, Minn.; in 1853 at Minneapolis; in 1854 at Prescott, Wisconsin; and afterwards, at churches in Hastings, Pine Island, and Roscoe, in Minnesota. In 1865 he became pastor at Richfield. The last ten years of his life were spent in Minneapolis, where he died, September 15, 1883. See Millet, Hist. of the Baptists of Maine; Chicago Standard, October 18, 1883. (J.C.S.)

## Cressey, George Washington[[@Headword:Cressey, George Washington]]

             a Congregational minister, was born at Rowley, Massachusetts, in December 1813. He graduated from Bowdoin College in 1835, and from the Andover Theological Seminary in 1838; was ordained in 1840 at Kennebunk, Me., where he remained nearly twelve years; and was stated supply at Buxton Centre, until his death, February 12, 1867. See Hist. of Bowdoin College, page 473. (J.C.S.)

## Cressey, Hugh[[@Headword:Cressey, Hugh]]

             SEE CRESSY.

## Cressey, Isaac[[@Headword:Cressey, Isaac]]

             a Baptist minister, was born at Fairfax, Vermont, December 22, 1807. He was converted early, and in 1841 engaged in preaching at Keene, N.H.; in 1845 was ordained in Berkshire, Vermont; subsequently labored at Sanbornton, N.H., Johnson and Waterbury, Vermont; and died in the last- named place, August 3, 1855. See Watchman and Reflector, August 16, 1855. (J.C.S.)

## Cressey, Timothy Robinson[[@Headword:Cressey, Timothy Robinson]]

             a Baptist minister, was born at Pomfret, Connecticut, September 18, 1800. He graduated from Amherst College in 1828; studied theology two years (1828-30) at the Newton Theological Institution; was ordained June 5, 1830; served as pastor in Columbus, Ohio, from 1834 to 1842; was agent  of the American and Foreign Bible Society from 1843 to 1846; pastor at Indianapolis, Ind., from 1846 to 1852; at St. Paul, Minnesota, from 1852 to 1854; missionary of the American Baptist Home Mission Society; pastor at Hastings, Minnesota; chaplain of a regiment of United States volunteers from 1861 to 1863; pastor at Kendalville, Indiana, from 1864 to 1866; at Indianola, Iowa, from 1868 to 1870; and died at Des Moines, August 30, 1870. (J.C.S.)

## Cresson, Sarah[[@Headword:Cresson, Sarah]]

             a minister of the Society of Friends, orthodox, was born at Philadelphia, Pa., in 1771; began to preach at the age of nineteen; removed to Haddonfield, N.J., in 1807; and died at Woodbury, September 23, 1829. See Memorials, etc., for Pennsylvania, 1879, page 197.

## Cresswell, Daniel, D.D[[@Headword:Cresswell, Daniel, D.D]]

             an English divine and mathematician, was born in 1776; became a fellow of Trinity College, Cambridge; was proctor of the university in 1813, and tutor in 1814. He died in 1844. His publications include several mathematical works, and Sermons on Domestic Duties (1829). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cresswell, Henry[[@Headword:Cresswell, Henry]]

             an English Congregational minister, was born at Wallingford, Berks, December 18, 1804. He was educated at Hoxton Academy and at Highbury; in 1828, on leaving college, he became pastor at Ipswich, where he remained three years; then at Guilde All Street, Canterbury, for five years, as co-pastor, and afterwards in sole charge, until his death, December 1, 1879. See (Lond.) Congregational Year-book, 1882, page 291.

## Cressy (or Cressey), Sir Hugh Paulin[[@Headword:Cressy (or Cressey), Sir Hugh Paulin]]

             a Roman Catholic clergyman, was born at Wakefield, Yorkshire, England, in 1605. He was educated at the free grammar-school of his native town, and at Merton College, Oxford; in 1626 was elected a fellow of his college; subsequently took holy orders and became chaplain to Thomas, lord Wentworth, and afterwards to Lucius, Aord Falkland, who promoted him to the deanery of Laughlin, and a canonry of Windsor. He travelled in Italy, and in 1646, while at Rome, embraced the Roman Catholic faith. He- resided for seven or more years in the college of Douay, where he changed his name to Serenus de Cressey. After the Restoration he came to England, and became chaplain to the queen. Shortly before his death, which took place in 1674, he retired to Grinstead, in Sussex. He published, Narrative of the Conversion unto Catholic Unity of Hugh Paulin (Paris, 1647, sm. 8vo; 1653, 8vo; the last ed. contains an answer to J.P., author of the preface to lord Falkland's work on infidelity): — Sancta Sophia (Douay, 1657, 2 volumes, 8vo): — R.C. Doctrines no Novelties (1663, 8vo): — Church Hist. of Brittany (1668, fol.; completed only to about 1350). See Church of England Magazine, March 1845, page 162; Allibone, Dict. of Brit. and Amer. Authors, s.v.; Hoefer, Nouv. Biog. Generale, s.v.

## Cressy, Charles[[@Headword:Cressy, Charles]]

             a Methodist Episcopal minister, was born at Corinth, Maine, July 7, 1841. He was educated at the East Maine Conference Seminary; spent several years in teaching; entered the Upper Iowa Conference in 1870, and continued in the active work until his death, at Hampton, December 21, 1881. See Minutes of Annual Conferences, 1882, page 314.

## Cressy, Council Of[[@Headword:Cressy, Council Of]]

             (Concilium Christianum), was held in Ponthieu, A.D.,676, or at Autun, A.D. 670, the canons being headed with the name of Leodegarius, bishop of Autun: passed several canons, but, among others, one exacting, on pain of episcopal condemnation, from every priest, deacon, subdeacon, or "clericus," assent to the "Athanasian faith."

## Crest[[@Headword:Crest]]

             (Lat. crista), the ornamental finishing which surmounts a screen, canopy, or other similar subordinate portion of a building, whether a battlement, open carved work, or other enrichment: a row of Tudor-flowers is very often used in late Perpendicular work. The name is sometimes applied to the top stones on the parapet and other similar parts of a Gothic building, usually called the capping or coping. The finials of gables and pinnacles are also sometimes called crests. Textiles were often made with a row of ornaments, resembling small battlements or Tudor-flowers, on the top, and  glazed, and still are so occasionally, but in general they are quite plain. Frequently these ornaments were formed in lead when the ridge of the roof was covered with that material, as at Exeter Cathedral.

## Crestey, Pierre[[@Headword:Crestey, Pierre]]

             a French philanthropist, was born at Trun, near Argentan, November 17, 1622. He was rector of Barenton, and distinguished himself by his zeal in founding establishments of public utility, the principal of which are, a hospital at Barenton, a house of hospitable monks in the same place, a similar house at Vimoutiers, an Hotel-Dieu at Bernay, and a seminary at Domfront. He died at Barenton, February 23, 1703. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Cresti[[@Headword:Cresti]]

             SEE PASSIGNANO.

## Crete[[@Headword:Crete]]

             (Κρήτη), one of the largest islands in the Mediterranean, now called Candia, and by the Turks Kirid. It is 160 miles long, but of very unequal width, varying from 35 to 6 miles. It is situated at the entrance of the Archipelago, having the coast of the Morea to the south-west, that of Asia Minor to the north-east, and that of Libya to the south. Great antiquity was affected by the inhabitants, and it has been supposed by some that the island was originally peopled from Egypt; but this is founded on the conclusion that Crete was the Caphtor of Deu 2:23, etc., and the country of the Philistines, which seems more than doubtful. SEE CAPHTOR.

Surrounded on all sides by the sea, the Cretans were excellent sailors, and their vessels visited all the neighboring coasts. Though extremely bold and mountainous, this island has very fruitful valleys (Virgil, AEn. 3, 106), and was highly prosperous and full of people in very ancient times: this is indicated by its “hundred cities” alluded to in the, epithet ἑκατόμπολις, applied to it by Homer (Il. 2:649). It was remarkable for its patriotism, although it kept aloof from the intestine wars of Greece. One of its peaks was the famous Mt. Ida, and in one of its remarkable caverns was the renowned Labyrinth of antiquity. This island was also the scene of many of the fables of mythology, and was even reputed as the abode of “the father of gods and men.” The chief glory of the island, however, lay in its having produced the legislator Minos, whose institutions had so important an influence in softening the manners of a barbarous age, not in Crete only, but also in Greece, where these institutions were imitated. The natives were celebrated as archers. Their character was not of the most favorable description (sec Polyb. 6:46, 3; 47, 5; Died. Sic. Exc. Vat. p. 131 Livy, 44:45; Ovid, Ars Amat. 1:297; Plutarch, Philopoem. 13); the Cretans, or Kretans, being, in fact one of the three K's against whose unfaithfulness the Greek proverb was intended as a caution — Kappadokia, Krete, and Kilikia. In short, the ancient notices of their character fully agree with the quotation which Paul produces from “one of their own poets” (προφήτης) in his Epistle to Titus (i. 12), who had been left in charge of the Christian church in the island: The Cretans are always liars (ἀεὶ ψεῦσται, eternal liars), evil beasts (κακὰ θηρία,  Angl. ‘brutes'), slow bellies” (γαστέρες ἀργαί, gorbellies, bellies which take long to fill). The quotation is usually supposed to have been from Callimachus's Hymn on Jove, 8; but Callimachus was not a Cretan, and he has only the first words of the verse, which Jerome says he borrowed from Epimenides (q.v.), who was of Crete, and from whose work (Περί χρησιμῶν, see Clemens Alex. Strom. 1:129) the citation appears to have been made (see Gottschalk, De Epimenidepropheta, Altdorp, 1714; Hoffmann, De Paulo scripturas profan. ter allegante, Tub. 1770, p. 17; Heinrich, Epimenides a. Kreta, Lpz. 1801). Ample corroboration of the description which it gives of the ancient inhabitants may be seen in the commentators (see Wolfii Cur. 4:554 sq.). SEE CRETIAN.

Mr. Hartley, in his Researches in Greece, says, “The Cretans of the present day are precisely what they were in the days of the apostle Paul; they are notoriously, whether Turks or Greeks, the worst characters in the Levant.” (See the Penny Cyclopoedia, s.v. Candia.) years 1866 and 1867 the whole force of the Ottoman empire, and thereby enlisted the sympathy of all the Christian powers of Europe, most of which urged the Turkish government to consent to the annexation of the island to Greece. (In November, 1867, the fate of, Crete was not yet decided.) (See Paulin, Description phyique de l'le de Crete, Paris, 1859.)

It seems likely that a very early acquaintance took place between the Cretans and the Jews. The story in Tacitus (Hist. v. 2) that the Jews were themselves of Cretan origin, may be accounted for by supposing a confusion between the Philistines and the Jews, and by identifying the Cherethites of 1Sa 30:14; 2Sa 8:18; Eze 25:16; Zep 2:5, with Cretan emigrants. In the last two of these passages they are expressly called Κρῆτες by the Sept., and in Zep 2:6, we have the word Κρήτη. Whatever conclusion we may arrive at on this point, there is no doubt that Jews were settled in the island in considerable numbers during the period between the death of Alexander the Great and the final destruction of Jerusalem. Gortyna (q.v.) seems to have been their chief residence, for it is specially mentioned (1Ma 15:23) in the letters written by the Romans on behalf of the Jews, when Simon Maccabseus renewed the treaty which his brother Judas had made with Rome (see 1Ma 10:67). At a later period Josephus says (Ant. 17:12, 1; War, 2:7, 1) that the pseudo-Alexander, Herod's supposed son, imposed upon the Jews of Crete Crete was an independent state, with some variations of government, until it was conquered by the Romans,  B.C. 67, under Metellus, hence called Cretius, and united in one province with Cyrenaica, which was at no great distance (Strab. 10:475) on the opposite coast of Africa. SEE CYRENE.

It is possible that in Tit 3:1, there may be an implied reference to a turbulent condition of the Cretan part of the province, especially as regarded the Jewish residents. It formed part of the Eastern empire until taken by the Saracens in 823, and was recovered from them by the emperor Nicephorus Phocas in 981. On the establishment of the Latin empire of Constantinople in 1204, it came by purchase into the hands of the Venetians, and was retained by them until the year 1669, when, after a twenty-four years' siege of the capital, the conquest of the whole island was effected by the Turks, to whose dominions it still nominally belongs. In August, 1866, the Christians of Crete rose in insurrection against the Turkish rule, and demanded annexation to the kingdom of Greece. They resisted throughout the when on his way to Italy. And later still, Philo (Leg. ad Cai. § 36) makes the Jewish envoys say to Caligula that all the more noted islands of the Mediterranean, including Crete, were full of Jews. Thus the special mention of Cretans (Act 2:11) among those who were in Jerusalem at the great Pentecost is just what we should expect. No notice is given in the Acts of any more direct evangelization of Crete, and no absolute proof can be adduced that Paul was ever there before his voyage from Caesarea to Puteoli, though it is barely possible that he may have visited the island in the course of his residences at Corinth and Ephesus. SEE TITUS.

The circumstances of Paul's recorded visit were briefly as follows. The vessel in which he sailed to Italy, being forced out of her course by contrary winds, was driven round the island, instead of keeping the direct course to the north of it. In doing this, the ship first made the promontory of Salmone, on the eastern side of the island, which they passed with difficulty, and took shelter at a place called Fair-Havens, near to which was the city Lasea. But after spending some time at this place, and not finding it, as they supposed, sufficiently secure to winter in, they resolved, contrary to the advice of Paul (the season being far advanced), to make for Phoenice, a more commodious harbor on the western part of the island; in attempting which they were driven far out of their course by a furious east wind called Euroclydon, and wrecked on the island of Melita (Acts 27). SEE SHIPWRECK (OF PAUL).

It is evident from Tit 1:5, that the apostle himself was here at no long interval of time before he wrote the letter. We believe this to have been between the first and second imprisonments. SEE TITUS, EPISTLE TO.

Titus was much honored here during the Middle  Ages. The cathedral of Megalo-Castron was dedicated to him; and his name was the watchword of the Cretans when they fought against the Venetians, who themselves seem to have placed him above St. Mark in Candia, when they became masters of the island (Pashley's Travels in Crete, 1:6, 175, Lond. 1837). See Hock's Kreta (Gott. 1829), and some papers from the Italian in the Museum of Class. Antiq. (vol. 2, Lond. 1856). Also Meursius, De Rhodo, Creta, etc. (Anatol. 1675); Neumann, Rer. Creticar. spec. (Gott. 1820); Smith, Dict. of Class. Geogr. s.v. Creta; Spratt's Researches in Crete (London, 1865, 2 vols. 8vo). SEE GREECE.

## Crete (2)[[@Headword:Crete (2)]]

             (Act 2:11) or Cre'tian (Tit 1:12 and subscr.), a Cretan (Κρής), or inhabitant of the island of CRETE SEE CRETE (q.v.). Treatises on the notoriously bad character of this people (referred to in the latter passage) have been written in Latin by Hollebeck (Lugd. B. 1798), Peffinger (Argent. 1701), Schmidt (Lips. 1673), and Steger (Lips. 1684).

## Cretenet, Jacques[[@Headword:Cretenet, Jacques]]

             a noted French ecclesiastic, was born at Champlitte (Franche Comte) in 1604. He studied surgery at Lyons, and devoted himself to the relief of the victims of the memorable plague in that city. After the death of his wife, who had brought him a large property, he entered the clerical state, and founded the order of Josephists, devoted to missions and education, which met with much opposition, the head himself being excommunicated by the archbishop of Lyons. Cretenet died at Montheel, September 1, 1666. See Hoefer, Nouv. Biog. Generale, s.v.

## Creti, Donato[[@Headword:Creti, Donato]]

             an Italian painter, was born at Cremona in 1671, and studied under Pasinelli at Bologna, Where he resided, and painted a number of pictures for the churches there, the best of which is The Adoration of the Magi, in the Mendicanti. He died at Bologna in 1749. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cretin, Joseph[[@Headword:Cretin, Joseph]]

             a Roman Catholic bishop, was born at Lyons, France, in 1800. He came with bishop Loras to America, and succeeded Petiot among the Winnebagoes, where he built a church and school, which failed in competition with the state schools in 1848. On January 26, 1857, he was consecrated first bishop of St. Paul, Minnesota. After great exertions for the promotion of the interests of his diocese, bishop Cretin was struck down with apoplexy, February 22 following. See De Courcy and Shea, Hist. of the Cath. Church in the U.S. page 641.

## Cretineau-Joly, Jacques[[@Headword:Cretineau-Joly, Jacques]]

             a French historian, was born September 23, 1803, at Fontenay, in Yendee, and was educated at Paris, at the seminary of St. Sulpice. When nineteen years of age he was appointed professor of philosophy, but, before entering  upon his duties, he travelled in Italy and Germany. He died January 3, 1875. He edited several politico-religious journals, and is the author of Histoire de la Compagnie de Jesus (Paris, 184446, 6 volumes; 3d ed. 1851): — Clement XIV et les Jesuites (ibid. 1847): — L'Eglise Romaine en Face de Revolution (ibid. 1852, 2 volumes): — Le Cardinal Consalvi (ibid. 1864, 2 volumes): — Bonaparte, le Concordat de 1801 et le Cardinal Consalvi (ibid. 1869). See Hoefer, Nouv.Biog. Generale, s.v. (B.P.)

## Creutziger (Lat. Cruciger), Caspar[[@Headword:Creutziger (Lat. Cruciger), Caspar]]

             a German Protestant theologian, son of another of the same name, was born at Wittenberg, March 19, 1525. Having been expelled from his professorship there because he had embraced the doctrines of Calvin, he was called as preacher to Cassel, where he died, April 16, 1597, leaving De Justificatione et Bonis Operibus, and some polemical works. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Creutziger, Felix[[@Headword:Creutziger, Felix]]

             a Polish reformer of the middle of the 16th century, was superintendent of the evangelical congregation of Little Poland, and influential in bringing about the union of the Bohemians in that country, especially enlisting count Ostroro in that movement. SEE SANDOMIR AGREEMENT.

## Creutziger, Georg[[@Headword:Creutziger, Georg]]

             was born at Merseburg, September 24, 1575; studied at Leipsic and Wittenberg; became professor and doctor of theology at Marburg; and died July 8, 1637, leaving Harmonia Quatuor Linguarum Cardinalium. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Crevey, Thomas[[@Headword:Crevey, Thomas]]

             a Scotch clergyman, was born at Old Aberdeen, September 8, 1644; took his degree at King's College there in 1663; was presented to the living at Newhills in 1679; became synod-clerk; protested against the assembly's committee for the north in 1694; was deprived for adultery in 1695, and went to Ireland. See Fasti Eccles. Scoticdnce, 3:507.

## Crewe, Nathaniel, LL.D[[@Headword:Crewe, Nathaniel, LL.D]]

             an English prelate, was born at Stean, Northampton, January 31, 1633, and in 1652 admitted commoner of Lincoln College, Oxford, where he was chosen fellow in 1655-56. He entered into holy orders July 2, 1664, and, April 29, 1669, was installed dean of Chichester; in 1671 was elected bishop of Oxford, and consecrated July 2; was translated to Durham, October 22, 1674; in 1686 was appointed one of the commissioners in the new ecclesiastical commission erected by king James, and held several other important offices during his life. He was a very great benefactor to Lincoln. College, of which he had been fellow and rector. He died September 18, 1721. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Crewenna[[@Headword:Crewenna]]

             an Irish saint, is said to have been one of the companions of St. Breaca from Ireland to Cornwall in the 5th century, but the hagiologies of this period are very uncertain.

## Crews, Hooper, D.D[[@Headword:Crews, Hooper, D.D]]

             a Methodist Episcopal minister, was born near Pruetts Knob, Barren County, Kentucky, April 17, 1807. He was converted in 1824, licensed to preach in 1828, and joined the Kentucky Conference in 1829. After five years he was transferred to the Illinois Conference, in which he served Springfield, Danville District, and Galena. In 1840 he became a member of the Rock River Conference, in which his appointments were as follows: Chicago, Chicago District; Mount Morris District; Chicago District; agent for Rock River Seminary, Galena; Clark Street, Chicago; First Church, Rockford;. Rockford District; Joliet; Chicago District; Indiana Avenue, Chicago; Embury Church, Freeport; Batavia; First Church, Rockford, and Oregon, Illinois, where he died, December 21, 1880. Dr. Crews was a delegate to four general conferences. During the year 1862 he was chaplain of the 100th Illinois regiment. He was sound in theology logical in methods, and preached with power. See Minutes of Annual Conferences, 1881.

## Creyghlon[[@Headword:Creyghlon]]

             SEE CREIGHLON.

## Crib[[@Headword:Crib]]

             (אֵבוּס, ebus'), a stall or barn where fodder is stored (Pro 14:4) and where cattle are fed (Job 39:9; Isa 1:3); perhaps simply a manger for them to eat out of, as the Sept. and Vulg. render in the last- cited passage. SEE MANGER.

## Crichton[[@Headword:Crichton]]

             (occasionally written Creichtoun), the family name of several Scotch clergymen and prelates:

1. DAVID, LL.D., was teacher in a school at Anstruther Easter; then English master at the Madras College, St. Andrews; licensed to preach in 1833; appointed to the chapel of ease, Inverbrothock, in 1838; joined the Free Secession in 1843; and had a son, Andrew, minister, of the Free New North Church, Edinburgh. See Fasti Eccles. Scoticanae, 3:809.

2. GEORGE, was made bishop of Dunkeld in 1527, also keeper of the privy-seal, and died January 24, 1543. He was not much skilled in matters of religion. See Keith, Scottish Bishops, page 94.

3. JAMES (1), D.D., took his degree at Glasgow University in 1655; was admitted to the living at Kilbride in 1663; deprived at the Revolution; was dean of the faculty of Glasgow University from 1679 to 1689, and died in April 1692, aged about fifty-seven years. See Fasti Eccles. Scoticanae, 2: 290.

4. JAMES (2), D.D., studied at Edinburgh University; was licensed to preach in 1798; presented to the living at Wamphray in 1799; ordained in 1800; transferred to Holywood in 1805, and died July 26, 1820. See Fasti Eccles. Scoticanae, 1:583, 666.

5. JOHN, took his degree at the University of St. Andrews in 1619; was called as colleague to the living at Abercorn in 1622; transferred to Campsie in 1623; to Paisley in 1629; was deposed in 1638 for Arminianism, etc.; petitioned the presbytery in 1649 to be restored, he being a chaplain in the army. He was afterwards stationed at Dublin. See Fasti Eccles. Scoticanae, 1:164; 2:53, 196.

6. JOSEPH, was licensed to preach in 1776; presented to the living at Carstairs in 1785, and ordained in 1786; transferred to Ceres in 1793, and died February 15, 1849, aged ninety-five years. See Fasti Eccles. Scoticanae, 1:164; 2:319, 478.

7. PATRICK (1), was born at Nauchton; took his degree at Edinburgh University in 1600; was presented to the vicarage of Forgand in 1606, but changed it for that of Ruthven in 1609. and continued in 1644. See Fasti Eccles. Scoticanae, 3:759.

8. PATRICK (2), was licensed to preach in 1758; presented to the living at Glendevon in 1765, but was kept in suspense and refused admission to the charge till 1770. The presbytery denied him ordination in 1771, and he resigned in 1774. See Fasti Eccles. Scoticanae, 2:768.

9. ROBERT (1), nephew of bishop George Crichton,. was promoted to the see of Dunkeld in 1550, where he continued until put out by the reformers, at least as late as December 22, 1561. He is said to have been appointed a commissioner for divorcing the earl of Bothwell from lady Jane Gordon. See Keith, Scottish Bishops, page 96.

10. ROBERT (2), took his degree at the University of St. Andrews in 1625; was admitted to the living at. Essie-with-Nevay before 1637, and died before August 1, 1665, aged about sixty years. See Fasti Eccles. Scoticanae, 3:747.

11. WILLIAM, took his degree at Edinburgh University in 1649; was called to the living at Bathgatein 1654, and ordained; his ministry was inhibited in 1655, and he was removed by the synod in 1660; was indulged by the privy council in 1672, but refused;. returned in 1687, and opened a meeting-house and formed a presbytery; was a member of the assembly in 1690; elected moderator in 1692; transferred to Falkirk the same year; promoted to Tron Church, Edinburgh, in 1695; again elected moderator in 1697; resigned in 1707, and died November 27, 1708, aged seventy-seven years. See Fasti Eccles. Scoticanae, 1:56, 167, 186.

## Crickett, James[[@Headword:Crickett, James]]

             an English Congregational minister, was born in London in 1789. He became a wealthy merchant, and on retiring was ordained at Ramsbury Wiltshire; afterwards removed to Adderbury, Oxfordshire, where he preached many years. gratuitously. He died at Portland Isle, in February 1863. See (Lond.) Cong. Year-book, 1865, page 232.

## Crickett, John[[@Headword:Crickett, John]]

             an English Wesleyan minister, commenced his ministry in 1780; preached in England and Ireland for twenty-six years, became a supernumerary in 1805, and died December 11, 1806. See Minutes of the British Conference, 1807; Smith, Hist. of Wesl. Meth. 2:444, 445.

## Crida[[@Headword:Crida]]

             an obscure Welsh saint, was probably one of the devotees who settled in Cornwall, but others think the name merely a corruption of Credanus (q.v.).

## Crigler, A.I[[@Headword:Crigler, A.I]]

             a Lutheran minister, son of Reverend John J. Crigler, was born in Ralls County, Missouri, March 24, 1840. In 1871 he graduated from Wittenburg College, Ohio, and subsequently from Wittenburg Theological Seminary; was licensed by the Miami Synod, and for two years served as a home missionary in Iowa; for several succeeding years he preached at Knoxville, Iowa; afterwards removed to Colorado, but soon returned to Knoxville; again went to Colorado, and then to Missouri, and died at Millard, January 16, 1880. See Lutheran Observer, February 13, 1880.

## Crigler, John Jefferson[[@Headword:Crigler, John Jefferson]]

             a Lutheran minister, was born in Madison County, Virginia, March 1, 1811, and spent his childhood in Boone County, Kentucky. At forty-five years of age he began the study of theology under Reverend D. Harbaugh and professor J.Y. Harris; was licensed to preach May 19, 1856, by the synod of Kentucky, and served as pastor in Dearborn County, Indiana; in 1858 removed to Sullivan County, Missouri, and labored there ten years in missionary work; was pastor, in 1874, of Johnston's Grove Church, in Story County, Iowa, besides acting as missionary to neighboring congregations. He died at Knoxville, Marion County, March 11, 1877. See Lutheran Observer, March 30, 1877.

## Crime[[@Headword:Crime]]

             (מַשְׁפָּט, judgment, Eze 7:23; זַמָּה, zimmah', mischief, “heinous crime,” Job 31:11; αἰτία, Act 25:27; ἔγκλημα, Act 25:16). SEE LAW; SEE JUDGE; SEE PUNISHMENT.

## Crimson[[@Headword:Crimson]]

             שָׁנַי, shani' (Jer 4:30; elsewhere “scarlet;” fully תּוֹלִעִת שָׁנַי, crimson-worm, Exo 25:4, or שְׁנַי תוֹלִעִת, worm crimson, Lev 14:4, or simply תּוֹלִע, the worm itself, Isa 1:15, all rendered, except in this last passage, likewise:' scarlet”), later כִּרְמַיל, kar'il' (invariably “crimson,” 2Ch 2:7; 2Ch 2:14; 2Ch 3:14; on this Hebrews term, see Lorsbach, Archiv fur morgenlind. Literatur, 2:305; Gesenius, Thesaur. p. 714), a well-known red color (Pliny, 21:22), of a  deep hue bordering on purple (q.v.), and in this respect differing from the brighter scarlet (q.v.), yet of a brilliant color (Isa 1:18; comp. Pliny, 33:40; hence χρῶμα ὀξύ; so in Mat 27:28, χλάμυς κοκκίνη = ἐσθὴς λαμπρά in Luk 23:11). highly prized among the ancients for garments and tapestry (Horace, Sat. 2:6, 102), as articles of luxury with the nobility (Jer 4:30; 2Sa 1:24; Pro 31:21; Lam 4:5; comp. Martial, 3, 2, 11; 2:39, 1; 43, 8; Patron. Sat. 32), and with the Romans for the robes of generals and princes (Pliny, 22:3; comp. Mat 27:28, where κοκκίνη ῟                        πυρπύρα in Mar 15:17; Mar 15:20, and Joh 19:4), especially the emperors (Sueton. Domit. 4). Many of the fabrics of the tabernacle and sacerdotal paraphernalia were also woven (Exodus 38; Num 4:8) of threads of this dye (Gen 38:28; Jos 2:18), which was likewise employed for the curtain of Solomon's Temple (2Ch 3:14; comp. Sueton. Nero, 30). The color again occurs in the Mosaic ritual (Lev 14:6; Num 19:6). As to its symbolical significance, Philo (Opp. 1:536; comp. 2:148) and Josephus (Ant. 3, 7, 7) think that it, like the two sacred colors (scarlet and purple), reps resents the element of fire; according to Bahr (Sync. bol. 1:333 sq.), it denotes life (i.e. fire and blood, which are both red); while others find in it other typical allusions. SEE DYE.

Crimson is obtained from the pulverized cochineal berries, i.e. the dead bodies and larve-nests (see Brandt and Ratzeburg's Medicin. Zoologie, Berl. 1831 sq., 2, pl. 26, fig. 15) of a small parasitic insect, the female cochineal-worm (תּוֹלִעִת, tola') or kermes (the Coccus ilicis of Linn., cl. 4, Tetragynia), which towards the end of April fastens itself, like little raisins, in the form of round reddish or violet-brown berries upon the twigs, less frequently on the leaves, of the palmoak (πρῖνος or ἡ κόκκος, Ilex aquifolia or coccifera; comp. Theophrastus, Plaut. 3, 16; Pliny, 16:12; Pausanias, 10:36, 1; see Kirby, Entomol. 1:351; Cuvier, Anim. King. 3, 604, 608). This shrubby tree, some two or three feet high, grows abundantly in Asia Minor and Hither Asia (certainly also in Palestine; see Belon, Observ. 2:88), as well as in Southern Europe, has oval, pointed, evergreen, thorny leaves, a grayish smooth bark, and bears round scarlet berries in clustered tufts (Dioscor. 4:48). Among the ancients, the Phoenicians generally supplied the rest of the world with crimson materials, and best under-stood the art of dyeing this color (2Ch 2:7; comp. Pliny, 9:65). (See Beckmann, Beitr. III, 1:1 sq.; Bochart, Hieroz. 3,  524 sq.; Braun, De vestitu sacerd. 1. i, c. 15, p. 215 sq.; Hartmann, Hebr. 1:388 sq.; 3, 135 sq.; Penny Cyclopaedia, s.v. Cochineal.) SEE COLOR.

## Crinesius, Christoph[[@Headword:Crinesius, Christoph]]

             a Lutheran theologian of Germany, was born in 1584 at Schlackenwald, in Bohemia, was at first court-preacher at Gschwend and Grub, on the borders of Styria, then deacon and-professor of theology and Oriental languages at Altdorf, and died August 28, 1629, leaving Lexicon Syriacum — Exercitationes Hebraicae Quinque: — De Fide Catholica Petri: Gymnasium Syriacum: — Epistola ad Romanos et Titum. Syriaca: — Analysis Nov. Testamenti: — Lingua Samaritana: — Gymnasium Chaldaicum: — Lexicon Chaldaicum: — De Confusione Linguarum, etc.  See Steinschneider, Bibliogr. Handbuch, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Hoefer, Nouv. Biog. Generale, s.v. (B.P.)

## Criniti Fratres[[@Headword:Criniti Fratres]]

             (long-haired brethren) was a lalne under which Augustine censures the Mesopotamian monks for wearing long hair, against the rule of the Roman Catholic Church.

## Crinsoz (de Bionens), Theodore[[@Headword:Crinsoz (de Bionens), Theodore]]

             a Swiss Protestant theologian, was born in 1690, at Nyon, near Geneva. He had undertaken a new translation of the Bible, but the clergy of Geneva, wishing, without doubt, to be revenged upon him because he had refused to sign the formula of Concord, would not permit him to publish it. He died about 1750, leaving Job, Traduit en Francais (Rotterdam, 1729): — Les Psaumes, Traduits en Francais (Ivuerdun, eod.): — Essai sur l'Apocalypse (eod.), and some polemical works. See Hoefer, Nouv. Biog. Generale, s.v.

## Cripple[[@Headword:Cripple]]

             (χωλός, lame, as elsewhere usually rendered, or “halt”), a person deprived of the use of the lower limbs (Act 14:8).

## Cririe, James, D.D[[@Headword:Cririe, James, D.D]]

             a Scotch clergyman, born at Newabbey in 1752, was a cattle-herd, but fond of reading, and largely self-taught; became master of the grammar-school at Wigton in 1777; was promoted to the rectorship of the high-school at Leith in 1787, where he introduced the monitorial system; licensed to preach in 1791; became a master in the high-school at Edinburgh in 1795; presented to the living at Dalton in 1801, and died January 5, 1835. He was master of several Continental languages. a Fellow of the Society of Scottish Antiquaries in 1795, and filled their office of Latin secretary from 1799 to 1815. He published, Sketches in Verse Descriptive of Scenes Chiefly in the Highlands (1803). See Fasti Eccles. Scoticanae, 1:646.

## Criscuolo, Giovanni Andrea (or Angelo)[[@Headword:Criscuolo, Giovanni Andrea (or Angelo)]]

             an Italian painter, the younger brother of Giovanni Filippo, was instructed in the school of Marco da Siena. He painted a number of works for the Neapolitan churches, among which are The Stoning of Stephen, in San Stefano; and the picture of the Virgin and Infant, with St. Jerome, dated 1572. He died about 1580.

## Criscuolo, Giovanni Filippo[[@Headword:Criscuolo, Giovanni Filippo]]

             an Italian painter, was born at Gaeta about 1495, and studied under Andrea da Salerno. He painted a number of fine works for the churches of Naples, particularly an altar piece in Santa Maria della Grazia, representing the Virgin and Infant in the Clouds, with Saints below; and the Adoration of the l'Magi, in Santa Maria del Rosario. He died at Naples in 1584.

## Crisenus[[@Headword:Crisenus]]

             a Scotch saint mentioned in the legend of St. Andrews as a companion of St. Regulus (q.v.).

## Crismond, John M[[@Headword:Crismond, John M]]

             a minister of the Methodist Episcopal Church South, was born and reared in Baltimore, Md. He was converted in youth, and in 1836, removing to Abingdon, Virginia, was licensed to preach, and in 1837 entered the Holston Conference, continuing to labor with zeal and fidelity until his death, April 27, 1875. See Minutes of Annual Conferences of the M.E. Church South, 1875, pages 155.

## Crisp Tobias, D.D.[[@Headword:Crisp Tobias, D.D.]]

             a divine of the 17th century born 1600, died rector of Brinkworth 1642. His life was distinguished by charity, piety, humility, and purity, but he was nevertheless charged with simony in obtaining the living of Newington Butts in 1627. He followed the Puritan side in the ecclesiastical troubles, and was an extreme Calvinist, running into Antinomianism The Westminster Assembly proposed to have his sermons burnt. The last edition of them, edited by Gill, appeared in London 1791 (2 vols. 8vo), to which the life of Crisp is prefixed. Dr. Crisp acknowledges that, “in respect of the rules of righteousness, or the matter of obedience, we are under the law still, or else,” as he adds, “we are lawless, to live every man as seems good in his own eyes, which no true Christian dares so much as think of.” The following sentiments, however, among others, are taught in his sermons: “The law is cruel and tyrannical, requiring what is naturally impossible.” “The sins of the elect were so imputed to Christ as that, though he did not commit them, yet they became actually his transgressions, and ceased to be theirs.” “The feelings of conscience, which tell them that sin is theirs, arise from a want of knowing the truth.” “It is but the voice of a lying spirit in the hearts, of believers that saith they have yet sin wasting their consciences, and lying as a burden too heavy for them to bear.” “Christ's righteousness is so imputed to the elect that they, ceasing to be sinners, are as righteous as he was, and all that he was.” “An elect person is not in a condemned state while an unbeliever; and should he happen to die before God call him to believe, he would not be lost.” “Repentance and confession of sin are not necessary to forgiveness. A believer may certainly conclude before confession, yea, as soon as he hath committed sin, the interest he hath in Christ, and the love of Christ embracing him.” These dangerous sentiments, and others of a similar bearing, have been fully answered by many writers, but by none more ably than by the Rev. John Fletcher, in his Checks to Antinomianism.” — Buck,  Theol. Dict. s.v.; Orme, Life of Baxter, 2:232; Bogue and Bennett, Hist. of Dissenters, 1:400. SEE ANTINOMIANISM.

## Crisp, Alfred[[@Headword:Crisp, Alfred]]

             an English Congregational minister, was born at Leeds, October 2, 1809. He was converted in early manhood, ordained to the ministry in London in 1850, and continued to labor at home and in the surrounding villages until 1853, when he became pastor at Alfreton, Derbyshire. He removed, in 1857, to the Channel Islands, first to Jersey, and afterwards to Guernsey, where he remained until his death, April 24, 1867. See (Lond.) Cong. Year-book, 1868, page 265.

## Crisp, Edmund[[@Headword:Crisp, Edmund]]

             an English Congregational minister, was born at Hertford, June 26, 1796, of pious Nonconformist parents. In 1816 he entered the Missionary College at Gosport; in 1821 was ordained at Hertford and set sail for Madras, India, where he labored seven years, and then, removing to Combaconum, toiled seven years longer, until his health failed and he returned to England. In 1840 he again sailed for India, and became tutor at the college for training native pastors, at Bangalore. In 1848 Mr. Crisp finally returned to England because of sickness, travelled one year in aid of  the missionary cause, preached four years at Grantham, travelled six years as representative of the Religious Tract Society, and, becoming one of the Association secretaries, settled at Ealing, where he remained until his death, November 6, 1877. See (Lond.) Cong. Year-book, 1878, page 311.

## Crisp, George Steffe[[@Headword:Crisp, George Steffe]]

             an English Congregational minister, was born at Wrentham, Suffolk, March 8, 1786. He was converted early, studied at Wymondley Academy, and settled at Lowestoft in 1808. He resigned his pastorate in 1817, removed to Aldwinckle, Northamptonshire, and in 1821 resumed the pastorate at Lowestoft, where he continued until 1832. He died May 30, 1863. See (Lond.) Cong. Year-book, 1864, page 205.

## Crisp, Joseph Hemus[[@Headword:Crisp, Joseph Hemus]]

             an English Congregational minister, was born at Nottingham, June 17, 1782. He was converted at nineteen; became class-leader and local preacher in the New Connection Methodist Church; and in 1804 was called to the regular ministry, being appointed first at Hull, and afterwards at. Dewsbury. In 1807 he entered the Independent College at Idle, and in 1810 became pastor of the Congregational Church at Brighouse, near Halifax. He retired to Ashby-dela-Zouch in 1840, and there died, January 12, 1869. See (Lond.) Cong. Year-book, 1810, page 282.

## Crisp, Samuel[[@Headword:Crisp, Samuel]]

             an English minister of the Society of Friends, was born at Norfolk about 1667. He received a collegiate education, took orders in the Established Church, and for a time was a parish curate and chaplain in a private family. While he was residing in London, in 1700, he united with the Friends. Not long after he opened a boarding-school at Stepney, near London. He died there April 7, 1704. Mr. Crisp published, The Present State of Quakerism in England (1701): — A Libeller Exposed: — also three Letters, on similar subjects. See Friends' Library, 13:149-163. (J.C.S.)

## Crisp, Stephen[[@Headword:Crisp, Stephen]]

             an English minister of the Society of Friends, was born at Colchester about 1640. For thirty-five years he travelled and preached in many parts of England, Scotland, Holland, Germany, and the Low Countries. His life was one of much hardship. He died June 28, 1692. Among his writings, which  are numerous, though none of them are long, may be mentioned, A Word of Reproof to the Teachers of the World, etc.: — A Description of the Church of Scotland: — An Epistle to Friends, concerning the Present and Succeeding Times: — A Plain Pathway Opened to the Simple Hearted: — An Alarm in the Borders of Spiritual Egypt. See Friends' Library, 14:275. (J.C.S.)

## Crisp, Thomas[[@Headword:Crisp, Thomas]]

             an English Dissenting minister, was born in 1738. He was educated under Dr. Conder; first settled at Colchester; thence removed to Ringwood, and afterwards to Hertford; but, though a man of excellent character and of a peaceable spirit, he met with great trouble and opposition in every place. He at last returned to the home of his nativity, and died suddenly, near Wrentham, in 1806. He published, The Charge at the Ordination of Sir Harry Trelawney. See (Lond.) Theological and Biblical Magazine, February, 1806, page 79.

## Crisp, Thomas S., D.D[[@Headword:Crisp, Thomas S., D.D]]

             an English Baptist minister, was born at Beccles, Suffolk, in 1788. He received his education in an Independent college and in one of the Scotch universities; became teacher in the Baptist College, Bristol; in 1818 was associated with Reverend Dr. Ryland as pastor there; and upon the death of the latter was elected president of the college. He died at Cotham, Bristol, June 16, 1868. His scholarship is said to have been of a superior character, although he was singularly diffident. See Appleton's Annual Cyclopaedia, 8:594; Cathcart, Baptist. Encyclop. s.v. (J.C.S.)

## Crispi, Geronimo[[@Headword:Crispi, Geronimo]]

             an Italian prelate, was born at Ferrara, Sept. 30, 1667. He pursued his studies in his native city; became doctor of law in 1696; then was ordained priest, and soon after archdeacon. In 1708 he was appointed auditor of the rota, and in 1720 archbishop of Ravenna. He left this see for the patriarchate of Antioch, and in 1743 was appointed archbishop of Ferrara, where he died in 1746, leaving, Discorsi ed Imni, Sacri (Rome, 1720): — Discorsi ed Imni Sacri Altri (Ravenna, 1722): — Compendium Vitae Clementis XI (ibid. 1723): — Decisiones Rotae Romanae (Urbino, 1728). See Hoefer, Nouv. Biog. Generale, s.v.

## Crispi, Scipione[[@Headword:Crispi, Scipione]]

             a Piedmontese painter, was born at Tortona, and practiced the art from 1592 to 1599. His works are, The Visitation of the Virgin to Elizabeth, in San Lorenzo, at Voghera; and an altar-piece at Tortona, of Sts. Francesco and Domenico.

## Crispin and Crispinian[[@Headword:Crispin and Crispinian]]

             two brothers who, during the reign of Diocletian, went as missionaries from Rome to Gaul, and settled at Soissons. In order to support themselves and to have access to the people, they became shoemakers. Thus they worked for some time for the propagation of Christianity, until 287, when, by order of the emperor Maximinianus, they were beheaded. They are commemorated in the Church of Rome on Oct. 25, and are commonly venerated as the special patrons of the shoemakers. There is a legend (for which, however, there seems to be no foundation) about these saints to the ‘effect that they stole from rich persons the leather to make gratuitously shoes for the poor. — Wetzer u. Welte, Kirchen-Lex. 2:918.

## Crispina, Saint[[@Headword:Crispina, Saint]]

             commemorated December 5 (or December 3), is said to have been an illustrious matron of Thagura, who was put to death A.D. 304, under Aulesius, proconsul at Thebaste, in Africa, and rejoiced in her torture as a Christian (Augustine, in Psalm. 120:13; 137:3; Serm. 354, cap. 5, 44).

## Crisping-pin[[@Headword:Crisping-pin]]

             (חָרַיט, charit', something chiselled; the Sept. translates undistinguishably, Isa 3:22). This word properly signifies a casket or pouch, and is elsewhere rendered a “bag” for money (2Ki 5:23, where the Arabic gives a leather money-bag); but in the passage in Isaiah it is to be understood as some kind of female ornament; probably, like our modern reticule, it was a richly ornamented purse or small bag, which the women wore attached to their girdles. They are usually described as made of silk, and wrought with gold and silver; but Jahn thinks that this purse was made of solid metal, sometimes of pure gold, and fashioned like a cone, with a border of rich cloth at the top. SEE ORNAMENT.

## Crispinus[[@Headword:Crispinus]]

             was the name of several early Christians, besides St. Crispin (q.v.):

1. A bishop, martyred at Astyagis, commemorated November 19.

2. A presbyter of Lampsacus, his native city, who wrote about A.D. 337, a life of bishop Parthenius (given in the Bollandists, s.a.; see also Cave, Hist. Lit. 1:204; Tillemont, 6:288).

3. A Donatist bishop of Colama, addressed A.D. 399 and 406 by Augustine (Epist. 51 [172], 60 [173]).

## Crispion[[@Headword:Crispion]]

             archdeacon to Epiphanius, mentioned as archbishop of Salamis cir. A.D. 368 to 403 (Sozom. 8:15; Migne, Patrol. Graec. 67:1555, § 345; Ceillier, 6:380.

## Crispius (or Crispulus)[[@Headword:Crispius (or Crispulus)]]

             a martyr in Sardinia, is commemorated May 30. Crispus, a presbyter, martyr at Rome under Diocletian, is commemorated August 18.

## Crispus[[@Headword:Crispus]]

             (Κρίσπος, for Lat. Crispus, curled; found also in the Talmudists under the forms קרּיספאand קריספי), chief of the Jewish synagogue at Corinth (Act 18:8), converted and baptized by the apostle Paul (1Co 1:14) A.D. 50. According to tradition (Constitut. Apost. 7:46) he was afterwards bishop of AEgina. The Greek Church observe his festival on the 4th of October.

## Crist, Jacob B[[@Headword:Crist, Jacob B]]

             a Lutheran minister, was born in Berks County, near Reading, Pennsylvania, November 11, 1798. Removing to Harrisburg, Virginia, he joined the Methodist Church, and in the fall of 1824 was licensed as a preacher; for one year was pastor of the Warm Springs Circuit; was  selected as travelling companion to bishop McKendree three years; and for several years agent for the Sunday-school Union and the American Colonization Society. He afterwards joined the Lutheran Church; became agent for the Illinois College and for the Education Society; in 1850 pastor at Mount Joy, Lancaster County, Pennsylvania, which he served three years; and then successively pastor at Kishacoquillas, Mifflin County; Sinking Valley, Blair County; Jenner Charge, Somerset County; Antis, Blair County; supplying, also, the Church at Freeport, Armstrong County. For a time he was agent for Pennsylvania College. In May 1870, he removed to Altoona for rest; and afterwards went to Antis Charge, from which he retired in 1875. He died at Altoona, April 28, 1881, See Lutheran Observer, 49:No. 21.

## Cristeta[[@Headword:Cristeta]]

             martyr in Spain, is commemorated October 27.

## Cristiolus[[@Headword:Cristiolus]]

             a Welsh saint of the 6th century, is the reputed founder of Llangristiolus in Anglesey, and Eglwys Wrw, and Penrydd in Pembrokeshire (Rees, Welsh Saints, page 220). Smith, Dict. of Christ. Biog. s.v.

## Cristobolo[[@Headword:Cristobolo]]

             a Grecian architect, flourished about, the middle of the 15th century, and was employed by Mohammed II to erect a mosque at Constantinople, on the ruins of the Church of the Holy Apostles. which he did successfully.

## Cristofori, Fabio, And Pietro Paolo[[@Headword:Cristofori, Fabio, And Pietro Paolo]]

             Italians artists, father and son, the former of whom flourished in 1658, and- the latter died in 1740, deserve great credit for the perfection which they attained in the mosaic art. They executed in concert several admirable works in the Basilica of St. Peter's, among which are The Communion of St. Jerome; and The Baptism of Christ, See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Critan[[@Headword:Critan]]

             is the name of several Irish saints:

1. Son of Illadhon, commemorated May 11, at Achadh-finnich, on the river Dodder, County Dublin, where they are probably interred. Colgan affirms that. he was the Credan, Cridan, or Critan who was one of the many pupils whom St. Petroc had during his residence in Ireland (Todd and Reeves, Mart. Doneg. page 125; Colgan, Acta Sanctorum, page 585, c. 4; 586 n.).

2. Bishop of Aendruim, or Nendrum (now called Mahee Island, in Strangford Lough), commemorated. May 17, whose death is given at A.D. 638 by the Irish Annalists (O'Donovan, Four Masters, 1:256 n., 257;. Reeves, ut sup. page 148).

3. Of Moin-Miolan, commemorated February 7 with Lonan and Miolan or Mellan, all sons of Daire; buried at Cluain-feart-Molua (now Confertmulloe or Kyle, in the barony of Upper Ossory, Queen's County) (Colgan, uf sup. page 58 n.; O'Donovan, ut sup. 1:207 n.).

4. Certronnach, of Bennchar (Bangor), commemorated September 16. In Mart. Doneg. (Todd and Reeves, page 251) he is called cellarer of St. Comgall of Bangor, and is said to have got the name Certronnach because he used to divide fairly. His mother was Eithne, daughter of Saran, son of Colgan, and sister of Ronan. He died A.D. 669 (O'Donovan, 1:280 n., 281).

## Critchlow, Benjamin C., D.D[[@Headword:Critchlow, Benjamin C., D.D]]

             a Presbyteriarnminister, was born December 14, 1807. He pursued his literary studies at Western University, Pittsburgh, Pennsylvania, and graduated at Western Theological Seminary in 1836. His first pastorate was Slippery Rock and New Brighton; his next Beaver and New Brighton; but, after a few years, he left Beaver and confined his labors to Brighton. In 1876 he accepted a call to the Church of Greenville, Mercer County, but resigned in the spring of 1881. After this he occasionally preached at Stoneborough, Mercer County, and at Rochester, until his death, April 21, 1882. See Presbyterian Banner, April 26, 1882.

## Critchton, Andrew, LL.D[[@Headword:Critchton, Andrew, LL.D]]

             a minister and author in the Established Church of Scotland, was born in December 1790, in the parish of Kirkmahoe, Dumfrieshire. He received his education at the Dumfries Academy and the University of Edinburgh, became a licensed preacher, and was for some time engaged in teaching in  Edinburgh and North Berwick. In 1823 he published his first work, the Life of the Reverend John Black-ader, which was followed by the Life of Colonel J. Blackader, and Memoirs of the Reverend Thomas Scott. To. Constable's Miscellany he contributed four volumes, viz., Conversion from Infidelity, and a translation of Koch's Revolutions in Europe. In the Edinburgh Cabinet Library he wrote the History of Arabia and Scandinavia, Ancient and Modern, each in two volumes. He commenced his connection with the newspaper press in 1828 by editing the Edinburgh Evening Post. In 1830 he conducted the North Briton, and in 1832 he undertook the editorship of the Edinburgh Advertiser, in which employment he continued till June 1851. He contributed extensively to periodicals; among others, to the Westminster, Tait's Edinburgh Magazine, the Dublin University, Frazer's Magazine, the Church Review, and the Church of Scotland Magazine and Review. He was a member of the Presbytery of Edinburgh, being ruling elder of the congregation of Trinity College Church, and sat in the General Assembly of the Church of Scotland as elder for the burgh of Cullen, for three years previous to his death, which occurred in Edinburgh, January 9, 1856. See Hardwicke, Annual Biography, 1856, page 198.

## Crithomancy[[@Headword:Crithomancy]]

             (Gr. κριθή, barley, and favreia, divination) was a species of fortune- telling by means of the dough of the barley-meal cakes used in sacrifice.

## Critici Sacri[[@Headword:Critici Sacri]]

             a very useful work in Biblical literature, undertaken and published by Cornelius Bee, bookseller (London, 1660, 9 vols. fol.), as an appendage to Walton's Polyglot, under the direction of bishop Pearson, John Pearson, Anthony Scattergood, and Francis Gouldman. It was reprinted at Frankfort, under the care of Gurtler, in 1695, in 7 vols. In 1698 it reappeared at Amsterdam in 9 vols.; and a supplement of 2 vols. more was published in 1700 and 1701; and a second supplement appeared in 2 vols. fol., Amst. 1732. This collection contains all, or most of the books of the O.T., the entire annotations of Münster, Vatablus, Castalio, Clarius, Drusius, and Grotius; brief annotations of Fagius on the Chaldaic paraphrase of the Pentateuch, and his larger exposition of the first four chapters of Genesis; the commentaries of Masius on Joshua; the annotations of Codurcus on Job; of Pricaeus on the Psalms, and of Bayne on the Proverbs; the commentary of Forerius on Isaiah, that of Lively on Hosea, Joel, Amos, Obadiah, and Jonah; of Badwell on the Apocrypha, and Hoeschel on Ecclesiastes, etc. On the N.T. it contains the collations of Valla, with the animadversions of Revins; the annotations of Erasmus, Vatablus, Castalio, Clarius, Zegerus, and Grotius; on particular places and subjects of the N.T., Münster, Drusius, Scaliger, Casaubon, Cameron, Lud. Capellus, Gualtperius, Schultetus, and Pricemus. There are also a number of philological tracts and dissertations, such as John Gregory's Notes and Observations; Fagius's Comparison of the principal Translations of the O.T.; Cartwright's Mellificium Ebraicum; Drusius on the Mandrakes; Jos. Scaliger and Amama on Tythes; Lud. Capellus on the Vow of Jephtha and Corban; Pithaeus De Latinis Bibliorum Interpretationibus; Urstius De fabrica Arcae Noe; Rittershusius De Jure Asylorum; Allatius De Engastrymutho; Montanus on Jewish Antiquities; Bertram and Cunaeus on the Hebrew Republic; Waser on the Ancient Coins and Measures of the Hebrews, Chaldaeans, and Syrians; and many others of a similar description (Orme, Biblioth. Bibl. p. 128). The Amsterdam edition (1698- 1732,13 vols. fol.) is the best, being well printed, with additions, and including four volumes of Thesaurus not contained in the original edition. Poole's Synopsis forms an excellent abridgment of this great work. SEE COMMENTARY.

## Criticism, Biblical[[@Headword:Criticism, Biblical]]

             This phrase is employee in two senses. Some take it to signify not only the restoration of the text of Scripture to its original state, but the principles of interpretation. This is an extensive and improper application. The science is strictly occupied with the text of the Bible. It is limited to those principles and operations which enable the reader to detect and remove corruptions, to decide upon the genuineness of disputed readings, and to obtain as nearly as possible the original words of inspiration.

I. There are only three or four sources of material for the work of Biblical criticism, both in detecting the changes made upon the original text, and in restoring genuine readings:

1. MSS. or written copies of the Bible.

2. Ancient translations into various languages.

3. The writings and remains of those early ecclesiastical writers who have quoted the Scriptures. 4. Critical conjecture; but this must be used with extreme caution.

SEE OLD TEST.; SEE NEW TEST.

Criticism employs the ample materials furnished by these sources. To attain its end, it must work upon them with skill and discrimination. They afford wide scope for acuteness, sobriety, and learning; and long experience is necessary in order that they may be used with efficiency and success. (See Jour. Sac. Lit., Jan. 1864; Heinfetter, The True Text of the [Heb.] Scriptures, 2d ed. Lond. 1861.) SEE MANUSCRIPTS; SEE VERSIONS.

CANONS OF BIBLICAL CRITICISM.

(1.) EXTERNAL OR OBJECTIVE.

1. Readings found in the most ancient and more carsefulty written MSS. should be preferred. Hence “uncial” copies are in general more weighty than “ursive.” Yet great unanimity in the latter may overbalance fluctuation in the former.

2. Independent witnesses must chiefly be regarded. Hence the necessity of classifying authorities, and of reckoning all that can be traced to a common origin or edition as but one, since no copy can rise higher in value than its source, and each transcription is an additional opportunity for error. On  this account the critical materials of the O.T. are meager, as all existing Hebrews MSS. are of the Masoretic recension; and but for the evidence (both historical and internal) of great competency, care, and scrupulousness on the part of these editors, their work would be of much less utility than it now is. In the N. T, too, this rule greatly reduces the testimony of the earliest extant MSS., inasmuch as they all seem to belong to the Alexandrian type, and for this reason their provincialisms in orthography ought especially to be rejected.

3. Readings found in the original text are not to be lightly set aside through deference to versions or citations. This not only follows as a corollary from the preceding rule, but its importance is enhanced by the ignorance, prejudices, special objects, and laxity of translators and writers quoting (sometimes from memory). In doubtful cases only (either from conflict, failure, or improbability in the original readings), therefore, can these be safely resorted to. Hence is evident equally the absurdity of exalting the Septuagint as a whole above the Hebrew, and the Vulgate above the Greek Testament. When not liable to suspicion from the above causes, however, and where sufficiently exact to be verbally appreciable, translations and quotations, like direct and explicit historical statements as to particular readings, are entitled to consideration in proportion to their antiquity and excellence of opportunity.

(II.) INTERNAL OR SUBJECTIVE.

N. B. — This whole kind of evidence is only to be used, and that but sparingly, when the foregoing rules fall short, or are opposed by some palpable inconsistency in point of exegesis or philology in the text.

1. Purely conjectural emendation may sometimes be cautiously employed in such cases, because it is possible that some clerical errors may have existed in the original autographs themselves, and others probably crept in at the earliest date in copying; these would therefore be liable to corrupt all later testimony. On the other hand, arbitrary corrections must never be made except where they are absolutely demanded, and where they can also be shown to have been naturally displaced by the errata; nor yet unless they are such as would be likely to have eluded the diligence of earlier collators.

2. Among several various readings, which are otherwise nearly equally supported, that one is to be selected from which the others can most readily be derived. On this principle is based the famous law of critics in  general, that “the most difficult reading is to be preferred,” which is but partially true, however, since the harshest readings may have been the result of inadvertence in copying, and on this principle they could never be eliminated; whereas the design of criticism is the common-sense one of lessening rather than increasing the incongruities of the text. It is only meant that we should choose that reading, rather than another, which, if originally in the text, would be most obnoxious to copyists; yet the rule must not be so construed as to come into collision with the foregoing canon.

3. When the evidences in favor of the omission or insertion of a passage, clause, or highly significant word are nearly equally divided, it is safer to reject it (if it be not already contained in the received text), or (if it be retained for the sake of convenience) to mark it as probably spurious; for the disposition of the Church, from quite an early to a comparatively recent period, has leaned towards the admission of more and more matter (whether marginal glosses or apocryphal additions) into the sacred canon, and copyists as well as editors have felt the influence of that reverent familiarity which renders it ever increasingly difficult to expunge any thing once included in Scripture. But in judging of the genuineness in such instances, little stress can be laid upon considerations drawn from doctrinal propriety or concinnity with the context, because these are greatly affected by the individual sentiments and conventional opinions of each critic.

II. The remainder of this article (which relates to the so-called “lower criticism”) will contain a brief historical sketch of Biblical criticism, or a history of the texts of the Old and New Testaments; the condition in which they have been at different periods; the evidences on which our knowledge of their purity or corruption rests, and the chief attempts that have been made to rectify or amend them. A history of criticism must describe the various stages and forms through which the texts have passed. It will be convenient to reserve an enumeration of the causes which gave rise to various readings for a future article, SEE VARIOUS READINGS, and in this place to detail the phases which the Hebrew and Greek texts of the Old and New Testaments have presented both in their unprinted and printed state, in connection with the labors of scholars upon them.

A. THE OLD TESTAMENT. — There are four marked periods in the history of the Hebrew text.

1. That Period in the History of the Unprinted Text which preceded the closing of the Canon. — Of this we know nothing except what is contained in Scripture itself. The Jews bestowed much care on their sacred books. They were accustomed to hold them in great veneration even in the darkest times of national apostasy from Jehovah. How often the separate books were transcribed, or with what degree of correctness, it is impossible to tell. Many German critics suppose that the Hebrew text met with very unfavorable treatment; that it was early subjected to the carelessness of transcribers and officious critics. Differences, however, between parallel sections show rather the genuineness and integrity of the books in which they occur. Had such paragraphs exactly harmonized, we might have suspected design or collusion; but their variations discover the artlessness of the writers. We disagree with Eichhorn, Bauer, Gesenius, De Wette, and others, who have given lists of parallel passages in some books in order to show that the text was early exposed to extensive alterations.

The most important particular in this part of the history is the Samaritan recension of the Pentateuch. SEE PENTATEUCH. This edition (if so it may be called) of the Pentateuch is indeed uncritical in its character. While we freely acquit the Jews of tampering with the text of the Mosaic books, the Samaritans cannot be so readily exonerated from the imputation. Additions, alterations, and transpositions are quite apparent in their copy of the Pentateuch. A close alliance between the text which lies at the basis of the Septuagint version and that of the Samaritan Pentateuch has been always noticed. Hence some think that they flowed from a common recension. One thing is certain, that the Seventy agree with the Samaritan in about 2000 places in opposition to the Jewish text. In other books, too, of the Old Testament, besides the five books of Moses, the Seventy follow a recension of the text considerably different from the Jewish. Thus in Jeremiah and Daniel we find a different arrangement of sections, as well as a diversity in single passages. The books of Job and Proverbs present a similar disarrangement and alteration, which must be put down to the account of the Alexandrian Jews and, Greek translators. Far different was the conduct of the Palestinian Jews in the treatment of the sacred books. They were very scrupulous in guarding the text from innovation, although it is impossible that they could have preserved it from all corruption. But whatever errors or mistakes had crept into different copies were rendered apparent at the time when the canon was formed. We believe with Havernick (Einleitung in das Alte Testament, p. 49) that “Ezra, in unison  with other distinguished men of his time, completed the collection of the sacred writings.” He revised the various books, corrected inaccuracies that had crept into them, and rendered the Old-Testament text perfectly free from error. Thus a correct and genuine copy was furnished under the sanction of Heaven. Ezra, Nehemiah, and those with whom he was associated, were infallibly guided in the work of completing the canon. SEE CANON.

2. From the Establishment of the Canon to the Completion of the Talmud, i.e. the commencement of the sixth century after Christ. — The Targumists Onkelos and Jonathan closely agree with the Masoretic text. The Greek translations of Aquila, Symmachus, and Theodotion, belonging to the second century, deviate from the form of the text afterwards called the Masoretic much less than the Seventy. The Hebrew column of Origen's Hexapla presents a text allied to the Masoretic recension. Jerome's Latin version, made in the fourth century, is conformed to the same Hebrew original. In the two Gemaras, viz. the Jerusalem and the Babylonian, belonging to the fourth and sixth centuries respectively, we discern many traces of critical skill applied to the preservation of a pure text. Different readings in MSS. are mentioned, precepts are given respecting Biblical calligraphy, and true readings are restored. By far the most important fact which they present is the adducement of classes of critical corrections made at an earlier period, and which Morinus (Exercitationes Biblioce, p. 408) justly calls the fragments or vestiges of recensions. These are —

(1) עַטּוּר סוֹפְרַים, Retrenchment of scribes.

(2) תַּקּוּן סוֹפְרַים, Correction of scribes.

(3) Extraordinary punctuation.

(4) קְרַי וְלּאֹ כְתַיב, “Keri ve-lo kethib,” read but not written.

(5) כְּתַיב וְלאֹ קְרַי, “Kethib ve-lo keri,” written but not read.

(6) The Talmud also mentions different readings which the Masoretes call קְרַי וּכְתַיב, “Keri u-kethib,” read and written. SEE KERI and SEE KETHIB.

The writings of Jerome afford evidence that, in the fourth century, the Hebrew text was without the vowel-points, or even the diacritical signs.

3. From the sixth Century, in which the Talmud was completed, to the Invention of Printing. — The learned Jews, especially those at Tiberias, where there was a famous school till the eleventh century, continued to occupy themselves with the Hebrew language and the criticism of the Old Testament. The observations of preceding Rabbis were enlarged, new remarks were made, and the vowel-system was invented, the ‘origin' of which can hardly be placed earlier than the sixth century. The name Masora has usually been applied to that grammatico-historical tradition which, having been handed down orally for some centuries, became afterwards so extensive as to demand its committal to writing. Much of what is contained in the Masora exists also in the Talmud. Part of it, however, is older than the Talmud, though not reduced to its present form till a much later period. The various observations comprised in the Masora were at first written in separate books, of which there are MSS. extant. Afterwards they were put into the margin of the Bible MSS.

When we speak of the Masoretic recension of the text, it is not meant that the Masoretes gave a certain form to the text itself, or that they undertook and executed a new revision. They made the textus receptus of that day the basis of their remarks, and gave their sentiments concerning it. Had the text been altered in every case where they recommend; had it been made conformable to their ideas of what it should be, it would have been appropriate to have called it the Masoretic recension. The designation, however, though not applicable in strictness, is customary.

The most important part of the Masora (q.v.) consists of the marginal readings or Keris, which the Masoretes always preferred to the textual, and which the later Jews have adopted. The Keris are critical, grammatical, orthographical, explanatory, and euphemistic. It has been a subject of dispute among scholars from what source the Masoretes derived the Keris. It is highly probable that they were generally taken from MSS. and tradition, though they may have been in part the offspring of conjecture. It is but reasonable to suppose that these scholars sometimes gave the result of their own judgment. In addition to the Keris the Masora contains an enlargement of critical remarks found in the Talmud. Besides, the verses, words, and consonants of the different books of the Bible are counted, a task unparalleled in point of minute labor, though comparatively unprofitable.  The application of the Masora in the criticism of the Old Testament is difficult, because its text has fallen into great disorder. It was printed for the first time in the first Rabbinical Bible of Bomberg, superintended by Felix Pratensis. In the second Rabbinical Bible of Bomberg, R. Jacob ben- Chayim bestowed considerable care upon the printing of the Masora. At the end of this second Rabbinical Bible there is a collection of Oriental and Western readings, or, in other words, Babylonian and Palestinian, communicated by the editor, and the result of an ancient revision of the text. The number is about 216. Of the sources from which the collection was drawn we are entirely ignorant. Judging by the contents, it must be older than many observations made by the Masoretes. It should probably be referred to a period anterior to the introduction of the vowel system, as it contains no allusion to the vowels. It is certainly of considerable value, and proves that the Oriental no less than the Western Jews had always attended to the state of the sacred text. In addition to this list, we meet with another in the Rabbinical Bibles of Bomberg and Buxtorf, and in the sixth volume of the London Polyglot, belonging to the eleventh century. It owes its origin to the labors of Ben-Asher and Ben-Naphtali, the respective presidents of academies in Palestine and Babylon. These readings, with a single exception, refer to the vowels and accents. The vowel system had therefore been completed when this collection was made.

Here the history of the unprinted text may be said to close. The old unvowelled copies perished. New ones furnished with points and accents came into use. But, although the ancient copies are now irrecoverably lost, there is no reason for supposing that their preservation to the present time would have had any essential influence in altering the form of the text. The text appears to have been established and settled when the punctuation system was completed. The labors of the Masoretic doctors have been of substantial benefit in maintaining its integrity.

4. From the Invention of Printing to the present Time. — There are three early editions from which all others have been taken.

1. That published at Soncino (A.D. 1488), which was the first entire copy of the Hebrew Scriptures ever printed. The text is furnished with the points and accents, but, we are ignorant of the MSS. employed by the editor.

2. The second great edition was that in the Complutensian Polyglot (1514 -17) taken from seven MSS.  3. The third was the second Rabbinical Bible of Bomberg, superintended by R. Jacob ben-Chayim (Venice, 1525, 6 vols. fol.). The text is formed chiefly after the Masora, but Spanish MSS. were used. Almost all modern printed copies have been taken from it. The Antwerp Polyglot has a text compounded of those in the second and third recensions just mentioned.

Among the editions furnished with a critical apparatus, that of Buxtorf, published at Basle 1619, occupies a high place. It contains the commentaries of the Jewish Rabbis Jarchi, Aben-ezra, Kimchi, Levi ben- Gerson, and Saadias Haggaon. The appendix is occupied with the Jerusalem Targum, the great Masora corrected and amended, with the various readings of Ben-Asher and Ben-Naphtali.

The other principal editions with various readings are those of Seb. Münster, Jablonski, Van der Hooght, J. H. Michaelis, C. F. Houbigant, and Benjamin Kennicott.

(1.) Münster's edition appeared at Basle in 1536, 2 vols. 4to. The text is supposed to be founded upon that of Brescia, 1494, 4to, which resolves itself into the Soncino edition of 1488.

(2.) Jablonski's edition was published at Berlin in 1699, 8vo, and again at the same place in 1712, 12mo. It is founded upon the best preceding editions, but chiefly the second edition of Leusden (1667). The editor also collated various MSS. The text is remarkably accurate.

(3.) Van der Hooght's edition appeared at Amsterdam 1705. The text is taken from Athias's (1661 and 1667). The Masoretic readings are given in the margin; and at the end are collected the various readings of the editions of Bomberg, Plantin, Athias, and others.

(4.) The edition published by J. H. Michaelis in 1720 is accompanied with the readings of twenty-four editions which the editor examined, besides those of five MSS. in the library at Erfurdt. There is a want of accuracy in his collations.

(5.) In 1753, C. F. Houbigant published a new edition in folio. The text is that of Van der Hooght, without the points. In the margin of the Pentateuch the Samaritan readings are added. For it he collated, but hastily, twelve MSS. He has justly been blamed for his rash indulgence in conjectural emendation.

(6.) Dr. Kennicott's edition, which is the most important hitherto published, appeared at Oxford, in folio — the first volume in 1776, the second in 1780. The number of MSS. collated by himself and his associates, the chief of whom was Professor Bruns of Helmstadt, amounted to 694. In addition to his collation of MSS. and printed editions, he followed the example of various editors of the Greek Testament in having recourse to Rabbinical writings, especially the Talmud. The immense mass of various readings here collected is unimportant. It serves, however, to show that, under the influence of the Masora, the Hebrew text has attained a considerable degree of uniformity in all existing MSS.

(7.) In 1784-88, John Bernard de Rossi published at Parma, in 4 vols. 4to, an important supplement to Kennicott's collection. These various readings were taken from 88 MSS. used by Kennicott and collated anew by De Rossi, from 479 in his own possession and 110 in other hands, from many editions and Samaritan MSS., and also from ancient versions.

(8.) In 1793, Doderlein and Meisner published at Leipzig an edition intended in some measure to supply the want of the extensive collations of Kennicott and De Rossi. It contains the most important readings. The edition of Jahn, published at Vienna in 1806, is very valuable and convenient.

(9.) The most accurate editions of the Masoretic text are those of Van der Hooght, as lately edited by Hahn and by Theile, at Leipzig, and stereotyped. The text of Van der Hooght may now be reckoned as the textus receptus. (For full lists of the printed editions of the Hebrew Bible, the reader is referred to Le Long's Bibliotheca, edited by Masch, and to Rosenmüller ‘s Handbuchfur die Literatur der biblischen Kritik und Exegese, 1:189-277. See also Darling's Cyclopaedia Bibliographica , vol. on the “Holy Scriptures,” col. 45 sq.)

Notwithstanding all these editions, something is still wanted. In the best of them there are passages requiring emendation. It is curious to observe how contradictions are allowed to remain on the face of the Old-Testament history. It may be that the Masora has produced so great a uniformity that extant MSS. do not sanction any departure from the present text, but, where passages are manifestly corrupt, it is proper that they should be rectified. The criticism of the Hebrew Bible is still behind that of the Greek Testament. The latter was earlier begun, and has been more vigorously prosecuted. We remain nearly in the same state with regard to the Old-  Testament text as that in which Kennicott and De Rossi left us, and it is time that some advance should be made in this department. The only important recent work in this direction is Dr. S. Davidson's Revision of the Hebrews Text of the O.T. (London, 1855, 8vo). SEE SCRIPTURES, HOLY.

B. We shall now give a brief history of THE NEW TESTAMENT text in its unprinted and printed form. The criticism of the New Testament is rich in materials, especially in ancient MSS. But, although the history of New- Testament criticism records the industrious collection of a large amount of materials, it is not equally abundant in well-accredited facts, such as might be of essential benefit in enabling us to judge of the changes made in the text. History is silent respecting the period when the two parts of the New Testament, viz., the εὐαγγέλιον and ἀπόστολος, or, in other words, the four Gospels, and the Pauline and remaining epistles, were.put together, so as to form one whole. About the beginning of the third century, it is certain that all the books of the New Testament which we now possess were acknowledged to be divine and regarded as canonical. SEE CANON.

1. In the middle of the same century Hesychius and Lucian undertook to amend the MSS. of the New Testament. Of their critical labors Jerome seems not to have entertained a high opinion. The MSS. they revised did not meet with general approval, and pope Gelasius issued a decree against them. It is highly probable that they were not the authors of recensions which were widely circulated or generally adopted. Origen did not revise the text of the New Testament.

At a comparatively recent period certain internal marks were observed to belong to documents containing the same text. A similarity in characteristic readings was noticed. Bengel appears to have been the first to whom the idea suggested itself of dividing the materials according to the peculiarities which he faintly perceived. It was afterwards taken up by Semler, and highly elaborated by Griesbach. Later editors and critics have endeavored to improve upon Griesbach's system. The different forms of text observed by Semler and Griesbach they called recensions, although the appellation of family is more appropriate. The subject of recensions, though frequently discussed, is not settled. In the history of the unprinted text it is the chief topic which comes before the inquirer. Reserving it for future notice, SEE RECENSIONS, We pass to the history of the printed text, and the efforts made to emend it.  2. The whole of the New Testament was first printed

(1.) in the Complutensian Polyglot, 1514, fol. (vol. v), though not published till 1517. The first published was

(2.) that of Erasmus, at Basle, in 1516, 2 vols. in 1, fol. Both were issued independently of one another, and constitute the basis of the received text. Yet the best materials were not employed in preparing them, and on both the Vulgate was allowed to exert an undue influence. Even critical conjecture was resorted to by Erasmus. No less than five impressions were published by Erasmus, into the third of which 1Jn 5:7, was first put. In the last two he made great use of the Complutensian Polyglot.

(3.) The third place among the early editors of the Greek Testament has been assigned to Robert Stephens, whose first edition was printed at Paris (1546, 12mo), chiefly taken from the Complutensian, and generally styled the Mirifica edition, from the commencement of the preface. His second edition was published in 1549; the third in 1550, in folio. In this last he followed the fifth of Erasmus, with which he compared fifteen MSS., and the Complutensian Polyglot. In 1551 appeared another edition, accompanied by the Vulgate and the translation of Erasmus. It is remarkable for being the first into which the division of verses was introduced.

(4.) The next person that contributed to the criticism of the Greek Testament was Theodore Beza. The text of his first edition (1565, folio) was the same as that of the third of Stephens, altered in about fifty places, accompanied with the Vulgate, a Latin version of his own, and exegetical remarks. In his second edition (1582) he had the benefit of the Syriac version and two ancient codices. A third impression appeared in 1589, and a fourth in 1598. The Elzevir editions exhibit partly the text of the third of Stephens, and partly that of Beza. The first appeared at Leyden in 1624. The second edition of 1633 proclaims its text to be the textus receptus, which it afterwards became. Subsequently three other editions issued from the same press. The editor does not appear to have consulted any Greek MSS. All his readings are either in Beza or Stephens. The Elzevir editions are all in 12mo.

(5.) Brian Walton, the learned editor of the London Polyglot, gave a more copious collection of various readings in the sixth volume of that work than had before appeared, which was further enlarged by Dr. Fell, in his  edition, published at Oxford in 1675, and reprinted by Gregory in 1703, folio. SEE POLYGLOTS.

(6.) Dr. John Mill, encouraged and supported by Fell, gave to the world a new edition in 1707, folio. The text is that of Stephens's third edition. In it the editor exhibited, from Gregory's MSS., a much greater number of readings than is to be found in any former edition. He revised and increased the extracts formerly made from ancient versions. Nor did he neglect quotations from the fathers. It is said that the work contains thirty thousand various readings. This important edition, so far superior to every preceding one, cost the laborious editor the toilsome study of thirty years, and excited the prejudices of many who were unable to appreciate its excellence. It constituted a new era in the criticism of the New Testament. Ludolph Kuster reprinted Mill's Greek Testament at Amsterdam in 1710, enriching it with the readings of twelve additional MSS. The first attempt to emend the textus receptus was made by John Albert Bengel, abbot of Alpirspach. His edition appeared at Tubingen (quarto, 1734), to which was prefixed his “Introductio in crisin Novi Testamenti.” Subjoined is an apparatus criticus, containing his collection of various reading, chiefly taken from Mill, but with important additions.

(7.) Dr. John James Wetstein contributed, in no small degree, to the advancement of sacred criticism, by his large edition of the Greek Testament, published at Amsterdam in 1751-2, 2 vols. folio. In 1730 he had published prolegomena. It was his desire to give a new and corrected text, but he was compelled by circumstances to exhibit the textus receptus. Yet he noted, partly in the text itself, partly in the inner margin, such readings as he preferred. His collection of various readings, with their respective authorities, far exceeds all former works of the same kind in copiousness and value. He collated anew many important MSS. that had been superficially examined, gave extracts from many for the first time, and made use of the Harclean (improperly called the Philoxenian) version, hitherto uncollated. For convenience he marked the uncial MSS. with the letters of the alphabet, and the cursive with numerical letters. His exegetical notes are chiefly extracts from Greek, Latin, and Jewish writers. The edition of the Greek Testament under consideration is indispensable to every critic, and will always be reckoned a marvellous monument of indomitable energy and unwearied diligence. The Prolegomena contain a treasure of sacred learning that will always be prized by the scholar. They were republished, with valuable notes, by Semler (1774, 8vo).

(8.) The scholar who is pre-eminently distinguished in the history of New- Testament criticism is Dr. John James Griesbach. He enriched the materials collected by Wetstein with new and important additions, by collating MSS., versions, and early ecclesiastical writers, particularly Origen, with great labor. The idea of recensions, recommended by Bengel and Semler, he adopted; and carried out with much acuteness and sagacity. His first edition appeared at Halle (2 vols. 8vo, 1774-5). The first three gospels were synoptically arranged, but in 1777 he published them in their natural order. The text is founded on a comparison of the copious materials which he possessed. Nothing was adopted from conjecture, and nothing received which had not the sanction of codices as well as versions. A select number of readings is placed beneath the text. In his Symboloe Criticae he gave an account of his critical labors, and of the collations of new authorities he had made. Such was the commencement of Griesbach's literary labors.

(9.) Between the years 1782-88, C. F. Matthaei published a new edition of the Greek Testament at Riga, in 12 vols. 8vo. His text was founded on a collation of more than 100 Moscow MSS., which he first examined. It is accompanied with the Vulgate, scholia, and excursus. He avowed himself an enemy to the idea of recensions, despised the ancient MSS. (especially cod. Bezae) and the quotations of the fathers, while he unduly exalted his Moscow MSS. His chief merit lies in the careful collation he made of a number of MSS. hitterto unknown.

(10.) Before the completion of Matthaei's edition appeared that of Alter (Vindob. 1786-7, 2 vols. 8vo). The text is that of the Vienna MS., with which he collated 22 others in the Imperial library. To these he added readings from the Coptic, Slavonian, and Latin versions.

(11.) In 1788, Professor Birch, of Copenhagen, enlarged the province of sacred criticism by his splendid edition of the four Gospels in folio and quarto. The text is a reprint of Stephens's third, but the materials appended to it are highly valuable. They consist of extracts taken by himself and Moldenhauer, in their travels, from many MSS. not examined by Wetstein, and of Alter's selections from the Jerusalem-Syriac version discovered in the Vatican. Birch was the first who carefully collated the Codex Vaticanus. The publication of the second volume was prevented by a fire that destroyed many of the materials. In 1798 he published his various readings on the remainder of the New Testament, except the Apocalypse. In 1800 he published those relating to this book also.

(12.) In 1796 appeared the first volume of a new and greatly-improved edition of Griesbach's New Testament. For it he made extracts from the Armenian, Slavonic, Latin, Sahidic, Coptic, and other versions, besides incorporating into his collection the results of the labors of Matthaei, Alter, and Birch. The second volume appeared in 1806, both published at Halle, in 8vo. At the end of the second volume is a dissertation on 1Jn 5:7. The work was reprinted at Leipzig, 1803-7, in four splendid 4to vols.; also at London in 1809, and again in 1818, 2 vols. 8vo. The prolegomena are exceedingly valuable. This edition cannot be too highly rated. It is indispensable to every critic and intelligent theologian.

(13.) In 1827, many new materials having been procured since the date of Griesbach's last edition, it was thought necessary to publish a third. It appeared accordingly, under the superintendence of Dr. Schulz, at Berlin, in 8vo. The first volume contains the prolegomena and the Gospels. It exhibits various readings from about 20 new sources, many corrections of Griesbach's references and citations, besides considerable improvements in other respects. The second volume has not been published.

The editions of Knapp, Schott, Tittmann, Vater, Nabe, and Göschen are chiefly founded upon that of Griesbach. Of these the most esteemed is that of Knapp, which has passed through five editions, and is characterized by sound judgment, especially in the punctuation and accents.

(14.) In 1830 appeared the first volume of a large critical edition, superintended by Dr. J. Martin Augustus Scholz, professor at Bonn, containing the Gospels. The second volume, in 1836, completed the work. Both are in quarto. The editor spent twelve years of incessant labor in collecting materials for the work, and traveled into many countries for the purpose of collating MSS. The prolegomena prefixed to the first volume occupy 172 pages, and contain ample information respecting all the codices, versions, fathers, acts of councils, etc., etc., which are used as authorities, together with a history of the text, and an exposition of his classification system. In the inner margin are given the general readings characteristic of the three great families. The total number of MSS. which he has added to those previously collated is 606. Little reliance, however, can be placed on the accuracy of the extracts which he has given for the first time. His researches have tended to raise the textus receptus higher than Griesbach placed it. In consequence of his preferring the Constantinopolitan family, his text comes nearer the Elzevir edition anthan  that of Griesbach. The merits of this laborious editor are considerable. He has greatly enlarged our critical apparatus. Yet in acuteness, sagacity, and scholarship he is far inferior to Griesbach. His collations appear to have been superficial. They are not to be depended on. Hence the text can not command the confidence of Protestant critics. We can not believe, with the editor, that the Byzantine family is equal in value or authority to the Alexandrine, which is confessedly more ancient, nor can we put his junior codices on a level with the very valuable documents of the Oriental recension. His text is, on the whole, inferior to that of Griesbach. In a few important passages only it is superior.

(15.) The edition of Lachmann, though small in compass, deserves to be especially mentioned. It was published at Berlin in 1831, 12mo. The editor says that he has nowhere followed his own judgment, but the usage of the Oriental churches. The text of Laohmann has been well received in Germany, and much importance has been attached to it. From the authority it has obtained, it would appear that the Constantinopolitan text of Scholz is not very favorably regarded.

De Wette, in his Introduction to the Bible, shows a leaning towards the views of Lachmann. Rinck coincides, on the whole, with the same. The last-named scholar has enlarged the critical apparatus of the New Testament by collating and describing several MSS. (Lucubratio Critica in Acta Apost. epp. Cath. et Paulin., etc., etc., Basel, 1830, 8vo). There is also a large edition by Lachmann (Novum Testamentum, Graece et Latine. Carolus Lachsinnnus recensuit. Phillppus Butt. mannus Ph. F. Graecce Lectionis auctoritates opposuit. Tomus prior, Berolini. 1842, 8vo; tomus alter, ib. 1850).

The editions by this critic are by far the most important that have appeared since the days of Griesbach, and must produce results highly favorable to the advancement of New Testament criticism. The principles on which Lachmann proceeds were expounded in the Theolog. Studien. und Kritiken for 1830, p. 817-845, and again in 1835, p. 570 sq. The path which he first pursued in his smaller edition was indicated by Bentley, who purposed to publish the Greek Testament on similar principles. In order to discover his Oriental text (a text which is substantially the same as the Alexandrian), Lachmann makes use of the following authorities: 1. A, B, C, D, as also P, Q, T, Z, in the Gospels, and in the Pauline epistles, H in addition. 2. Latin interpretations, viz. in the Gospels the Vercellian, Veronian, Colbertine,  Cambridge; in the Acts the Cambridge and Laudian; in the Pauline epistles the Clermont, St. Germains, Boernerian; in the Apocalypse the Primasian. In addition to these, the Vulgate, as edited by Jerome, is everywhere employed. Of the fathers, he consults Irenneus, Ori en, Cyprian, Hilary, and Lucifer. The immense mass of later MSS. and fathers is entirely overlooked as useless. The authorities for the Greek readings are given below the text; and, when it is considered how few materials are employed, it will readily be supposed that the various readings noted are not numerous. They are however, most valuable and important. In addition to the Greek text and critical apparatus, the Hieronymian Vulgate is given, in the same form, as nearly as possible, in which it proceeded from Jerome, with important readings extracted from the Fuldensian Codex, from the same corrected by Victor, bishop of Capua, and from the Laurentian Codex. The great aim of the editor has been to exhibit a text in which the most ancient authorities are entirely agreed. Wherever this cannot be done with certainty, his critical apparatus shows the degree of probability attached to the text as given by him. To the volume is prefixed a preface of 55 pages (a few of them from Buttmann), in which the learned editor expounds his mode of procedure, and the authorities consulted. Respecting the opponents of his system, he does not speak in the most courteous or becoming language, nor is his Latinity the purest. Yet the preface is instructive withal, and must be studied by him who uses Lachmann's text. Were we disposed to follow the text of any one editor absolutely, we should follow Lachmann's. But it may be doubted whether he has not confined himself to a range of authorities too circumscribed. By keeping within the fourth century he has occasionally been compelled to rest upon one or two testimonies. We should therefore like to see more authorities consulted. We are persuaded, however, that this author has entered upon a right path of investigation, which will lead to results both permanently useful and unusually successful. The correctness of these principles, in the main, has been vindicated by the fact that later eminent critics have pursued essentially the same path.

(16.) Since the appearance of Lachmann's first edition, another has been published in Germany by Dr. Tischendorf (Leipzig, 1841, 8vo), which requires notice. It exhibits a corrected text, taken from the most ancient and best MSS., with the principal various readings, together with the readings of the Elzevir, Knapp, Scholz, and Lachmann editions. Great pains have manifestly been bestowed on the text and the critical apparatus subjoined to it. The prolegomena, consisting of 85 pages, are exceedingly  valuable. They treat of recensions, with an especial reference to Scholz's system; enumerate the readings peculiar to the third edition of Stephens and that of Mill, to the editions of Matthaei and Griesbach; and specify the critical materials employed in the elaboration of a pure text. A careful perusal of the editor's able preface, and a collation of his text and critical apparatus beneath it, have convinced us of the great candor, minute diligence, extreme accuracy, and admirable skill by which this edition of the Greek Testament is characterized.

In 1859, Tischendorf published the seventh edition of his Greek Testament (Lpz. 8vo), greatly enlarged and improved, from the materials which he had brought to light in the interim. A notable addition to the latter is the famous Sinaitic MS. (q.v.) discovered by him, and lately published, the results of the examination of which, together with those of the Codex Vaticanus recently given by cardinal Mai to the public, are embraced, with other fresh materials, in Tischendorf's eighth edition now in course of publication (Lpz. 1864, sq. 8vo).

(17.) A new and critical edition of the Greek Testament, accompanied by the old Latin version, has been begun by Dr. Tregelles, and issued in fasciculi, of which the Gospels have appeared (London, 4to). The editor aims at great accuracy in his authorities. His text, however, shows defective judgment, and relies too exclusively on a few ancient MSS. It will be a valuable contribution, however, to sacred criticism.

(18.) Alford's Greek Testament (London, 1853-61, 5 vols. 8vo) contains a revised text and a copious critical apparatus, mostly compiled, however, from Tischendorf, and marked by too great a leaning to subjective or internal evidence.

(19.) Mr. Scrivener's critical labors on the Greek Testament deserve mention in this connection for their accurate research. An account of them may be found in his Introduction (Cambr. 1861, 8vo).

III. The operations of sacred criticism have established the genuineness of the Old and New-Testament texts in every matter of importance. All the doctrines and duties remain unaffected by its investigations. It has proved that there is no material corruption in the inspired records. It has shown that during the lapse of many centuries the Holy Scriptures have been preserved in a surprising degree of purity. The text is substantially in the same condition as that in which it was found seventeen hundred years ago.  Let the plain reader take comfort to himself when he reflects that the received text which he is accustomed to read is substantially the same as that which men of the greatest learning and the most unwearied diligence have elicited from an immense heap of documents.

For a copious account of the various editions of the Greek Testament the reader is referred to Le Long's Bibliotheca, edited by Masch; or to Rosenmüller's Handbuch ftr die Literatur der biblischen Kritik und Exegese, 1, p. 278-422; or to Tregelles's Account of the printed Text of the Gr. New Test. (Lond. 1854). A pretty full list may be found in Dalling's Cyclopoedia Bibliog. col. 51 sq. See also an article on the “Manuscripts and Editions of the New Testament,” by Moses Stuart, in Robinson's Bibliotheca Sacra, No. 2, May, 1843; Davidson's Lectures on Biblical Criticism (2 vols. 8vo, Edinb. and Bost. 1852). SEE BIBLE.

## Criticism, Biblical (2)[[@Headword:Criticism, Biblical (2)]]

             We add a few items to the account given in volume 2: The textual examination of the New Test. in particular has received a powerful stimulus by the labors of the Anglo-American Committee on Bible Revision, who had necessarily to reconsider the Greek text. Although they have not directly put forth any new edition, yet the results of their criticism have been embodied in The Greek Testament, with the Readings adopted by the Revisers of the Authorized Version (Oxford, 1881, 12mo), which may be regarded as the most mature and impartial fruit of the combined scholarship of the times, and probably nearer the autograph than any other text extant. Almost simultaneous with this appeared the Greek Testament prepared by Drs. Westcott and Hort (Oxford. 1881, 12mo), which, with its additional volume of critical remarks, has been republished (Harpers, N.Y. 1882 sq.) under the able editorship of Dr. Schaff, who has also added a  Companion, consisting of illustrative matter, largely bearing upon the revision.

Meanwhile Tregelles and Tischendorf each lived just long enough to complete their valuable critical editions, and the Prolegonena to that of the latter is in process of issue at Leipsic (volume 3, part 1, 1884). These nearly exhaust the elements of critical comparison. A fierce attack has been made by some scholars, especially opposed to Bible revision, on the conclusions arrived at in the foregoing productions. It has been claimed that they unnecessarily depart from the textus receptus, and unduly lean upon the few great uncial MSS., to the exclusion of all other copies and to the neglect of the early versions. This objection leaves room for doubt whether the Greek text to be finally accepted has yet been constructed. But these are valuable contributions toward this final result, and we may hope that ere long another Griesbach will arise, capable of surveying the whole field with broad and accurate scholarship and impartial judgment. Meanwhile we may rejoice at the immense advance already made towards this desirable end.

See Reuss, Bibliotheca Novi Testamenti Graeci (Brunswick, 1872), containing the most complete list of printed editions up to that time; Hammond, Outlines of Textual Criticism (Oxford, 1872, 1876); Mitchell, Critical Hand-book (Andover and Lond. 1880); Field, Notes on Select Passages of the Greek Testament (Oxford, 1881, giving gentle criticisms of the revisers); Burgon, New Testament Revision (in the [Lond.] Quar. Rev. October 1881, January and April 1882; reprinted together, Lond. and N.Y. 1883), a sweeping condemnation of the Revision Committee; and the exhaustive monograph of Hall, Critical Bibliography of the Gr. Test. published in America (Phila. 1883).

## Criticism, The Higher[[@Headword:Criticism, The Higher]]

             is a phrase or title which has lately come into use, or rather been assumed by a certain class of critics, to designate a peculiar form or theory in the treatment of the text of the Bible, especially with reference to the authorship of the several books composing the sacred volume. Under the article CRITICISM, BIBLICAL SEE CRITICISM, BIBLICAL, we have seen that it is the particular province of that science to ascertain what is the genuine original of the text itself by means of a recourse to the written or printed copies which are extant; while a determination of their value as religious authorities belongs to the title of CANON OF SCRIPTURES, and the settlement of their peculiarities of diction, dates, and writers is more properly treated under the head of INTRODUCTION or Eisagogica. It is rather a usurpation, therefore, in the promoters or adopters of this new term to claim for themselves the province par eminence of "higher critics," inasmuch as the topics which they discuss have always been recognised as legitimate to other departments of sacred literature, and have in fact been substantially treated there. Furthermore, they do not claim to have found any fresh sources of information, or to have discovered any really new facts or principles; there is nothing truly original even in their processes of investigation; they have merely followed up more closely certain hints and speculations of earlier disputants, and have evolved a more formidable system of conjectures and presumptions on the grounds already controverted. It is proper, therefore, at the outset to understand that this so-called science is not truly information, nor even a consistent and clearly defined classification of well-founded and generally admitted knowledge; but simply a dexterous manipulation of a few phenomena, long ago fully known and often considered, in accordance with the subjective opinions of individual minds, and therefore resulting in widely discrepant conclusions among themselves. In nothing do they actually agree except in a spirit of denial of views current among orthodox students hitherto, and in a wholesale scheme of dissection and redistribution of the contents of the books of Scripture which they have criticised, with a view to assign them in fragments to other unknown and even now nameless authors. In short it is but another phase of the rationalistic attack upon the genuineness,  authenticity, and integrity of the Bible as a total or in its parts, for the purpose of rendering a verdict against it as being; unhistorical, and therefore untrustworthy.

This assault upon the traditional authorship of the canonical books of Scripture began with the Pentateuch, which has still been the chief arena of contest; and may be said to have been inaugurated by the suggestion of Astruc, the French physician of the early part of the last century, concerning the Elohistic and the Jehovistic sections of Genesis (q.v.), which was afterwards taken up, especially by the destructive school of German scholars, headed by Eichhorn and others, and lately extended to other portions of the Bible; the most violent of the aspersions being by Colenso and his admirers, but the more keen and learned by Kuener, Wellhausen, and their associates, and at length largely adopted, with great variety in details, by the English latitudinarians, coming down to our own day in the persons specially of Profs. McCheyne, Driver, and Robertson Smith, with their followers in this country, the most noted and outspoken of whom is Dr. Briggs, of the Union Theological Seminary. We have room for a summary only of their different principles, purposes, and processes.

The object of these critics is not only a literary one beyond the scope of the ordinary "Introduction," questioning the authority of tradition, and seeking a more exact solution of difficulties, but it is also historical, applying the same rules as are usual with other documents. This would be perfectly fair, if a sufficient reverence were maintained for the sacred sources, themes, and conservators of revelation; but the standpoint of faith and spiritual experience is too much neglected, and thus a merely secular spirit is encouraged, which is not favorable to the apprehension and appreciation of divine truth. Even those who study from more religious motives do not ask, "How came the Bible here?" they forget that it is not simply a record of human experiences and beliefs like ordinary books, whereas it is the product of supernatural inspiration, and is therefore to be understood and interpreted accordingly. Especially is the history full of miraculous interventions and anomalies, which are not to be judged or accounted for on purely naturalistic and political principles. The Bible is not a mere human production, nor are its contents to be regarded as unaluthoritative.

In like manner the methods pursued by these critics are not only linguistic in the ordinary sense and application, but they are hypercritical and infected with the latent suspicion of a want of originality in the writings thus  scrutinized, which warps the judgment and forestalls the conclusion desired. Especially is this the case when a comparison is instituted between the chosen people and contemporary nations, where any apparent discrepancies are seized upon and magnified; to the prejudice of the sacred narrative. The anachronisms thus produced and displayed are really insignificant, and the tables have fairly been turned upon the objectors by the remarkable coincidences so recently brought to light by Egyptian, Assyrian, and Babylonian explorations, strikingly confirming the minutest details of Scripture history. On the contrary these sceptical investigators seem to make an effort to array Biblical statements against each other, instead of pursuing the course of harmonizing usually adopted in reconciling profane historians with each other. The same perversity is especially exhibited in considering the origin and establishment of theological tenets and institutions, where the critics unwarrantably assume that these must have been the result instead of the cause of long years of culture and usage; thus reversing the normal and historical order of events. If any moral or religious sentiment of their own appears to be violated by what they discover in the record, the latter is forthwith repudiated as unworthy and therefore false, and is summarily rejected as a spurious interpolation from some extraneous source or age; a manifest petitio primncipii, which does not seem to occur to these critics as illogical.

In addition to these defects in the procedure of the critics in question, they fail to remember that the different books and chapters of the Bible are not isolated productions, each to be judged alone, but they form parts of a homogeneous and related unit, so that one portion or statement is to be interpreted and harmonized by others in order that the whole truth may be fairly and consistently elicited. Especially do they ignore the fact that the entire volume was not written from the modern standpoint of exact science, for then it would have been unintelligible to its first readers. In short a just system of exegesis is not applied to it, and confusion and misunderstanding of course result. On the contrary, the assumption being once made that even each book is the product of several authors, and that without concert or unity of plan a theory flatly opposed by the evident order and congruity of the whole when fairly expounded it is easy to find and multiply discrepancies, which would otherwise appear simply differences arising from the dislocation and partial exhibit of the passages out of their context and purpose. Besides this are the native repugnance to the preternatural, the asserted improbability of the miraculous, the  presumption against prophecy, and the innate rebellion of the heart at unwelcome doctrines, with its blindness of spiritual truths — in a word, the materialistic or naturalistic tendency to measure divine things by human, whether in objective statements or internal experience; and we have a sufficient explanation of the rationale or rather irrationale of "higher criticism."

The results of this criticism may be illustrated by the treatment of the Pentateuch (or as these writers usually prefer to call it, the Hexateuch, including the book of Joshua), of which the following is Strack's theory, but it is not altogether coincided in by Dillman, Wellhausen, Socin, and others. The four principal sources are supposed to have been as follows:

1. The Priestly Code (otherwise called the "First Elohist," the "Foundation Document," the "Book of Origins," or the "Annalistic Relator");

2. The Second Elohist (otherwise called the "Younger Elohist," the "North Israelitish Relator," the "Third Relator," or the "Theocratic Relator");

3. The Jehovist or "Jahvist" (otherwise called the "Additor," the "Fourth Relator," or the "Prophetic Relator'");

4. The Deuteronomist. These are substantially reckoned in that chronological order, although widely separated in point of time; and the books in question are distributed among them in a most intricate and minute manner, but with little agreement among the several critics as to the precise adjustment or authorship even of these fragments. All of them, however, in general agree that the very earliest sources, with but few unimportant exceptions, are the product of a comparatively late age; and they all deny the authorship of the Pentateuch as being of Moses. The scheme and detail, as wrought out by them, is too complicated and various to be reproduced intelligibly here. We can only exemplify it by a parody upon an unquestionably historical, authentic, and coherent passage from the New Testament, namely, the account of the restoration of Dorcas by Peter (Act 9:36-43), which, for the purpose of a reductio ad absurdum, we treat in the same fashion.

In this specimen the reader will observe that the two imaginary sources or documents give each a connected and distinct account of an event, the former being the cure only, and the latter the revivification of the patient; the former exclusively giving the place of its occurrence and certain other  particulars (such as the messengers on the occasion, her sitting up of her own accord, etc.), and the latter her name (together with the apartment, spectators, Peter's help in arising, etc.). A few unimportant connecting words are omitted or supplied (in brackets or double brackets respectively) by that convenient personage the so-called "Redactor." In sober truth, the whole theory and process are simply ridiculous, for any veritable paragraph of undoubted history is capable of being travestied in a similar manner.

The literature of the subject is already considerable, although chiefly scattered in sporadic articles throughout periodicals or more extended works. A copious exhibit of the particulars both pro and con is given in the Hebraica for 1891-93, and the book of Genesis as thus dismembered has been printed in German indifferent sorts of type for the eye, by Kautsch and Socin (Freiburg, 1891, 8vo), reproduced in English in different colors by Bissell, with just comments (Hartford, 1892, 8vo). The latter author has admirably reviewed the whole scheme in his work on the Pentateuch (London. and N.Y., 1885, 8vo). Two excellent works on the subject are, The Higher Criticism, by Reverend C.W. Rishell (Cincinnati. 1893, 12mo), and Anti-Higher Criticism, edited by Reverend L.W. Munhall (N.Y. 1894, 8vo).

## Crittenden, Samuel Worcester[[@Headword:Crittenden, Samuel Worcester]]

             a Presbyterian minister, was born at North Adams, Massachusetts, February 22, 1824. After devoting some time to. the study of law, he commenced a theological course in the Union Theological Seminary in 1852, continuing it one year at Princeton, and graduating at Union in 1855. He was ordained April 29, 1856, over the Gilead Presbyterian Church, Carmel, N.Y.; was pastor at Clifton, S.I., in 1858 and 1859, and subsequently at Darby, Pennsylvania, from 1862 to 1865, until he received the appointment of corresponding secretary of the American and Foreign Christian Union. After occupying this post five years, he was financial  agent of the Presbyterian Hospital, Philadelphia, in 1871 and 1872, and died in that city March 2, 1884. See N.Y. Observer, March 6, 1884. (W.P.S.)

## Crivelli (Crevilli, or Crivilli), Carlo[[@Headword:Crivelli (Crevilli, or Crivilli), Carlo]]

             a Venetian painter, flourished from 1450 to 1486, and studied under Jacobello del Fiore. He has a fine altar-piece at the Osservanti, in Macerta; and in San Sebastiano, at Venice, two pictures, representing St. Fabian and The Marriage of St. Catharine. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Crivelli, Vittorio[[@Headword:Crivelli, Vittorio]]

             a Venetian painter, probably a brother of Carlo, painted some altar-pieces in the churches of Monte San Martino, and in San Giovanni at Venice, in 1489 and 1490.

## Croatia and Slavonia[[@Headword:Croatia and Slavonia]]

             a united province of the Austrian empire; area 9800 square miles; population in 1857, 865,403. The inhabitants are of Slavonian descent, and mostly belong to the Roman Catholic religion (in 1851, 770,656 Roman Catholics, and 88,331 United Greeks). There were, besides, 386 Lutherans, 4445 Reformed, 718 Greeks, 6 Unitarians, and 3914 Jews. Crotia is considered a part of Hungary, but formerly possessed some privileges; among others, to exclude Protestants from its borders. In 1866 the Croatian Diet passed resolutions in favor of religious toleration.

## Croatian Version[[@Headword:Croatian Version]]

             SEE SLAVONIC VERSIONS.

## Croce, Santa Di Gerusalemme[[@Headword:Croce, Santa Di Gerusalemme]]

             (Ital. the Holy Cross of Jerusalem), is one of the seven great basilicas of Rome. It was founded by Constantine in 331. It is particularly remarkable for the immense number of relics which it contains, all of which are exhibited on certain days, especially the fourth Sunday in Lent, for reverence and adoration of devotees. All who attend the services at that church on that day are entitled to certain indulgences; and all who share in the masses celebrated are entitled to the release of one soul from purgatory. See Seymour, Pilgrimage to Rome. SEE BASILICA.

## Crocefisso Santissimo[[@Headword:Crocefisso Santissimo]]

             (Ital. most holy crucifix) is a wooden cross at Naples, which is remarkable as having been said to have thanked Thomas Aquinas for his beautiful and salutary writings. It belonged to the church of St. Dominic the Great.

## Crochet, James[[@Headword:Crochet, James]]

             a Free-will Baptist minister, was born at Gorham, Maine, in 1817. He was converted in Lewiston, and ordained February 1846; for three years was  pastor at North Yarmouth and Pownal; preached about a year and a half at Falmouth, afterwards went to Buxton, and finally to Scarborough, where he died, January 16, 1854. See Free-will Baptist Register, 1855, page 88. (J.C.S.)

## Crochett, John[[@Headword:Crochett, John]]

             a Baptist minister, was born at Stratham, N.H., July 15, 1766. He was converted in 1791, licensed to preach in 1792, ordained at Sanbornton, September 3, 1794, and remained pastor there until his death, February 11, 1833. (J.C.S.)

## Crochford, W[[@Headword:Crochford, W]]

             an English Baptist minister, was born at Keysoe, Bedfordshire, in 1758. For many years he served as pastor, without charge, at Great Gidding, in Huntingdonshire, and died in August 1836. See (London) Baptist Hand- book, 1837, page 16. (J.C.S.)

## Crocius, Johann Georg[[@Headword:Crocius, Johann Georg]]

             a Protestant theologian of Germany, was born at Cassel, January 26, 1629. He pursued his studies at Groningen, became doctor at Basle in 1656, fellow professor of theology at Marburg in 1657, titular professor in 1661, and died July 13, 1674, leaving, De Natura Objecto et Necessitate Logices (Bremen, 1644): — De Elementis in Genere et in Specie (Cassel, 1647): De Animae Rationalis Ortu (ibid. 1648, 1649): — De Judaeis (Groningen, 1650): — De Angelis (Leyden, 1651): — De Baptismo (Marburg, 1656): — De Sanctis (1662): — De Communione sub Utraque (ibid. 1663). See Hoefer, Nouv. Biog. Generale, s.v.

## Crocius, Johannes[[@Headword:Crocius, Johannes]]

             a German theologian, was born at Laasphe July 28, 1590; studied at Herborn and Marburg, and graduated in 1608. In 1612 he became court preacher of the Landgrave Moritz at Cassel, doctor of divinity in 1613, and in 1616 preacher at Konigsberg. Returning to Marburg, he became professor of Theology in the University. He was the leader of the evangelical state Church of Hesse-Cassel, and the Lutheran having overcome the Reformed Church, he fled to Cassel in 1624; but after the peace in 1653, he returned and became rector of the University. He died July 1,1659. His principal works are, Erronea dogmata novorumn Arianorum in Polonia (Bremen, 1612, 8vo); Pacis et concordiea evangelicorum sacra defensio (Marburg, 1623, 8vo); Anti-Becanus i.e. controversiarum communium, quas Mart. Becanus Catholicis, Lutheri ac Calvini nomine perperam discretis, in Manuali. movit examen, ex S. S. et  antiquitate institutum (Cassel, 1643,2 vols. 4to); Anti-Becani alfoguntinorum theologorum calumniis justa vindicatio (Marburg, 1654); Anti-Weigelius (Cassel, 1651). — Herzog, Real-Encyklopadie, 3, 187.

## Crocius, Ludwig[[@Headword:Crocius, Ludwig]]

             a Reformed theologian, who died at Bremen, December 7, 1655, is the author of De Perseverantio Sanctorum: — De Vera Religione et Catholica Ecclesia: — Examen Calvinistarum Descriptionis D.M. Hoei Austriaci-Assertio Confessionis Augustanae: — Comm. in Titum: — Apodeixis Parcenetica ad Judaeosper Orbem Dispersos de Messia. See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Furst, Bibl. Jud. 1:192.

## Crockat(t)[[@Headword:Crockat(t)]]

             SEE CROCKET.

## Crocker, Asahel B[[@Headword:Crocker, Asahel B]]

             a Reformed (Dutch) minis ter, was born at Cambridge, N.Y., in 1813. He graduated from Union College in 1839; spent one year in Princeton Theological Seminary; was licensed by the Presbytery of Troy; was pastor at Glenville, N.Y., from 1842 to 1848; East Congregational Church, N.Y. city, thereafter until his death in 1840. See Corwin, Manual of the Ref. Church in America (3d ed.), page 224.

## Crocker, Nathan Bourne, D.D[[@Headword:Crocker, Nathan Bourne, D.D]]

             a Protestant Episcopal minister, was born at Barnstable, Massachusetts, July 4, 1781. He graduated at Harvard College in 1802, and began the study of medicine, which, however, he soon abandoned for theology, and acted as lay reader at St. John's Church, Providence. Becoming deacon in 1803, he accepted the rectorship of that church. On account of failing health he resigned his charge in 1804, but resumed it January 1, 1808, and remained in it until his death, October 19, 1865. Dr. Crocker was a member of the Standing Committee of the Diocese of Rhode Island during his entire rectorship, excepting one year deputy to the General Convention from 1808 to 1862; and a member of the Board of Fellows of Brown University for nearly fifty years. See Amer. Quar. Church Rev. January 1866, page 669.

## Crocker, Thomas[[@Headword:Crocker, Thomas]]

             a Baptist minister, was born in North Carolina in 1786, and for more than thirty years was a very successful preacher in Wake, Warren, Granville, and Franklin counties. He died December 8, 1848. See Cathcart, Baptist Encyclop. page 296. (J.C.S.)

## Crocker, William Goss[[@Headword:Crocker, William Goss]]

             a Baptist missionary, was born at Newburyport, Massachusetts, February 10, 1805. He graduated from the Newton Theological Institution in 1834, and was ordained at Newburyport, September 25 of the same year. proceeding at once to Africa, where he arrived August 12, 1835. He entered with great zeal into his work, and was a most devoted and  laborious missionary for seven years. He succeeded in reducing the Bassa language to writing, and prepared also a Bassa Spelling-book, and quite a number of hymns in the same tongue. He returned to the United States in 1842, remaining a year and a half, when he re-embarked for Africa, and arrived at Monrovia, Liberia, February 23, 1844, but died the next day. (J.C.S.)

## Crocket[[@Headword:Crocket]]

             (also written Crockat or Crockatt) is the family name of several Scotch clergymen:

1. JAMES, took his degree at the University of St. Andrews in 1674; was licensed to preach in 1678; presented to the living at Caputh in 1683; continued in 1689; deprived by the privy council in 1701, and removed to Morinty. See Fasti Eceles. Scoticanae, 2:796.

2. JOHN (1), was licensed to preach in 1703; called to the living at Dallas in 1708, and ordained; and died April 21, 1748. See Fasti Eccles. Scoticanae, 3:179.

3. JOHN (2), was licensed to preach in 1739; called to the living at Parton in 1743; ordained in 1744; and died July 20, 1760, aged forty-five years. See Fasti Eccles. Scoticanae, 1:720.

4. JOHN (3), was licensed to preach in 1803; presented to the living at Kirkgunzeon in 1809, and ordained; and died June 20, 1867, in his ninetieth year. He had a clear and vigorous intellect, correct taste, a wonderfully retentive memory, and was a good scholar. See Fasti Eccles. Scoticanae, 1:587.

## Crockets[[@Headword:Crockets]]

             (Fr. croc=a hook), projecting leaves, flowers, or bunches of foliage, used in Gothic architecture to decorate the angles of spires, canopies, pinnacles,  etc.; they are also frequently found on gables, on the weather-mouldings of doors and windows, and in other similar situations; occasionally they are used among vertical mouldings, as at Lincoln Cathedral, where they run up the mullions of the windows of the tower, and the sides of some of the arches, but they are not employed in horizontal situations. They are used in suites, and are placed at equal distances apart: the varieties are innumerable. The first instances of crockets are to be found lzte in the Early English style; they mostly consist either of small leaves or rather long stalks, or bunches of leaves curled back something like the head of a bishop's pastoral crook. Decorated crockets vary considerably; the most usual form is that of a broad leaf with the edges attached to the moulding on which it is placed, and the middle part and point raised.

In the Perpendicular style this is the most prevalent form, but they are not unfrequently made like flat, square leaves, which are united with the mouldings by the stalk and one edge only. In a few instances, animals and figures are used in place of crockets, as in Henry the Seventh's chapel.

## Crockhay, Gertrude[[@Headword:Crockhay, Gertrude]]

             an English martyr, was a native of St. Catharine's, near London. She would not attend mass, and closed her doors upon the priests when they came to see her. She was taken, examined, and condemned to be burned; but died April 13, 1528, before the time fixed for her execution. See Fox, Acts and Monuments, 8:726.

## Crocodile[[@Headword:Crocodile]]

             an animal doubtless referred to under the name Leviathan (לַוְיָתָן) in the famous description of Job 41 (Job 41:25-34), of which the following is a close rendering:

Canst thou draw out Leviathan with a hook, Or with a cord canst thou press down his tongue? Say, canst thou put a rush-[rope] in his nose, Or with a tholn-[hook] canst thou bore his jaw? Will he multiply to thee supplications; Supposest thou he will speak to thee soft [things]? Will he ratify a covenant with thee? Wilt thou take him for a servant [for] ever? Wilt thou play with him as with the sparrow, Or tie him for thy maidens? Shall there dig [a pit] for him partners, [And] share him between Canaanites [i.e. merchants]? Canst thou fill with darts his skin, Or with a fish-spear [i.e. harpoon] his head? Lay upon him [but] thy hand Thou wilt remember battle no more! Lo! his [i.e. the assailant's] hope has been belied: At the very sight of him will he be prostrated? None [so] bold that will rouse him! (Then who [is] he [that] before Me shall take a stand? Who has anticipated me [in giving], that I should repay? Under the whole heavens to me [belongs] that!) I will not pass in silence his members, And famed strength, and beauteous armature. Who has disclosed the surface of his covering? In his double [row] of grinders who can enter? The valves of his face who has opened? The circuits of his teeth [are] frightful! A pride [are his] strong shields [i.e. scales], Shut [with] a close seal:  One in [the] other will they join, And a breath cannot come between them: Each in its fellow will adhere They will cling together that they cannot be parted [At] his sneezings a light will flash, And his eyes [are] like the lashes of dawn: From his mouth will flames proceed; Sparks of fire will escape: From his nostrils a smoke will go, Like a pot blown with [blazing] reeds: His breath-coals will it kindle, And a flame from his mouth will go. In his neck force shall lodge, And before him terror shall run. The flaps of his flesh have stuck [fast]; Solid upon him, it cannot be shaken: His heart [is] solid like a stone, Even solid like [the] under mill-stone, From his rising [the] mighty shall fear, From terrors they shall stray. [One] hitting him [with the] sword, it will not at all stand [the shock] Lance, dart, or mail: He will regard as straw, iron; As rotten wood, copper: The bow-shotcannot make him flee, To chaff have sling-stones been changed for him. Like chaff clubs have been regarded [by him], And he will laugh at the brandishing of the javelin. Under him [are] points [as] of pottery, He will strew [his spiked belly like] a threshing-sledge upon [the] mud: He will cause [the] deep to boil like the poti [The] sea he will make like the unguent-kettle: Behind him lie will illuminate a path; [One] would regard [the] main as hoary. [There is] not upon [the] dust his ruler The [one] made without dismayt Everything lofty will he behold. He, [the] king over all the sons of pride [i.e. larger beasts].

This description is in the main strikingly applicable to animals of the alligator tribe, although highly colored in the poetic style. Yet, as observed with regard to the associated animal, SEE BEHEMOTH, the phraseology is  perhaps rather intended generically for large amphibious monsters of the saurian or lizard family, than for anyone creature distinctively; a conclusion that is confirmed by the employment of the Hebrews term leviathan to other animals of the fishy and reptile kinds. Indeed, as in the case of the hippopotamus, despite the formidable attributes ascribed to the beast in question by the writer in Job, it appears to have been attacked without much fear by the ancients; and although held sacred in some parts of Egypt, where it is especially found, in other nomes it was hunted successfully (Wilkinson, Anc. Eg. 1:241 sq.). The crocodile, however, is apparently elsewhere definitely referred to in Scripture by other names, especially as the reed-beast (Psa 68:31; see Schramm, De bestia arundineti, F. ad O. 1713). SEE RAHAB.

“The crocodiles, constituting the order Loricata among reptiles, are distinguished pre-eminently by the character noticed in Holy Writ. They are clothed on the entire upper parts of the body with distinct series of bones, imbedded in the substance of the skin, and for the most part furnished with a ridge or crest, which greatly augments their strength, and constitutes the whole a coat of plate-mail which is able to resist the assaults of the most powerful enemy. The structure of the skull is remarkably solid, and it is surmounted by bony crests. There is a single row of teeth in each side of each jaw, locking into each other. The gape is enormous; the lips are altogether wanting, so that the teeth are visible when the mouth is closed; hence the animal, even when tranquil, seems to be grinning with rage. The tongue is fleshy, flat, but free only at the extreme edge, the inferior surface being adherent to the chin and throat; hence the crocodile has been erroneously represented as tongueless.

“All the species of this order are of huge size: not only are they the hugest of reptiles, but they are among the most gigantic of all animals. Crocodiles have been described as attaining a length of twenty-five feet, but no specimens have been brought to Europe of nearly that size. They are probably long-lived, and perhaps their increase of dimensions is commensurate with their age. Highly carnivorous and predaceous, fierce and cunning, they are greatly dreaded in all the tropical regions which they inhabit. Lurking in the dense reeds or tangled herbage that grows rank and teeming at the edges of rivers in hot climates, or under the mangroves that interweave their myriad roots in arches above the water, or concealed among the bleaching trunks and branches of trees that have fallen into the stream, these huge reptiles watch for the approach of a living prey, or feed  at leisure on the putrid carcasses with which the waters daily supply them. It is even affirmed that they prefer a condition of putrescence in their prey, and that their practice, when not pressed by immediate hunger, is, on seizing a living prey to plunge into the stream in order to drown it, after which it is dragged away to some hole, and stored until decomposition has commenced.

“Among the decorations of the palace of Shalmaneser, M. Botta discovered a bas-relief continued over five slabs, and representing a great naval expedition against a maritime city. A fleet of ships transport timber along a coast washed by the sea, and studded with fortified islands-perhaps the siege of Tyre by this Assyrian monarch. The sea is represented as filled with various marine animals, such as fishes of various forms, turtles, turbinate shells, crabs, and crocodiles (Mon. de Ninive). This, it is true, may have been but a license of the artist; but Mr. Lyell, in his Principles of Geology, observes that the gavial, a larger species than the crocodile of the Nile, inhabiting the Ganges, descends beyond the brackish water of the delta to the sea. And other species of the genus Crocodilus (as restricted) are frequently known not only to haunt the mouths of rivers, but even to swim among islands, and pass from one to another, though separated by considerable spaces of open sea.” See the Penny Cyclopaedia, s.v. SEE LEVIATHAN.

“The crocodiles consist of three varieties, or perhaps species, all natives of the Nile, distinguishable by the different arrangement of the scutae or bony studs on the neck, and the number of rows of the same processes along the back. Their general lizard-form is too well known to need particular description; but it may be remarked that of the whole family of crocodiles, comprehending the sharp-beaked gavials of India, the alligators of the West, and the crocodiles properly so called, the last are supplied with the most vigorous instruments for swimming, both from the strength and vertical breadth of their tails, and from the deeper webs of the fingers of their paws. Although all have from thirty to forty teeth in each jaw, shaped like spikes, without breadth so as to cut, or surface so as to admit of grinding, the true crocodile alone has one or more teeth. on each side in both jaws, exerted, that is, not closing within, but outside the jaw. They have no external ear beyond a follicle of skin, and the eyes have a position above the plane of the head, the pupils being contractile, like those of a cat, and in some having a luminous greenish tinge, which may have suggested the comparison of the eyes of leviathan to ‘the eyelids of the dawn' (Job 41:10 [A. V. 18]). The upper jaw is not movable, but, as well as the forehead, is extremely dense and bony; the rest of the upper surface being covered with several rows of bosses, or plated ridges, which on the tail are at last reduced from two to one, each scale having a high horny crest, which acts as part of a great fin. Although destitute of a real voice, crocodiles when angry produce a snorting sound, something like a deep growl [or rather grunt]; and occasionally they open the mouth very wide, remain for a time thus exposed facing the breeze, and, closing the jaws with a sudden snap, cause a report like the fall of a trap-door. It is an awful sound in the stillness of the night in tropical countries. The gullet of the crocodile is very wide, the tongue being completely tied to the lower jaw, and beneath it are glands exuding a musky substance. On land the crocodile, next to the gavial, is the most active, and in the water it is also the species that most readily frequents the open sea.

Of the immense number of genera examined, none reached to 25 feet in length, and the specimen in the British Museum is believed to be one of the largest. Sheep are observed to be unmolested by these animals; but where they abound no pigs can be kept, perhaps from their frequenting the muddy shores; for we have known only one instance of crocodiles being encountered in woods not immediately close to the water's side: usually they bask on sandy islands. They rarely attack men, but women are sometimes seized by them: in Nubia they are much more dangerous than in Egypt. (See Wilkinson's Modern Egypt and Thebes, 2:127.) As their teeth are long, but not fitted for cutting, they seize their prey, which they can not masticate, and swallow it nearly entire, or bury it beneath the waves to macerate. Having very small excretory organs, their digestion requires, and accordingly they are found to possess, an immense biliary apparatus. They are oviparous, burying their eggs in the sand; and the female remains in the vicinity to dig them out on the day the young have broken the shell. Crocodiles are caught with hooks, and they seldom succeed in cutting the rope when properly prepared. Though a ball fired point blank will penetrate between the scales which cover the body, the invulnerability of these great saurians is sufficiently exemplified by the following occurrence. One being brought well bound to the bazaar at Cawnpore on the Ganges, it was purchased by the British officers on the spot, and carried farther inland for the purpose of being baited. Accordingly, the ligatures, excepting those which secured the muzzle, being cut asunder, the monster, though it had been many hours exposed to the heat, and was almost suffocated with dust, fought its way through an immense crowd of assailants, soldiers and natives, armed with  staves, lances, swords, and stones, and worried by numerous terriers, hounds, and curs; overturning all in its way, till, scenting the river, it escaped to the water at a distance of two miles, in spite of the most strenuous opposition!

“With the ancient Egyptians the crocodile was a sacred animal, not, however, one of those revered by the whole nation, but only locally held in honor. Of old it was found in Lower as well as Upper Egypt; now it is restricted to the latter region, never descending as low as Cairo, and usually not being seen until the traveler approaches the Thebais. In hieroglyphics it bears the name msuh, literally ‘in the egg,' as though expressing surprise that so great an animal should issue from so small an egg. From this name the Coptic and Arabic names take their origin. The crocodile was sacred to the god Sebak, represented with the head of this animal and the body of a man, and of uncertain place in the Egyptian mythology. It was not only not worshipped throughout Egypt, but was as much hated in some as venerated in other parts of the country: thus in the Ombite nome it was worshipped, and hunted in the Apollinopolite and Tentyrite nomes. The worship of this animal is no doubt of Nigritian origin, like all the low nature-worship of Egypt. It is not certain that the crocodile was an emblem of the king with the Egyptians, but it seems probable that this was the case.

“There is evidence that the crocodile was found in Syria at the time of the Crusades. A reptile of this kind has lately been discovered in the Nahr el- kelb, the ancient Lycus.

“The exploit of Dieudonné de Bozon, knight of St. John, who, when a young man, slew the dragon of Rhodes, an exploit which Schiller has celebrated in his ‘Kampf mit dem Drachen,' must be regarded as a combat with a crocodile, which had probably been carried northward by the regular current of the eastern Mediterranean; for so the picture still extant in the harem of a Turkish inhabitant represents the Hayawan Keber, or Great Beast — a picture necessarily painted anterior to the expulsion of the knights in 1480. As De Bozon died Grand Master of the Order at Rhodes in 1353, and the spoils of the animal long remained hung up in a church, there is not, we think, any reason to doubt the fact, though most of the recorded circumstances may be fabulous. SEE DRAGON. All the ancient Greek and the later Mediterranean dragons, as those of Naples, Arles, etc.,  where they are not allegorical or fictitious, are to be referred to the crocodile.” SEE LIZARD.

## Crocodilopolis[[@Headword:Crocodilopolis]]

             (κροκοδείλων πόλις), the name of a town in Syria, situated near a river of the same name (Crocodilon flumen, between Caesarea Palaestinae and Ptolemais (Strabo, 16, p. 758; Pliny, 5. 17, 19). Reland (Palaest. p. 739) thinks the latter may have been the same with the SHIHOR-LIBNATH SEE SHIHOR-LIBNATH (q.v.) of Jos 19:26. It is now identified with the Nahr Zerka (Raumer,, Palast. p. 53,191), in which crocodiles have been found (Pococke, Travels, 2:58; Thomson, Land and Book, 2:244).

## Crocota[[@Headword:Crocota]]

             was a dress of women among the ancient Greeks and Romans. It was more especially worn at the festival of the Dionysia, and also by the priestesses of Cybele.

## Crocquet[[@Headword:Crocquet]]

             SEE CROQUET.

## Crocus, Cornelius[[@Headword:Crocus, Cornelius]]

             a Dutch theologian and scholar, a native of Amsterdam, was appointed rector of the Latin schools of his native city, and labored zealously to inspire his pupils with a love for the Catholic religion. At the age of fifty he went to Rome, entered the Jesuit society, and died there in 1550. His  principal works. are, Farrago Sordidorum Verborum (Cologne, 1520): — De Fide et Operibus (Antwerp, 1531): — Disputatio contra Anabaptistas (ibid. 1535): — Josephus Castus (ibid. 1548): — Paraclesis ad Capescendan Sententiam Josephi Casti (ibid.): — De Vera Ecclesia (Cologne, 1548). See Hoefer, Nouv. Biog. Generate, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Croes John, D.D.[[@Headword:Croes John, D.D.]]

             Protestant Episcopal bishop of New Jersey, was born June 1, 1762, and ordained in 1790. Having previously acted as lay reader in the P. E. church of Swedesborough, N. J., he became its rector in 1792. He was a prominent member in the Convention of New Jersey for forty years. In 1801 he became rector of Christ Church, New Brunswick, and of St. Peter's Church, Spotswood. In 1811 he was made D.D. by Columbia College, and in 1815 was chosen bishop of New Jersey, having declined the episcopate of Connecticut. From the time of his consecration he observed a system of annual visitations, and his last public act was an ordination in Christ Church, New Brunswick. He died July 26, 1832. He published several charges to his clergy, and a sermon on The Duty and the Interest of contributing liberally to the Promotion of Religious and Benevolent Institutions. — Sprague, Annals, v. 378.

## Croes, John[[@Headword:Croes, John]]

             a minister of the Protestant Episcopal Church, was born September 22, 1787. Ordained deacon in 1809, and subsequently a priest, he began his labors in the ministry in St. Peter's Church, Freehold, N.J.; was thence transferred to Christ Church, Shrewsbury, and afterwards to Christ Church, Middletown. After a few months spent in New Brunswick, he became rector of St. Paul's Church, Paterson, where he remained three years. During the following two years he was in Newirk, and the two years succeeding he assisted his father, 'the bishop' of New Jersey, in Christ Church, New Brunswick. He became rector of that parish at the death of his father, and continued there for eight years. In Keyport he founded and served St. James's Church nine years, at Brown's Point, erecting the building on his own land and by his own gifts and collections. He finally made his residence at Brooklyn, N.Y., where, and in adjoining places, he was busily employed until his death, August 18, 1849. See Amer. Quar. Church Rev. 1849, page 446.

## Croes, Robert B., D.D[[@Headword:Croes, Robert B., D.D]]

             a Protestant Episcopal clergyman, brother of the foregoing, was born at Sweedsborough, N.J., in 1800. He graduated from the General Theological Seminary (N.Y.), and was ordained in 1823. For a number of years he was rector of a church in New Brunswick, N.J., which he left about the year 1859, and removed to New York. He returned, however, in 1861, to New Brunswick, still retaining his connection with the diocese. of New York, without regular work; in 1866 he resided at Boyd's Corners, N.Y. Subsequently he removed to Yonkers, and died there, July 22, 1878. See Prot. Episc. Almanac, 1879, page 168.

## Croft George, D.D.[[@Headword:Croft George, D.D.]]

             an English divine, was born at Skipton, Yorkshire, in 1747; admitted at University College, Oxford, in 1762, was elected scholar in 1768, and fellow in 1779. In the same year he became vicar of Arncliffe, Yorkshire; in 1791, lecturer of St. Martin's, Birmingham, and finally rector of Thwing in 1802. He died in 1809. He wrote Thoughts concerning the Methodists and the Established Clergy (London, 1795, 8vo): — Eight Sermons preached in 1786 (Oxf. 1786, 8vo): — Sermons preached before the University of Oxford (Birming. 1811, 2 vols. 8vo). — Darling, Cyclopaedia Bibliographica , s.v.

## Croft, Gabriel[[@Headword:Croft, Gabriel]]

             an English Congregational minister, was born at Great Eccleston, Lancashire, January 31, 1791. He entered Hackney Academy in 1811, and  about three years later was ordained at Pickering, Yorkshire, where he labored until 1850; afterwards living without charge at Ripon, Eccleston, Kirkham, Garstang, and finally at Preston, until his death, November 14, 1868. See (Lond.) Cong. Year-book, page 241.

## Croft, Herbert (2), D.D[[@Headword:Croft, Herbert (2), D.D]]

             an English prelate, son of the foregoing, was born October 18, 1603, at Great Milton, near Thame, Oxfordshire. He was educated in the English college of the Jesuits at St. Omer's, and at Oxford; entered into orders, and became minister in Gloucestershire, and rector of Harding, in Oxfordshire. In August, 1639, he was made a prebendary of Salisbury Cathedral, in 1640 of Worcester, and the year after canon of Windsor. In 1644 he was nominated dean of Hereford, to which see he was promoted December 2, 1661. About 1667 he became dean of the royal chapel, which position he held until 1669. In 1675, when the quarrel with the Nonconformists was at its height, he published a niece entitled The Naked Truth, or the True State of the Primitive Church (4to), which created some Controversy and excited an uncommon degree of attention. He resigned his bishopric some years before his death, which occurred May 18, 1691. He published some single Sermons, and The Theory of the Earth (1688). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Croft, Joel[[@Headword:Croft, Joel]]

             a Methodist Episcopal minister, was born at Phillipstown, Putnam Co., N.Y., February 11, 1820. He was converted at the age of sixteen; soon after entered the academy at Peekskill; also began a private theological course; received license to preach in 1842, and in 1845 joined the New York Conference, of which he remained a worthy and acceptable member until his decease, March 27, 1879. See Minutes of Annual Conferences, 1879, page 28.

## Croft, Joseph[[@Headword:Croft, Joseph]]

             an English Congregational minister, was born at Great Eccleston, near 'Preston, Lancashire, January 5, 1802. He studied at Rotherham College, became pastor at Ripon in 1827, and labored there with eminent success for more than forty years. After 1868 he lived in retirement until his death, June 20, 1879. See (Lond.) Cong. Year-book, 1880, page 317.

## Croft, Sir Herbert (1)[[@Headword:Croft, Sir Herbert (1)]]

             an English clergyman, was educated at Christ Church, Oxford, and became a member of Parliament in the latter end of queen Elizabeth's reign. After he had lived fifty-two years as a Protestant he became a Roman Catholic, went to Douay, and had an apartment in the monastery of the English Benedictines as a lay brother of the order. He died April 10, 1622, leaving Arguments to Show that the Church in Communion with the See of Rome is the True Church (1619). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Croft, Sir Herbert (3)[[@Headword:Croft, Sir Herbert (3)]]

             an English clergyman, was born in London in 1751, and educated at University College, Oxford. He took orders in 1782, succeeded to a baronetcy in 1797, and died in 1816. His publications include, A Brother's Advice to his Sisters (1775): — Love and Madness (1780): — Fanaticism  and Treason (eod.): — The Literary Fly (eod.): — and other works. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Crofton, Zachary[[@Headword:Crofton, Zachary]]

             a learned Nonconformist in the seventeenth century, was born and educated in Dublin. He obtained the living of Wrensbury, Cheshire, but, being a zealous Royalist during the Commonwealth, and refusing the engagement, he was deprived. He afterwards obtained the living of St. Botolph, Aidgate, London. He was ejected for nonconformity in 1662, and died in 1672. He published The Saint's Care for Church Communion (Lond. 1671, sm. 8vo): Altar Worship (Lond. 1661, 24mo). — Darling, Cyclopaedia Bibliographica , s.v.

## Crofts, Edward[[@Headword:Crofts, Edward]]

             an English Wesleyan minister, was born near Stamford in 1817. He was educated at the Hoxton Theological Institution, appointed to his first circuit in 1839, became a supernumerary in 1870, and died at Manorbier, near Tenby, July 2, 1873. See Minutes of the British Conference, 1873, page 36.

## Crofts, Henry Only, D.D[[@Headword:Crofts, Henry Only, D.D]]

             an English Methodist preacher, was born in the city of Lichfield, September 8, 1813. At seventeen he began to preach, at twenty-two entered the New Connection ministry, and after spending four years in England, joined the Reverend J. Addegman in the newly established mission in Canada, of which he was the general superintendent for ten years. Returning to England in 1851, he travelled in nine of the leading circuits with zeal and success. He became a supernumerary in 1879, but continued to preach as he was able, until his death at Manchester, January 21, 1880. Dr. Crofts was president of the conference in 1861, and the author of a volume of Sermons.. See Minutes of the Conference.

## Crofts, John[[@Headword:Crofts, John]]

             an English Wesleyan minister, was born in 1798. He was converted when about seventeen, entered the ministry in 1820, labored in Jamaica; Turk's Island, West Indies, Bermuda (1830-33), and Harbor Island, returned home in 1835, travelled English circuits until his retirement in 1854, and died at Sandbach, Cheshire, December 31, 1857. See Minutes of the British Conference, 1858.

## Crofts, Matthew Henry[[@Headword:Crofts, Matthew Henry]]

             an English Baptist minister, was born at Upton, Northamptonshire, in 1801. He was converted at twenty-nine years of age, at once began to preach, notwithstanding his defective education, and in 1834 became pastor in Ramsey, Huntingdonshire, where he remained until 1852. He then removed to Andover, Hants Co., and was pastor there till his death, February 20, 1856. See (Lond.) Baptist Handbook, 1856, page 46. (J.C.S.)

## Croggon, Walter Ore[[@Headword:Croggon, Walter Ore]]

             an English Wesleyan minister, was born of Baptist parents, at Penryn, Cornwall. He was converted in his nineteenth year, and in 1817 entered the ministry; was stationed successively in Cornwall (1817-22), at Charenton, France (1823 sq.), Zante, Ionian Isles (1827), Kingswood, England (1834), and London, as superintendent of schools (1836-49). He died at Sittingbourne, Kent, January 30, 1854, in the sixty-third year of his age. See Minutes of the British Conference, 1854; Wesl. Meth. Mag. 1833, page 241, 1854, page 478.

## Croi, Francois de[[@Headword:Croi, Francois de]]

             a French Protestant controversialist of the beginning of the 17th century, was pastor at Uzes, and the author of several works, the best known of which is his treatise Les Trois Conformites (1605). See Hoefer, Nouv. Biog. Generale, s.v.

## Croi, Jean de[[@Headword:Croi, Jean de]]

             a Protestant theologian and scholar, son of Francois Croi, was born at Uzes. He was successively pastor at Bdziers and Uzes, and for some years professor in the Protestant Academy of Nismes. He died at Uzes, August 31, 1659, leaving, among other works, Observationes in quaedam  Origenis, Irenaei et Tertulliani Loca (Geneva, 1632): — In Novuon Fedus Observationes (ibid. 1646): — La Verite de la Religion Reformee (1645, 1650): — Augustin Suppose (1656). See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Croine[[@Headword:Croine]]

             (or Crone) is the name of several female Irish saints, of whom the following are the best known:

1. A virgin, commemorated January 27. She was of the race of Maine, son of Niall of the Nine Hostages, and was venerated at Cill-croine (Kilcron) in Ui-Maine, County Galway; but beyond this we have no information.

There were others of the same name, and the ruins of the Church of St. Croine, virgin, of Kill-Crony or Kilcroney, in the parish of Kilmacanoge, bar. Rathdown, County Wicklow, still exist in the disused churchyard. At January 27 the Mart. Tallaght has the feast of "Croni Innse Locha Crone" (Todd and Reeves, Mart. Doneg. page 29; Colgan, Acta Sanctorum, page 267 n.; O'Hanlon, Irish Saints, pages 455, 456; Kelly, Cal. of Irish Saints, page 13).

2. Beg (Little), of Tempull-Croine, virgin, commemorated July 7, was the daughter of Diarmaid, son of Garvan, of the race of Conall Gulban, son of Niall of the Nine Hostages. She is given as Cronia by Colgan, among the saints descended from Conall Gulban, the parent-stem of St. Columba, and her church was situated in Tyrconnel (Todd and Reeves, Mart. Doneg. page 189; Colgan, Tr. Thaum. page 480 n.).

## Croiset, Jean[[@Headword:Croiset, Jean]]

             a French ascetic theologian of the Jesuit order, born at Marseilles, was for a long time rector of the House of the Novitiate of Avignon, and governed it with much regularity and mildness. He died at Avignon, January 31, 1738. His principal works are, Vie de Marie-Madeleine de la Trinite (1696): — Vie des Saints pour tons les Jours de l'Annee (Lyons, 1723, 1742): — Parallele des Moeurs de ce Siecle et de la Mlorale de Jean Croiset (ibid. 1735): — Exercices de Piete pour les Dimanches et Fetes (ibid. 1736, 1747,1764, 1804; also under the title, Annee Chretienne, Toulouse, 1812): — Illusions du Cour (Lyons, 1736, 1748): — Heures et Rgglements pour les Pensionnaires Jesuites (ibid. 1739): — Devotion au Sacre Coeur de Jesus Christ (Paris, 1741): — Retraite Spirituelle pour un  Jour de Chaque Mois (Lyons, 1822): — Reflexions Chretiennes (ibid. 1823): — Meditations. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Croisiers Order of[[@Headword:Croisiers Order of]]

             SEE CROSS, ORDER OF.

## Croius[[@Headword:Croius]]

             SEE CROI.

## Croix, Claude La[[@Headword:Croix, Claude La]]

             SEE LACROIX.

## Croix, Jean De La Sainte[[@Headword:Croix, Jean De La Sainte]]

             SEE CRUZ,

(SAINT

) JUAN DE LA.

## Croker, Thomas[[@Headword:Croker, Thomas]]

             an English martyr, was a bricklayer in Gloucester, who was burned May 12, 1556, for his faithful adherence to Christ. See Fox, Acts and Monuments, 8:144.

## Crole, Anthony[[@Headword:Crole, Anthony]]

             an English Independent minister, was born at Fettercairn, Scotland, in 1740. He studied at Trevecca College, was ordained, in 1766, pastor at Cumberland Street, London; began a new church at Pinner's Hall, but removed in 1797 to Founder's Hall, and died July 3, 1803. He published the Sermon at the opening of Cheshunt College, and issued two other works. See Wilson, Dissenting Churches, 2:294-301.

## Croll, Alfred De Long[[@Headword:Croll, Alfred De Long]]

             a Lutheran minister, was born in Berks County, Pennsylvania, June 25, 1838. He studied at Kutztown, at Reading, and at Freeland seminary; graduated in 1862 from Gettysburg Theological Seminary; in 1863 was ordained by the Ministerium of Pennsylvania, and took charge of a congregation near Lykens. After several years he united with the Synod of East Pennyslvania, resigned his charge, organized new congregations at Lyons, Millerstown, Hereford, and Pleasantville, also acting as pastor at Mohrsville with extraordinary success. He died at Lyons, June 19, 1876. See Lutheran Observer, July 7, 1876.

## Croll, Robert[[@Headword:Croll, Robert]]

             a Scotch clergyman, took his degree at Marischal College, Aberdeen, in 1767; was schoolmaster of the parish of Inverbervie in 1771; licensed to preach in 1779; appointed to the living there in 1780; ordained assistant and successor, and died June 3, 1820, aged eighty years. See Fasti Eccles. Scoticanae, 3:860.

## Croly George, LL.D.[[@Headword:Croly George, LL.D.]]

             an English divine and writer, was born in Dublin, August, 1780, and educated at Trinity College. After his ordination he went to London, and spent some years as a writer for the newspaper press. In 1835 he was appointed rector of St. Stephen's, Walbrook, and he occupied that parish with great credit, both as preacher and pastor, up to the day of his death, Nov. 24, 1860. Dr. Croly wrote several extravagant novels and tragedies, among them Salathiel, Marston, and Catiline. His better reputation rests upon his fidelity and power as a preacher, after his appointment to St. Stephen's, and upon his religious writings, the more important of which are, Divine Providence, or the thee Cycles of Revelation (Lond. 1834, 8vo): — The Apocalypse: Prophecy of the Rise, Progress, and Fall of the Church of Rome (3d ed., Lond. 1838, 8vo): — The Popish Primacy, 2 sermons (Lond. 1850, 8vo): — Sermons (1848, 8vo). He also wrote a Life of Burke and a Life of George IV, both reprinted in America.

## Cromacius[[@Headword:Cromacius]]

             SEE CHROMATIUS.

## Croman[[@Headword:Croman]]

             SEE CRONAN.

## Cromar, Andrew[[@Headword:Cromar, Andrew]]

             a Scotch clergyman, was licensed to preach in 1820; presented to the living at Oathlaw in 1830; ordained in 1831; and died November 10, 1835, aged forty years. See Fasti Eccles. Scoticanae, 3:780.

## Crombach (or Crumbach), Hermann[[@Headword:Crombach (or Crumbach), Hermann]]

             a German historian and antiquarian of the Jesuit order, was born at Cologne in 1598. He taught in various colleges of his order, devoted himself to researches upon the ecclesiastical history and antiquities of his native country, and died February 7, 1680, leaving Ursula Vindicata (Cologne, 1647; augmented ed. 1674): — Primitiae Gentium (ibid. 1654): — Vita P.D. Jacobi-Marlo Harstii (ibid. 1655): — Auctarium Sanctae Ursulae Vindicatae (ibid. 1669): — Chronographica Descriptio Omnium Parochiarum ad Archi-dioceseos Coloniensis Hierarchiam Pertinentium, in the Bibliotheca Coloniensis of Joseph Hartzeim (ibid. 1747). See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten- Lexikon, s.v.

## Crombie Alexander, LL.D.[[@Headword:Crombie Alexander, LL.D.]]

             was born at Aberdeen in 1760, and was educated at Marischal College. He became pastor of a Presbyterian congregation in London, and kept a private school at Highgate, and afterwards at Greenwich, with distinguished success. He died in 1842. His principal works are, Natural Theology, or Essays on the Existence of the Deity, etc. (Lond. 1829, 2 vols. 8vo): — SEE GYMNASIUM, SEE SIVE SYMBOLA CRITICA, 5th  ed. 1834, 2 vols. 8vo; abridged, 1836, 12mo): A Defence of Philosophical Necessity (1793, 8vo). — Darling, Cyclopaedia Bibliographica , s.v.

## Crombie, Andrew[[@Headword:Crombie, Andrew]]

             a Scotch clergyman, was presented to the vicarage of Knockbain in 1592; transferred to Chanonry about 1594, and to Rosemarkie in 1596; back to Kilmuir Wester in 1597, and again to Rosemarkie in 1599; appointed by the assembly of 1600 to visit the bounds of Murray; and continued in February 1630. See Fasti Eccles. Scoticanae, 3:274, 283.

## Crombie, James, D.D[[@Headword:Crombie, James, D.D]]

             a Scotch clergyman, took his first degree at the University of St. Andrews in 1752; was licensed to preach in 1757; presented to the living at Lhanbryde in 1760; accepted a call to Belfast. but resigned in 1770; and died March 1, 1790, aged about fifty-eight years. He published a Sermon (Belfast. 1781). See Fasti Eccles. Scoticanae, 3:167, 168.

## Crombie, William[[@Headword:Crombie, William]]

             a Scotch clergyman, took his degree at the University of St. Andrews in 1753; was licensed to preach in 1759; ordained in 1761 minister of a Presbyterian congregation at Wisbeach, England; presented to the living at Kirkcudbright in 1765; transferred to Spott in 1769; and died January 6, 1789. He published The Soul's Perpetual Progress towards Perfection (1768). See Fasti Eccles. Scoticanae, 1:382, 691.

## Cromcruah[[@Headword:Cromcruah]]

             (or Cromernach) was one of the first idols of the Irish, and was made of pure gold, and surrounded by twelve brazen images. Its worship still existed at the introduction of Christianity into Ireland. Crome, a name common to several Lutheran theologians, of whom we mention the following:,

1. CARL PETRUS THEODOR, was born in 1821, and died August 15, 1874. He was a strict Lutheran, who wrote and fought for his Church. He published, Christiiches Kirchen- und Haus-Gesangbuch (2d ed. Elberfeld, 1861): — Gebetbuch fur evangelisch-lutherische Christen (2d ed. ibid. 1860): — L XXV Psalmen aus dem heiligen Psalter ausgewahlt und geordnet (ibid. 1856): — Die Wahrheit des Unions-Lutherthums (ibid. eod.). See Zuchold, Bibl. Theol. 1:250 sq.

2. FRIEDRICH ADOLPH, was born February 21, 1757, at Rehburg; was in. 1799 superintendent at Eimbeck, in 1823 at Jeinsen, and died March 1, 1825. He published, Versuch einer Vervollkommnung der geistl. Beredtsamkeit (Hanover, 1825). See Winer, Handbuch der theol. Lit. 2:64.

3. FRIEDRICH GOTTLIEB, was born in 1775 at Eimbeek, and died as' doctor of theology and superintendent at Luneburg in 1838. He wrote, Probalia haud Probabilia (Leyden,1824): — Beitrage zur Erklarung des Neuen Testament (Gottingen, 1828): — Geographisch-historische  Beschreibung des Landes Syrien (ibid. 1834). See Winer, Handbuch der theol. Lit. 1:87, 150; Zuchold, Bibl. Theol. 1:251. (B.P.)

## Cromer, Giulio[[@Headword:Cromer, Giulio]]

             (called il Croma), a painter of Ferrara, was born in 1572, studied under Domenico Mona, and died in 1632. He painted The Presentation, and The Death of the Virgin, in the Scala, at Fierrara.

## Cromernach[[@Headword:Cromernach]]

             SEE CROMCRUAH.

## Cromlech[[@Headword:Cromlech]]

             a huge flat and oblong stone, placed in a sloping position, and supported by pillars of unhewn and perpendicular stones. There were many of them at one time in Ireland, and they are supposed to have been Druidic altars for sacrifice. Their massiveness has defied the ravages of time and revolutions, while the simplicity of their structure bespeaks for them a high antiquity. There is one of them yet in Glansworth, Ireland, which forms a chamber of 25 feet long and 6 feet wide. Mr. Moore (History of Ireland) says that remotely they were called in Irish “Bothals, houses of God.” The Druids in ancient Ireland had no temples. Instead of them, on a bill, in an oaken grove, and, if possible, near a flowing stream, they enclosed a circle, having a diameter of 70 or 100 feet, and in the center of it raised the cromlech, around which, on certain days, the people marched, and always in the direction of the sun. SEE DRUIDS; SEE ALTAR.

## Cromm, Adrian[[@Headword:Cromm, Adrian]]

             a Dutch Jesuit, was born in 1591 at Arschot, in the Netherlands, and died at Brussels, May 2, 1651. He wrote, Psalmi Davidis cum Compendiosa Paraphrasi: — Evangelia Historico Ordine Concordiae in Modum Digesta. See Andreae, Bibliotheca Belgica; Alegambe, Bibliotheca Scriptorum Societatis Jesu; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Crompton, Samuel[[@Headword:Crompton, Samuel]]

             an English Wesleyan minister, began his pastorate in 1813, became a supernumerarv in 1847, and died at Unsworth, near Bury, July 6, 1866. See Minutes of the British Conference, 1866, page 38.

## Cromwell, James Ohio[[@Headword:Cromwell, James Ohio]]

             a Methodist Episcopal minister, began his itinerant life in 1780; served various circuits in the Middle States, namely, Sussex, 1780; East Jersey, 1781; Fluvanna, 1782; Pittsylvania, 1783: Kent, 1784; Port Roseway, 1785; was sent as missionary ito Nova Scotia in 1786; and located in 1793. See Minutes of Annual Conferences, 1780-85; Sprague, Annals of the Amer. Pulpit, 7:103; Stevens, Hist. of the Meth. Episc. Church, 2:82, 88; 128, 188, 379.

## Cromwell, James W.H[[@Headword:Cromwell, James W.H]]

             a Methodist Episcopal minister, was born at Majorville, N.B., October 23, 1843. He removed to Frederickton in 1862, where for a few years he taught school; received license to preach in 1869; and in 1870 joined the  East Maine Conference, wherein he continued laborious until his death, August 23, 1874. See Minutes of Annual Conferences, 1875, page 79.

## Cromwell, Oliver[[@Headword:Cromwell, Oliver]]

             who deserves notice here as one of the great politico-religious characters of Great Britain, was born in the town of Huntingdon, April 25, 1599. His father was Robert Cromwell, of a family possessed of a baronetcy, and his mother being a daughter of Sir Richard Stewart, efforts have often been made to show that he was connected with the royal family. He is said, by unfriendly authorities, to have spent a dissolute and extravagant youth, interrupted by serious misgivings, which brought him at last to stern self- condemnation, and resulted in a Puritanic piety. He was educated at the Huntingdon grammar-school, land was admitted, April 22, 1616, a commoner of Sidney-Sussex College, Cambridge; but on the death of his father, in June 1617, he left the university, and began the study of law in London. When twenty-one years old he married Elizabeth, the daughter of Sir Thomas Bourchier, and thus, both by descent and alliance, he was a member of the higher country-gentleman class, or of the nobility, as it would be termed in other European countries. In that age, however, refinement was only kept up by attendance at court, and Cromwell, who lived away from town and followed country pursuits, became a man of rustic deportment. Though he had been elected to the brief parliament of 1628, it was not till 1640 that he was known in the House of Commons, and Sir Philip Warwick, who observed. his rise, has left a curious notice of his personal appearance. "His apparel was a plain cloth suit, which seemed to have been made by an ill country tailor. His hat was without a hat-band. His stature was of good size; his sword stuck close to his side; his countenance swollen and reddish, his voice sharp and untunable, and his eloquence full of fervor." He had been for some years establishing an influence with the Puritan party, who frequented his house and bowed to his strong judgment. He showed his great business capacity in the struggle of the Long Parliament, but it was not until the parliament raised a military force, to which he brought a troop of horse, that his powers of organization and command were fully developed. He speedily rose to authority as lieutenant-general of the horse, and when he was specially exempted from the self-denying ordinance, so that he could both deliberate in parliament and hold command, he became the most powerful man in the  country. He showed his eminent sagacity in reconstructing the army, and infusing into it high spirit along with stern discipline. At the battle of Naseby, in 1645, it was seen, in the signal destruction brought on the well- officered royal army, how effectively he could strike with the weapon he had constructed. His military policy throughout was to despise secondary means and ends, but to invest himself with overwhelming power and crush his enemy. He saw the large share which artillery must bear in warfare, and anticipated modern generals in fostering that destructive arm. His repeated victories over the royalists, his establishment of the predominance of the army over parliament, and of the Independents over the Presbyterians, his relentless exertions to bring Charles I to the block, and his dismissal of the parliament, are all great events in the history of the day, which cannot be narrated with sufficient distinctness without much detail. In 1649 he conducted an exterminating war in Ireland, instigated by the ferocious principle that whatever human being opposed him should be put to death. In Scotland, where he saw there were more suitable materials for the sort of government he desired, he was rather a pacificator than an oppressor. Dec. 16, 1653, he took the title of Lord Protector, and became virtually king of Britain, and one who submitted to very little constitutional restraint. Cromwell died September 3, 1658, and the revolution which he had conducted speedily came to an end. He was buried in Westminster Abbey, but in 1661 his remains were dug up and treated with ignominy. How far he was sincere in the religious convictions by which he professed to be led has been matter of debate, and modern writers have by turns decried him as a usurper and lauded him as a liberator. That he was under powerful religious impulses cannot be doubted; the question arises as to the extent to which, by their power alone, and by no promptings of worldliness, he was driven on in his ambitious career. He was an enlightened internal reformer, and established many ministerial improvements, and it cannot be questioned that the line of public policy which has made England famous since, was inaugurated during his administration.

## Cromwell, William[[@Headword:Cromwell, William]]

             an English Baptist minister, was born about 1800, and united with the Church at Beckington; began to preach in two or three churches in Bath, and became pastor in Wood Street; soon afterwards of Providence Chapel, and finally of Ebenezer Chapel. He died April 13, 1854. See (Lond.) Baptist Handbook, 1855, page 47. (J.C.S.)

## Cron, Joseph Anton[[@Headword:Cron, Joseph Anton]]

             a Roman Catholic theologian, was born at Podersam, in Bohemia, September 29, 1751. He was for some time professor of polemics and dogmatics at Prague; and in 1822 became doctor of theology and capitulary at Ossegk, where he died, January 20, 1826, leaving Beitrage zur Methodik der Kirchengeschichte (Prague, 1795). See Winer, Handbuch der theol. Lit. 1:530. (B.P.)

## Cron, William[[@Headword:Cron, William]]

             a Scotch clergyman, a native of Dumfriesshire, was tutor in the family of sir P.A. Irving; licensed to preach in 1812; presented to the living at Menmuir in 1824; ordained in 1825, and died May 4, 1859. See Fasti Eccles. Scoticanae, 3:843.

## Cronan[[@Headword:Cronan]]

             (Croman, or Chronan) is a very frequent name in Irish hagiologies, and has several synonyms, as Cuaran, Mochuaroc, and frequently Mochua, Cron and Cua having in Irish the same meaning.

1. Son of Cummain, of Sliabh Eibhlinne, in Munster, commemorated May 4. AEnghus associates him with Siollan the deacon. His church was among the SlievePhelim mountains, County Tipperary (Todd and Reeves, Mart. Doneg. page 120, n., 121).

2. SEE CUARAN.

3. Commemorated November 11, probably son of Sinell, of the race of Coindri, son of Fergus, of the clan Rudhraidhe. Colgan calls him the brother of St. Beodan, Baitan, or Mobaoi (December 13), Carnan, etc., and St. AEnghus calls his mother Sina. He died of the Yellow Plague in A.D. 664 (Colgan, Acta Sanctorum, page 219, n.6; 598, c. 3; O'Donovan, Four Masters, 1:277).

4. Son of Ualach, abbot of Clonmacnoise, commemorated July 18. He died in 637 or 638.

5. Abbot of Airdne (Arran Isles, in Galway Bay), commemorated March 8, the same day as a Scottish saint, "Cronan the Monk."

6. Abbot of Benuchar (Bangor), 680-691, and commemorated November 6. He is called "filius cucalnaei"= "Mac Cuchuailne."

7. Abbot of Cluain-dolcain (now Clondalkin, in the county of Dublin), probably in the 8th century. His father was Lughaidh, of the royal line of Erin, and his mother was Carner of Cluain-dasaileach; his brothers were Baedan (q.v.), etc.

8. Abbot and martyr of Glais-mor (Clashmore), commemorated February 10. His father is said to have been Mellan, and he lived among the Desii of Munster, about the end of the 6th century.

9. An obscure saint of Lismore, who died about 718, and is commemorated June 1.

10. Abbot of Fearrea (Ferns), and perhaps bishop of Luachair, who died in 653, and is commemorated June 22.

11. Priest of Maghbile (now Moville, near Newtownards, in County Down), commemorated August 7, addressed by pope-elect John IV on the Paschal controversy (Bede, Eccles. Hist. 2, c. 19), in A.D. 640.

12. Of Roscrea, commemorated April 28, who flourished about A.D. 625. He was a native of Ely O'Carrol in Munster, his father being Odran, of that sept, and his mother Coemri, of the sept of Corcobaschin, a district in the west of the present County Clare. Taking with him his maternal cousin St. Mobai, he spent some years traversing Connaught, and then, returning to his native province, built a cell near Loch Crea, at a place called Seanross, now Corbally (O'Donovan, Four Masters, 1:412 ni.). As this place was so secluded (desertus et avius) St. Cronan afterwards left it, and built his great church by the highway at Roscrea, in the county of Tipperary, where he had one of the most famous schools in Ireland. There, in piety and works that make for peace with God and man, he spent the remainder of his days, the honored friend of Fingen, king of Munster, and the willing advocate of the oppressed.

13. Of Tuaim-greine (now Tomgraney, in the barony of Upper Tulla, County Clare), commemorated October 19. This saint appears twice in the Mart. Doneg., first in the original hand at October 19; and next in the second hand, on the authority of Mar. O'Gorman, at November 1. Among the saints of the family of St. Colman of Kilmacduach (Feb. 3), or house of the Hy-Fiachrach, Colgan gives "St. Cronan, son of AEngus, son of  Corbmac, etc., February 20 or October 19;" and Mart. Doneg. at February 20 also mentions that there is a Cronan with this pedigree (Todd and Reeves, Mart. Doneg. pages 55, 279,293; Colgan, Acta Sanctorum, page 248, c. 2).

14. "Beg" of AEndruim (Nendrum), bishop, commemorated January 7. His name appears third among the bishops of the Scots in the north of Ireland to whom, with priests and others, pope John IV, when yet but pope-elect, A.D. 640, addressed the famous: letter on the Paschal question and the Pelagian heresy (see No. 11 above). The Irish Annals generally place his death in A.D. 642, and the Ann. Tigh., perhaps more accurately, in A.D. 643; but Lanigan (Eccl. History of Ireland, 2:412) is mistaken in calling: him " bishop of Antrim " (Reeves, Eccl. Ant. page 10, n., 63, n., 148-150, 187-197; O'Hanlon, Irish Saints, 1:95, 96).

There is another Cronan Beg, who, however, is usually known as Cronbeg (q.v.).

15. "Clairenech" (i.e., flat-faced), commemorated January 29. Under Seighin it is stated "the three Claire-nechs were Cronan, Baeithin, and Seighin."

## Cronanus[[@Headword:Cronanus]]

             SEE MOCHUA.

## Cronbeg[[@Headword:Cronbeg]]

             an Irish saint, abbot of Cluain-mic-nois: (Clonmacnoise), is commemorated April 6. According to Tighernach, he succeeded Forcren in 686, and died A.D. 694, but the other Annals place the dates rather earlier. He is also designated by the double diminutiveCron-an-beg (Cronan-beg). See Toddand Reeves, Mart.. Doneg. page 97; O'Conor, Rer. Hib. Script. 2:214, 217; 4:65; O'Donovan, Four Masters, 1:291, 297. Smith, Dict. of Christ. Biog. s.v.

## Crone[[@Headword:Crone]]

             SEE CROINE.

## Cronin, John W[[@Headword:Cronin, John W]]

             a Methodist Episcopal minister, was born in Harford County, Maryland, about 1813. He was converted at an early age, and in 1837 entered the Baltimore Conference, wherein he labored until his death, October 3, 1845. See Minutes of Annual Conferences, 1846, page 9.

## Cronius[[@Headword:Cronius]]

             is the name of two early Christians:

1. An ecclesiastic who accompanied Athanasius tot Tyre, and signed his letter to the church of that place (Athan. ad Constant. 1:797); perhaps the same as the bishop of Metole in the list given by Meletius (ibid. 789).

2. A presbyter and solitary, visited by Palladius A.D. 394 (who was afterwards bishop of Helenopolis in Bithynia), and about the same time by Petronius (afterwards bishop of Boulogne, and canonized). He was a disciple and interpreter to St. Anthony, and lived in the deserts of Egypt. He was canonized (Pallad. Hist. Laus. cap. 7, § 713; De Vitis Patrum, 7, cap. 19, ap. Migne, Patrol. Lat. 73:1041, 1122, 1126; Ceillier, 7:485; 10:161).

## Crook, Enoch[[@Headword:Crook, Enoch]]

             an English Baptist minister, was. born at Bath, December 11,1797. He was converted at eighteen years of age; studied at Bradford Academy; wasordained March 11, 1823, at Crewkerne, Somersetshire, and in 1834 went to Battersea, where he continued as. pastor until his death, June 28, 1837. See English Baptist Magazine, 1837; pages 381-384; (Lond.) Baptist Handbook, 1838, page 22. (J.C.S.)

## Crook, John (1)[[@Headword:Crook, John (1)]]

             an English minister of the Society of Friends, was born in Bedfordshire in 1617. After being a justice of the peace, he joined the Friends about 1654; preached in Bedfordshire and:the neighboring counties; suffered imprisonment in London, Huntingdon, Aylesbury, and Ipswich; afterwards itinerated in Hertfordshire, and died February 26, 1699. See Friends' Library, 13:202, 292; Evans, Piety Promoted, 1:169. (J.C.S.)

## Crook, John (2)[[@Headword:Crook, John (2)]]

             an English Wesleyan minister, was born near Leigh, Lancashire, in 1742. He entered the army and was converted while quartered at Limerick; afterwards became a class-leader in Liverpool, and the society there sent him, in 1775, as a missionary to the Isle of Man, whose inhabitants were in a heathenish state of immorality. Amid discouragement and persecution he planted Methodism in that island, and in 1782 was appointed to the Lisburn Circuit, in counties Down and Antrim, and thereafter labored in Ireland, except another term of service in the Isle of Man, from 1786 to 1788, and 1798. During the latter part of his life he preached in England. He died at Scarborough, December 27, 1805. See Wesl. Meth. Mag. 1808, page 3, etc.; Minutes of the British Conference, 1806; Stevens, Hist. of Meth. 2:325; 3:202; Smith, Hist of Wesl. Meth. 1:391, 451; 2:429; Rosser, Hist. of Wesl. Meth. in the Isle of Man (Lond. 1849), page 48 sq.

## Crook, John David Weaver[[@Headword:Crook, John David Weaver]]

             a minister of the Methodist Episcopal Church South, was born in Orangeburg District, S.C., October 6, 1820. He joined the Church when about twenty-two, labored several years as a local preacher and in 1851 was admitted into the South Carolina. Conference. He died May 1, 1866. See Minutes of Annual Conferences of the M.E. Church South, 1866, page 20.

## Crook, Robert[[@Headword:Crook, Robert]]

             an English Congregational minister, was born about 1770. He was converted in 1789; studied under the Reverend Mr. Reader at Taunton; settled at Kingsbridge, Devonshire; afterwards removed to Newton Abbot, where he remained pastor for nearly half a century. He resigned in 1835, and removed to Chudleigh, where he died, May 10, 1850. See (Lond.) Cong. Year-book, 1850, page 94.

## Crook, William (2)[[@Headword:Crook, William (2)]]

             a minister of the Methodist Episcopal Church South, was born in Chester District, S.C., in 1805. He was converted in 1821, licensed to preach in 1825; admitted into the South Carolina Conference; and died November 25, 1867. See Minutes of Annual Conferences of the M.E. Church South, 1867, page 113.

## Crook,William (1)[[@Headword:Crook,William (1)]]

             one of the patriarchs of Irish Methodism, was bornat Cabystown, County Fermanagh, December 1784. He was received into the ministry in 1804; became a supernumerary in 1851; resided in Dublin and Belfast, and died in. the former city, May 4, 1862, being at the time senior minister in the Irish Conference. Mr. Crook published a pamphlet in 1823, entitled, A Few  Plain Proofs that the Church of England is not Calvinistic. See Memorials of Reverend Wm. Crook (Lond. and Dublin, 1863), by his son, Reverend Wm. Crook; Minutes of the British Conference, 1862, page 36.

## Crook-backed[[@Headword:Crook-backed]]

             (גַּבֵּן, gibben', gibbous), a hunchbacked or deformed person (Lev 21:21). SEE BLEMISH.

## Crooke, George Alexander, D.D., D.C.L[[@Headword:Crooke, George Alexander, D.D., D.C.L]]

             a Protestant Episcopal clergyman, graduated from Trinity College, Dublin, Ireland, and was ordained deacon in 1854, and presbyter in 1855. About 1858 he resided in Philadelphia, Pennsylvania; the following year was made rector of St. Peter's Church, Lewes, Delaware; in 1860, of St. John's Church, Northern Liberties, Philadelphia, continuing until 1864. The following year he returned to his former parish, in Lewes, and remained until 1867, when he became assistant minister in St. James' Parish, Philadelphia. Subsequently he resided several years in that city, without charge, and died there, April 18, 1877. See Prot. Episc. Almanac, 1878, page 168.

## Crooker, Samuel[[@Headword:Crooker, Samuel]]

             a minister of the Bible Christians, was born in North Devon, England, in October 1808. He was converted in 1833; went to his first circuit, Ringsash, in 1840, but left in discouragement. Two years afterwards he was stationed at Chard, where scores of conversions cheered him. After twenty-two years of effective work he settled at Dunster, Somerset, where he died, May 1, 1881. See Minutes of the Sixty third Annual Conference of the Bible Christians.

## Crookes, William (1)[[@Headword:Crookes, William (1)]]

             a Scotch clergyman, took his degree at Glasgow University in 1619; was licensed. to preach in 1625; became assistant minister at Leswalt in 1631; was presented to the living at Kilmaurs in 1638; continued in 1650; went to Ireland; was minister at Ballykelly, from which he was obliged to remove; and had assistance in money from the kirk session at Torphichen in 1659,  and charity in 1662; He died in 1697, aged about ninety years. See Fasti Eccles. Scoticanae, 2:178.

## Crookes,William (2)[[@Headword:Crookes,William (2)]]

             an English Wesleyan minister, was born at Barlborough, Derbyshire, Jan. 18,1803.. He was converted when seventeen; entered the ministry in 1825; was appointed to Jamaica, W.I., in 1827; returned home after eleven years of successful labor, and exercised his ministry in England for upwards of thirty years; became a supernumerary in 1871, first at Merthyr-Tydvil, afterwards in Chesterfield; and died at Old Whittington, Chesterfield, May 9, 1879. See Minutes of the British Conference, 1879, page 38.

## Crooks, David[[@Headword:Crooks, David]]

             a faithful minister of the German Reformed Church, was born March 12, 1820. He studied at Mercersburg, Pennsylvania; was licensed by the classis of Zion in 1838; subsequently went to North Carolina, where he was ordained as pastor at Davidson; and, after some years, removed to Lincoln, where he died, January 24, 1859. See Harbaugh, Fathers of the Ref. Church, 4:317-320. (D.Y.H.)

## Crooks, John[[@Headword:Crooks, John]]

             a Scotch clergyman, took his degree at Glasgow University in 1643; was called to the living at New Luce in 1646; admitted in 1647; transferred to Ballantrae in 1658; and died after February 15, 1661. See Fasti Eccles. Scoticanae, 1:753, 767.

## Crooks, John Conrad[[@Headword:Crooks, John Conrad]]

             a minister of the Methodist Episcopal Church South was born in Greenup County, Kentucky, about 1824. He was converted in early life; entered the local ministry in 1855; acquired a good educations devoted several years to schoolteaching; and in 1866 united with the Western Virginia Conference, wherein he labored with unsurpassed acceptability and success till his death, March 2, 1875. See Minutes of Annual Conferences of the M.E. Church South, 1875, page 15.

## Crookshank, William, D.D[[@Headword:Crookshank, William, D.D]]

             a Scotch Presbyterian minister, took his first degree in one of the Scotch universities; went to London, and was ordained pastor of the Scotch Church, Swallow Street, in January 1734. He was a man of learning, but in 1767 fell under the censure of the Church, removed into the country, and died July 28, 1769, when more than seventy years old. In 1749 he published, in two volumes, The History of the State and Sufferings of the Church of Scotland, from the Restoration to the Revolution. He also published an English translation of Witsius on the Covenants, and five separate Sermons. See Wilson, Dissenting Churches, 4:46; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Crookshanle, John[[@Headword:Crookshanle, John]]

             a Scotch clergyman, was licensed to preach in 1624; appointed assistant to his father-in-law in 1625; called to the living at Redgorton in 1626, and ordained; joined the Protestors in 1651; continued in March, 1661; and he is said to have been "slain at Pentland." See Fasti Eccles. Scoticanae 2:655.

## Croom, M.G[[@Headword:Croom, M.G]]

             a Methodist Episcopal minister, was born in 1820. He was converted when quite young, and was first a member of the African M.E. Church. In 1871 he joined the North Carolina Conference; in which he served as pastor and presiding elder until his death, at Wilmington, March 17, 1881. See Minutes of Annual Conferences, 1882, page 72.

## Crop[[@Headword:Crop]]

             (מֻרְאָה, murah', implying fullfeeding), the craw of a bird (Lev 1:16). SEE SACRIFICE.

## Crop (2)[[@Headword:Crop (2)]]

             is a name for the top or finial of a pyx (q.v.).

## Croquet (or Crocquet), Andre[[@Headword:Croquet (or Crocquet), Andre]]

             a French Dominiican, was born at Douay, and was first prior of the monastery of Hasnon. He was doctor of theology, and died in 1580, leaving, Commentarius in Epistolam Pauli ad Romanos (Douay, 1577): — Enarratio Epistolae ad Hebraeos (ibid. 1578): — Catechetes Christianus (ibid. 1575; Lyons, 1593): — Paraphrasis sive Conciones in Septem Psamnos Penitentiales (Douay, 1579). See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Crosbie, Alexander[[@Headword:Crosbie, Alexander]]

             a Scotch clergyman, born at Merkland, was licensed to preach in 1804; presented to the living at Buittle in 1807; ordained in 1808; and died December 3, 1847, aged seventy years. See Fasti Eccles. Scoticanae, 1:704.

## Crosbie, John Geddes, A.M[[@Headword:Crosbie, John Geddes, A.M]]

             a Scotch clergyman, was called to Birmingham in 1824; ordained by the Glasgow Presbytery in 1825; resigned his English charge in 1826; was presented to the living at Fenwick in 1828; resigned in 1836, in consequence of a change of opinion, and left the Scotch Church. He died June 16, 1838. See Fasti Eccles. Scoticanae, 2:170.

## Crosbie, William Glendonwyne[[@Headword:Crosbie, William Glendonwyne]]

             a Scotch clergyman, took his degree at Edinburgh University in 1828; was licensed to preach in 1829; appointed to the living at Parton the same year; ordained in 1830; and died March 18, 1845, aged thirty-eight years. See Fasti Eccles. Scoticanae, 1:720.

## Crosby, Benjamin[[@Headword:Crosby, Benjamin]]

             an English Wesleyan missionary, was sent to Sierra Leone in 1834, and died April 24, 1837, aged twenty-nine years. See Minutes of the British Conference, 1837.

## Crosby, Daniel[[@Headword:Crosby, Daniel]]

             a Congregational minister, was born in Hampden, Maine, October 8, 1799. He graduated from Yale College in 1823, and completed his theological course at Andover in 1826; became pastor at Conway in 1827, and of Winthrop Church, Charlestown, in 1833; in 1842 entered upon the editorial duties at the Mission House in Boston, and died February 28, 1843. He published a small work on the Character of Christ, and several Sermons. See Sprague, Annals of the Amer. Pulpit, 4:822.

## Crosby, Howard, D.D., LL.D[[@Headword:Crosby, Howard, D.D., LL.D]]

             an eminent Presbyterian minister and reformer, was born in New York city, February 27, 1826. At the age of fourteen he entered. the University of the City of New York; after a time became professor of Greek in his alma mater, and in 1859 occupied the same chair at Rutgers College. From 1863 he was pastor of the Fourth Avenue Presbyterian Church until his death, March 29, 1891. During part of this time he was also chancellor of the University of the City of New York. He was one of the founders and the president from the first of the Society for the Prevention of Crime. In 1873 he was moderator of the General Assembly. He was also a member of the Bible Revision Committee. His principal writings are, Jesus: His Life and Work as Narrated by the Four Evangelists — True Humanity of Christ: — and several Commentaries.

## Crosby, Jewett Vernon[[@Headword:Crosby, Jewett Vernon]]

             a Presbyterian minister, was born at Staunton, Virginia, July 8, 1816. He graduated from Hampden-Sidney College in 1837, taught for a time, spent one year in Union Theological Seminary, Virginia, then became stated  supply at Manning's Neck, N.C., and Jerusalem, Virginia, in 1843; was ordained evangelist by the Presbytery of East Hanover, September 23 of the same year; preached at Southampton and Smithfield, Virginia, until 1847; afterwards at Bardstown, Kentucky; from 1848 to 1860 was pastor of that church, at the same time being principal of the female academy there; stated supply at Midway and Clear Creek until 1864; was also principal of Rose Hill Female Academy; thereafter stated supply and principal of the female academy at Bardstown. until his death, November 14, 1877. See Genesis Cat. of Princeton Theol. Sem. 1881, page 16.

## Crosby, John (1)[[@Headword:Crosby, John (1)]]

             an English Wesleyan minister, was born at Whitby in 1755. He was converted in 1774, under the preaching of a Church of England minister, and in 1783 Wesley appointed him to a circuit. He labored with great success for twenty-eight years, travelling eighteen circuits, finally settled at Bolton as a supernumerary, and died there, March 29, 1816. See Wesl. Meth. Mag. 1819, page 3; Minutes of the British Conference, 1816.

## Crosby, John (2)[[@Headword:Crosby, John (2)]]

             a Congregational minister, was born at Bangor, Maine, in 1803. He graduated: from Bowdoin College in 1823; taught for a year in Hallowell; graduated from Andover Theological Seminary in 1827, and, June 11, 1828, was ordained pastor in Castine; resigned in 1831; labored for a year in Pennsylvania as agent of the American Colonization Society; then went to Savannah, Ga., and subsequently to Barbadoes, where he died, May 26, 1833. See History of Bowdoin College, pages 261, 262; Trien. Cat. of Andover Theol. Sem. 1870, page 74. (J.C.S.)

## Crosby, John (3)[[@Headword:Crosby, John (3)]]

             an English Wesleyan minister, was born at Powis House, near Kirbythorpe, Westmoreland, August 9, 1804. He was converted in 1819; in 1829 was sent to Penrith as supply; the following year to Appleby, and in 1831 to Kendal, where he died, January 3, 1832. See Wesl. Meth. Mag. 1834, page 493; Minutes of the British Conference, 1832, page 111.

## Crosby, Joshua, A.L[[@Headword:Crosby, Joshua, A.L]]

             a Congregational minister, was ordained pastor in Enfield, Massachusetts, December 2, 1789, and died in 1838. See Sprague, Annals of the Amer. Pulpit, 2:142.

## Crosby, Stephen[[@Headword:Crosby, Stephen]]

             a Congregational minister, was born at Thompson, Connecticut, about 1795. He entered Brown University, but graduated from Union College, Schenectady, N.Y., in 1816 or 1817; pursued his theological studies there under president Nott; in June 1819, was ordained pastor in Spencer, Massachusetts, and dismissed May 31, 1825. Subsequently he was pastor in East Granby, Connecticut; next in the western part of New York, and finally in or near Norwich, Connecticut, where he died in 1839. See Hist. of Spencer, page 100. (J.C.S.)

## Crosby, Thomas (1)[[@Headword:Crosby, Thomas (1)]]

             an English Baptist historian, was born about 1700. For some time he was at the head of an institution for the education of boys. He was a deacon of the Church of which Dr. Gill was pastor. His great work was his History of English Baptists,from the Reformation to the Beginning of the Reign of George I (Lond. 1738-40, 4 volumes, 8vo). See Haynes, Baptist Cyclop. page 168. (J.C.S.)

## Crosby, Thomas (2)[[@Headword:Crosby, Thomas (2)]]

             an English Wesleyan Methodist minister, was born at Stockwith, March 25, 1816. He was converted at eighteen, received into the ministry in 1842, and died at Haslingden, June 28, 1875. See Minutes of the British Conference, 1875, page 28.

## Crosdale, John, D.D[[@Headword:Crosdale, John, D.D]]

             a Protestant Episcopal clergyman, was rector for many years in Newtown, Maryland, and also of Pocomoke and Coventry parishes. He died at Newtown, March 11, 1878. See Prot. Episc. Almanac, 1879, page 168.

## Croser, John P[[@Headword:Croser, John P]]

             a distinguished Baptist philanthropist, was born in that part of Springfield now called West Dale, in Delaware County, Pennsylvania, January 13,  1793. At the age of fifteen he united with the First Baptist Church in Philadelphia, and at twenty-eight commenced the struggle of life, which eventuated in a career of great success in business. Mr. Croser's interest in the kingdom of Christ early developed itself, and was exhibited in labors and contributions to the Bible and tract societies, the temperance and anti- slavery causes, foreign missions, and especially in the cause of education. He subscribed liberally in aid of the Lewisburg University, gave ten thousand dollars to the American Baptist Publication Society for a Sunday- school Library Fund, and five thousand dollars to purchase books for poor ministers. As wealth increased, so did his benevolence grow more expansive, and his donations flowed inῥ a steady stream in every direction. He died March 11, 1866. He perpetuates his memory through the fifty- thousand-dollar memorial fund for missions among the colored people of the country, and through the theological institution at Upland, Pennsylvania, which bears his name. See Dr. J. Wheaton Smith's Life of J.P. Croser. (J.C.S.)

## Crosier[[@Headword:Crosier]]

             (or CROZIER), properly an archbishop's staff, terminating at the top in a floriated cross, as shown in the subjoined illustration of archbishop Warham's crosier (1520) in the cathedral of Canterbury, England. It is gilt, sometimes even of gold. The term crosier is also applied to the bishop's staff, which is surmounted by a crook or curved circular head. This “pastoral staff,” in the Roman Church, is carried before bishops, abbots, and abbesses as an ensign, expressive of their dignity while they are exercising the functions of their office, and the figure of which is also found in their coat of arms. The origin of the crosier is the shepherd's  crook, the bishops being regarded as the pastors of their dioceses. By degrees this humble emblem became greatly adorned, and was made of costly materials. Some suppose the crosier to have been originally only a simple staff, which, from the earliest times, was given to judges, kings, etc., as an emblem of authority. St. Isidore says bishops bear the staff because it is their duty to correct the erring and to support the weak. SEE STAFF.

## Crosier, Samuel B[[@Headword:Crosier, Samuel B]]

             a Methodist Episcopal minister, was born at Halifax, Vermont, in 1812. He was converted at the age of twenty; soon after received license to preach; in 1851 was admitted into the Black River Conference; became a superannuate in 1868, and died at Clyde, N.Y., December 31, 1870. See Minutes of Annual Conferences, 1871, page 128.

## Cross[[@Headword:Cross]]

             (σταυρός, a pointed stake, prob. from ἵστημι, to stand upright), in the New. Test., signifies properly the instrument of crucifixion; and hence (by metonymy) crucifixion itself, namely, that of Christ (Eph 2:16; Heb 12:2; 1Co 1:17-18; Gal 5:11; Gal 6:12; Gal 6:14; Php 3:18). It is also put figuratively (in the phrases “take up [or bear] the cross,” etc.) for any severe suffering, including the idea of exposure to contumely and death (Mat 10:38; Mat 16:24; Mar 8:34; Mar 10:21; Luk 9:23; Luk 14:27). (See below.)

I. Designations. — Except the Latin crux there was no word definitively and invariably applied to this instrument of punishment. The Greek word σταυρός properly, like σκόλοψ, means merely a stake (Homer, Od. 14:11; II. 24:453). So Eustathius and Hesychius both define it. The Greeks use the word to translate both palus and crux; e.g. σταυρῷ προσδεῖν in Dion. Cass. (49. 22) is exactly equivalent to the Latin ad palum deligare. In Livy even crux means a mere stake (28. 29), just as vice versa the fathers use σκόλοψ, and even stipes, of a cross proper. In consequence of this vagueness of meaning, impaling (Herod. 9:76) is sometimes spoken of, loosely, as a kind of crucifixion, and ἀνασκολοπίζειν is nearly equivalent to ἀνασταυροῦν (Seneca, Consol. ad Marc. 20; and Ep. 14). Other words occasionally applied to the cross are patibulum and furca, pieces of wood in the shape of II or Y and A respectively (Dig. 48, tit. 13; Plautus Mil. Gl. 2:47; and Sallust, fr. ap. Non. 4:355, seems clearly to imply crucifixion). After the abolition of this mode of death by Constantine, Trebonianus substituted furca figendos for crucifigendos wherever the word occurred. More generally the cross is called arbor infelix (Livy, 1:26; Seneca, Ep. 101), or lignum infelix (Cicero, pro Rab. 3);and in Greek ξύλον (Sept. at Deu 21:22): comp. “the accursed tree.” The fathers in controversy used to quote the words ὁ Κύριος ἐβασίλευσεν, “The Lord reigned” (ἀπὸ τοῦ ξύλου), from Psa 45:10, or Psalms 96, as a prophecy of the cross; but these words are a gloss (adulterina et  Christiana devotione addita), though Geuebrardus thought them a prophetic addition of the Sept., and Agellius conjectures that they read עֵוֹfor אִŠ(Schleusner's Thesaur.). The Hebrews had no word for a cross more definite than עֵוֹ, “wood” (Gen 40:19, etc.), and so they called the transverse beams שְׁתַי וְעֵרֶב, “warp and woof” (Pearson, On the Creed, art. 4), like ξύλον δίδυμον, of the Sept. Crux is the root of crucio, and is often used proverbially for what is most painful (as Colum. 1:7; Terence, Phorm. 3, 3, 11), and as a nickname for villains (Plautus, Poan. 2:5, 17). Rarer terms are ἴκριον (Eusebius, 8:8), σάνις (?), and gabalus (Varro ap. Non. 2:373; Macrinus ap. Capitol. Macr. 11). This last word is derived from גָּבִל, “to complete.”

II. Forms of the Cross. — In its simplest shape, consisting of two pieces of wood, one standing erect, the other crossing it at right angles, the cross was known at an early age in the history of the world. Its use as an instrument of punishment was probably suggested by the form so often taken by branches of trees, which seem to have been the first crosses that were employed. It was certainly customary to hang animals on trees. Cicero (Rabir. 3) appears to consider hanging on a tree and crucifixion as of the same import, and Seneca (Ep. 101) uses similar language. (See above.) Trees are known to have been used as crosses (Tertull. Ap. 8:16), and to every kind of hanging which bore a resemblance to crucifixion, such as that of Prometheus, Andromeda, etc., the name was commonly applied. Among the Scythians, Persians, Carthaginians, Greeks, Romans, and the ancient Germans, traces are found of the cross as an instrument of punishment. The sign of the cross is found as a holy symbol among several ancient nations, who may accordingly be named, in the language of Tertullian, “crucis religiosos,” devotees of the cross. Among the Indians and Egyptians the cross often appears in their ceremonies, sometimes in the shape of the letter T, at others in this shape +. At Susa, Ker Porter saw a stone cut with hieroglyphics and cruciform inscriptions, on which in one corner was the figure of a cross, thus, $. The cross, he says, is generally understood to be symbolical of the divinity or eternal life, and certainly a cross was to be seen in the temple of Serapis as the Egyptian emblem of the future life, as may be learned in Sozomen and Rufinus. Porter also states that the Egyptian priests urged its being found on the walls of their temple of Serapis as an argument with the victorious army of Theodosius to save it from destruction. From the numerous writings on this subject by  La Croze, Jablonski, Zoega, Visconti, Pococke, Pluche, Petit Radel, and others, the symbol of the cross appears to have been most various in its significations. Sometimes it is the Phallus, sometimes the planet Venus, or the Nilometer, or an emblem of the four elements, or the seasons (Creuzer's Symbolik, p. 168-9). It is therefore not surprising that ancient and even modern Christian writers should on this subject have indulged in some degree of refinement and mysticism. Justin Martyr (Apol. 1, § 72) says, “The sign of the cross is impressed upon the whole of Nature. There is hardly a handicraftsman but uses the figure of it among the implements of his industry. It forms a part of man himself, as may be seen when he raises his hands in prayer.” In like manner Minutius Felix (c. 29): “Even Nature itself seems to have formed this figure for us. We have a natural cross on every ship whose sails are spread, in every yoke that man forms, in every outspreading of his arms in prayer. Thus is the cross found both in the arrangements of Nature and among the heathen.”

We may tabulate thus the various descriptions of cross. (Lipsius, De Cruce, 1; Godwyn's Moses and Aaron, lib. 5, cap. 9, and Carpzov's Annotations thereon):

1. The crux simplex, or mere stake “of one single piece without transom,” was probably the original of the rest. Sometimes it was merely driven through the man's chest, but at other times it was driven longitudinally (Hesych. s.v. σκόλοψ), coming out at the mouth (Seneca, Ep. xiv), a method of punishment called ἀνασκινδύλευσις, or infixio. The afixio consisted merely of tying the criminal to the stake (ad palum deligare, Liv. 26:13), from which he hung by his arms: the process is described in the little poem of Ausonius, “Cupido crucifixus.” Trees were naturally convenient for this purpose, and we read of their being applied to such use in the Martyrologies. Tertullian, too, tells us (Apol. 8:16) that the priests of Saturn were thus punished by Tiberius (comp. Tacit. Germ. 12).

2. The crux decussata is called St.Andrew's cross, although on no good grounds, since, according to some, he was killed with the sword; and Hippolytus says that he was crucified upright on an olive-tree. It is in the shape of the Greek letter X (Jerome, in Jeremiah 31; Isidor. Orig. 1:3). Hence Justin Martyr (Dial. c. Tryph. p. 200) quotes Plato's expression (ἐχίαζν ἀυτὸν ἐν τῷ πάντι) with reference to the cross. The fathers, with their  usual luxuriant imagination, discover types of this kind of cross in Jacob's blessing of Joseph's sons (χέρσιν ἐνηλλαγμέναις; comp. Tert. de Baptismo, 8); in the anointing of priests “decussatively” (Sir T. Browne, Garden of Cyrus); for the Rabbis say that priests were distinctively thus anointed (כמין כי, i.e. adformam X Graecorum, Schottgen's Hor. Heb. et Talm. 4, ad f.); and in the crossing of the hands over the head of the goat on the day of expiation (Targum. Jonath. ad Lev 16:21, etc.).

3. The crux commissa, or St. Anthony's cross (so called from being embroidered on that saint's cope; Mrs. Jameson's Sacred Art, 1, 35), was in the shape of a T. Hence Lucian (in his Δίκη φωνηέντων) jocosely derives σταυρός from the letter Ταῦ, and makes mankind accuse it bitterly for suggesting to tyrants the instrument of torture (Jud. Vocal. 12). This shape is often alluded to as “the mystical Tau” (Tertullian, adv. Marc. 3, 22; Jerome, in Ezech. 9, etc.). As that letter happens to stand for 300, opportunity was given for more elaborate trifling: thus the 300 cubits of the ark are considered typical (Clemens Alexand. Strom. 6; S. Paulin. Ephesians 2); and even Abraham's 318 servants (!); since 318 is represented by τιη (Barnabas, Ep. 9; Clemens Alex. Strom. 6; Ambrose, Prol. in l. i. de Fide.; see Pearson, On the Creed, art. 4).

A variety of this cross (the crux ansata, “crosses with circles on their heads”) is found in the sculptures from Khorsabad and the ivories from Nimrud. M. Lajard (Observations sur la Croix ansee) refers it to the Assyrian symbol of divinity, the winged figure in a circle; our Egyptian antiquaries quite reject the theory (Layard's Nineveh, 2:170, note). In the Egyptian sculptures, a similar object, called a crux ansata, is constantly borne by divinities, and is variously called “the key of the Nile” (Dr. Young in Encycl. Britan.), “the character of Venus,” and more correctly (as by Lacroze) “the emblem of life.” Indeed this was the old explanation (Sozomen, Hist. Eccl. 6:15; so, too, Rufinus [2. 29], who says it was one of the “ἱερατικαὶ vel sacerdotales litterae”). “The Egyptians thereby expressed the powers and motion of the spirit of the world, and the diffusion thereof upon the celestial and elemental nature” (Sir T. Browne, Garden of Cyrus). This, too, was the signification given to it by the Christian converts in the army of Theodosius, when they remarked it on the temple of Serapis, according to the story mentioned in Suidas. The same  symbol has been also found among the Copts, and (perhaps accidentally) among the Indians and Persians.

4. The crux immissa (or Latin cross) differed from the former by the projection of the upright post (δόρυ ὕψηλον, or stipes) above the transverse beam (κέρας ἐγκάρσιον, or patibulum, Eusebius, de V. Constant. 1:31). That this was the kind of cross on which our Lord died is obvious (among other reasons) from the mention of the “title” (q.v.), as placed above our Lord's head, and from the almost unanimous tradition; it is repeatedly found on the coins and columns of Constantine. Hence ancient and modern imagination has been chiefly tasked to find symbols for this sort of cross, and has been eminently successful. They find it typified, for instance, in the attitude of Moses during the battle of Rephidim (Exo 17:12), saying that he was bidden to take this posture by the Spirit (Barnabas, Ep. 12; Justin Mart. Dial. c. Tryph. 89; Tertull. adv. Marc. 3, 18). Firmicius Maternus (de Errore, 21) says (from the Talmudists?) that Moses made a cross of his rod in order to secure greater success (ut facilius impetraret quod magnopere postularet, crucem sibi fecit ex virgo). He also fantastically applies to the cross expressions in Hab 3:3-5; Isa 9:6, etc. Other supposed types are Jacob's ladder (Jerome, Com. in Psalms 91; Augustine, Serm. de Temp. 79); the paschal lamb, pierced by transverse spits (Justin Martyr, Dial. c. Tryph. 40); and “the Hebrew Tenupha, or ceremony of their oblations waved by the priest into the four quarters of the world after the form of a cross” (Vitringa, Obs. Sacr. 2:9; Schöttgen, 1. c.). A truer type (Joh 3:14) is the elevation (Chald. יקיפות) of the fiery serpent (Num 21:8-9). For some strange applications of texts to this figure, see Cypr. Testim. 2:20 sq. In Mat 5:18, the phrase “a single jot or tittle” is also made to represent a cross (Theophyl. ad loc., etc.). To the four ἄκοα or extremities of the cross they also applied the four dimensions of Eph 3:17 (as Gregory Nyss. and Augustine, Ephesians 120); and another of their fancies was that there was a mystical significance in this four-angled piece of wood (Nonnius, in Joh 19:18), because it pointed to the four corners of the world (Sedul. 3). In all nature the sacred sign was found to be indispensable (Justin Mart. Apol. 1:72), especially in such things as involve dignity, energy, or deliverance; as: the actions of digging, plowing, etc., the human face, the antennce of a ship in full sail, etc. (Jerome, in Marc. 11; Minutius Fel. Oct. 29). Similar analogies are repeated elsewhere (Firm. Maten. de Errore, 21; Tertull. adv. Nat. 1:12; Apol. 16; de Coron. Mil. 3);  and, in answer to the sneers of those to whom the cross was “foolishness,” they were considered sufficient proof of the universality of this sign, both in nature and religion. The types adduced from Scripture were valuable to silence the difficulties of the Jews, to whom, in consequence of Deu 21:22, the cross was an especial “stumbling-block” (Tertullian, adv. Jud 1:9). Many such fancies (e.g. the harmlessness of cruciform flowers, the southern cross, etc.) are collected in Communications with the Unseen World.

Besides the four corners (ἄκρα, or apices, Tert.) of the cross was a fifth (πῆγμα), projecting out of the central stein, on which the body of the sufferer rested (Justin Mart. Tryph. 91, who [nore suo] compares it to the horn of a rhinoceros; sedilis excessus, Tertull. adv. Nat. 1:12; Iren. adv. Haeres. 1:12). This was to prevent the weight of the body from tearing awiay the hands, since it was impossible that it “should rest upon nothing but four great wounds” (Jeremy Taylor, Life of Christ, 3, 15:2). This projection is probably alluded to in the famous lines of Maecenas (ap. Sen. Ep. 101). Lipsius, however, thinks otherwise (De Cruce, 1:6). Whether there was also a ὑποπόδιον, or support to the feet (as we see in pictures), is doubtful. Gregory of Tours mentions it; but he is the earliest authority, and has no weight (Voss, Harm. Passion. 2:7, 28). SEE LABARUM.

III. Accessories of the Cross. — An inscription, titulus or elogium (ἐπιγραφή, Luke 23; αἰτία, Matthew 27; t); ἡ ἐπιγραφὴ τὴς αἰτίας, Mark; τίτλος, John 19; Qui causam poenoe indicavit, Sueton. Cal. 32; πίναξ, Euseb.; γράμματα τὴν αἰτίαν τῆς θανατώσεως δηλοῦντα, Dion Cass. liv. 3; πτυχίον ἐπίγραμμα ἔχον, Hesych.; לוּח), was generally placed above the person's head, and briefly expressed his guilt (e.g. ο῏υτός ἐστιν ῎Ατταλος ὁ Χριστίανος,” Euseb. v. 1; Impie locutus parmularius,” Sueton. Dom. 10), and generally was carried before the criminal (praecedente titulo, Sueton.). It was covered with white gypsum, and the letters were black; hence Sozomen calls it λεύκωμα (Hist. Ecc 2:1), and Nicephorus a λευκὴ σανίς (Hist. Eccl. 8:29). But Nicquetus (Tit. Sanct. Crucis, 1:6) says it was white, with red letters. (See below.)

It is a question whether binding or absolute pinning to the cross was the more common method. In favor of the first are the expressions ligare and deligare; the description in Ausonius (Cupido Crucif.); the Egyptian custom (Xenoph Eph 4:2); the mention by Pliny (28. 11) of spartum e cruce among magical implements; and the allusion to crucifixion noted by  the fathers in Joh 19:24 (Theophyl. and Tertull.). On the other side we have the expression προσηλοῦσθαι, and numberless authorities (Senec. De Vit. Beata, 19; Artemidor. Oneirocr., in several passages; Apul. Met. 3, 60; Plautus, Mostel. 2:1, 13, et passim). That our Lord was nailed, according to prophecy, is certain Joh 20:25; Joh 20:27, etc.; Zec 12:10; Psa 22:16; comp. Tertull. adv. Marc. 3, 19, etc.; Sept. ὤρυξαν; although the Jews maintain that in the latter text כארי, “like a lion,” is the true reading; Sixt. Senensis, Bibl. Sact. 8:5, p. 640). It is, however, extremely probable that both methods were used at once (see Lucan, 6:547 sq.; and Hilary, De Trin. x). We may add that in the crucifixion (as it is sometimes called, Tertull. adv. Marc. 1:1; comp. Manil. de Androm. v) of Prometheus, AEschylus, besides the nails, speaks of a girth (μασχαλιστήρ, Prom. 79). When either method was used alone, the tying was considered more painful (as we find in the Martyrologies), since it was a more tedious suffering (diutinus cruciatus).

It is doubtful whether three or four nails were employed. The passage in Plautus (Most. 2:1, 13) is, as Lipsius (De Cruce, 2:9) shows, indecisive. Nonnus speaks of the two feet (ὁμοπλοκἐες) being fastened with one nail (ἄζυγι γόμφῳ), and Gregory Naz. (de Christ. pat.) calls the cross “three- nailed” (ξύλον τρίσηλον); hence on gold and silver crosses the nails were represented by one ruby or carbuncle at each extremity (Mrs. Jameson, 1. c.). In the “invention” of the cross, Socrates (Hist. Ev. 1:17) only mentions the hand-nails; and that only two were found has been argued from the τὰ μέν, τὰ δέ (instead of τοὺς μέν) in Theodoret (Hist. Ev. 1:17). Romish writers, however, generally follow Gregory of Tours (de Glor. Mart. 6) in maintaining four, which may indeed be implied by the plural in Cyprian (de Passione), who also mentions three more, used to nail on the title. Cyprian is a very good authority, because he had often been a witness of executions. (See below.)

Besides the copious monograph of Lipsius (De Cruce, Antwerp, 1596; Amst. 1670; Brunsw. 1640), there are works by Salmasius (de Cruce, Epp. 3); Kippingius (de Cruce et Cruciariis, Brem. 1671); Bosius (de Cruce triumphante et gloriosa, Antw. 1617); Gretser (de Cruce Christi); and Bartholinus (Hypomnemata de Cruce); very much may also be gleaned from the learned notes )e bishop Pearson (On the Creed, art. 4). SEE CRUCIFIXION.

IV. The Cross as a Symbol. — The word cross was early used in Roman literature to represent any torture, pain, or misfortune, or anything causing pain or misfortune. Christ adopted this use of the word when he says (of course before his crucifixion had taken place, or was foreseen by his followers) that they must be willing to take up their cross and follow him (Mat 16:24), meaning that they must be willing to endure such sufferings as the service of God may bring. After the death and resurrection of Christ, the cross is spoken of, especially in the epistles of Paul, as the representative of Christ's whole sufferings from his birth to his death (Eph 2:16; Heb 12:2), and for the whole doctrines of the Gospel (1Co 1:18; Gal 6:14). The opposers of the Gospel are spoken of as enemies of the cross (Php 3:18). As a symbol of Christianity, its doctrines, and its duties, the cross has become a familiar figure of speech in the expression of experimental Christianity, in the preaching of Christian ministers, and in the hymns and songs of Christian poets. Very early in the history of the Church it became the custom for Christians to make the sign of the cross. SEE CROSS, SIGN OF.

That the early Christians had a high regard for the cross is shown by the replies that Tertullian and Octavius made to the pagans who charged Christians with worshipping the cross. It is not easy, however, to fix the date at which Christians commenced to have material representations of the cross. There exist no earlier preserved examples than some rings of stone, with the cross engraved on them, the style of which seems to indicate that they were made before the time of Constantine. The martyr Procopius and a Christian soldier named Orestes are said to have had crosses attached to their necks before going to their execution. A single example of the crux commissa, T, is preserved, of the date A.D. 370. On tombs, no cross of any kind is found before the same century. No crux immissa, +, or Greek cross, +, is found earlier than the fifth century. As far as yet examined, no cross is found of very early date in the Catacombs, those existing there having been traced by pilgrims centuries later. Such signs of the cross as properly belong to the monogram of Christ (q.v.) date back for their origin to the time of Constantine. Ancient texts have often spoken of this monogram under the name of cross, giving rise to many misunderstandings. In the more distant provinces of the Roman empire, as in Carthage, marbles marked by the cross have been found of the fourth century. Zeno of Verona, made bishop in 362, states that he placed a T cross on a basilica which he built. This same cross appears on the coins and medals of the emperor Valentinian I (died 375), and on bronzes struck by  Constantine at Aquileia and at Treves, although many consider that these were Egyptian in origin, though adopted by the Christians. Constantine is stated to have placed a cross of gold on the tomb of St. Peter in the Vatican. Our Lord resting on a cross is seen on the tombstone of Probus and Proba (A.D. 355). Paulinus of Nola (died 432) had in his church paintings of crosses surrounded by crowns. Other similar ones are found in old mosaics, as in those of San Vitale of Ravenna (A.D. 547). Over the summit of an arch are two angels holding a crown, in the midst of which is a cross adorned with gems. Some diptychs of the fifth century also contain such crosses. The cross on tombstones was an attribute of a martyr, and on the early sarcophagi is specially used to designate St. Peter, as he died on the cross. After his vision of the cross in the heavens, Constantine (q.v.) changed the standard of the Roman empire to a cross. SEE LABARUM. From the sixth century the consuls began to have a cross on their scepters. Valentinian III and his queen Eudoxia were the first (A.D. 445) to wear a cross on their crown. About A.D. 400 the cross called crux stationalis was first borne at the head of processions. A number of Christian cities and villages in the neighborhood of Antioch, Aleppo, and Apamea, which were suddenly deserted on the invasion of Syria by the Saracens, and which remain in the form in which they were left by their inhabitants, show how extremely general had become the custom at that time — in the early part of the sixth century — to paint the cross and the monogram of Christ, αXω, over the doors, windows, posts, and on the walls of the houses.

It was also used on all domestic objects, as weights, vases, chairs, and all articles of furniture, and was put on ships to keep off disaster and the evil eye. After the fall of the Roman empire, when the labarum ceased to be used, the ensign of many cities became a real cross. The cross-bearer often held two lighted torches, under which were suspended by a chain the letters A and Q. These cross-standards were soon decorated with great magnificence, containing scenes from the Old and New Testament, or busts of sacred or patriotic persons, either painted or sculptured, or adorned with gold and precious stones. This ensign was then borne into the thickest of the battle, being the rallying-point for the army, while a priest on the cart on which the ensign or gonfalone was placed, cheered on the soldiers to fight, or declared absolution to the dying. Many Christian kings on the eve of battle, or of any great enterprise, erected a cross, and, bowing before it, offered up prayer to God for success. Oswald had a wooden cross erected before he fought with Cadwallon, his soldiers all kneeling devoutly, while he himself held the cross as the earth was stamped down around it. The  stones that formed the cromlechs (q.v.) were sometimes placed in the form of a cross, it is not known whether originally with any significance. But after the introduction of Christianity in England and Ireland these crosses were appropriated as Christian monuments, and, like other crosses erected for the purpose, served as marks of the boundary of property, of parishes, and sanctuaries; as monuments of battles, murder or other crimes, or disastrous events; to indicate places of public gathering to hear proclamations, sermons, and prayers; to mark the spot where the corpse of any famous person rested on its way to interment, “that passers-by might pray for his soul;” to mark the spot where some person had been delivered from great danger; to line the way to a cemetery or a church; and at cross- roads in the country, or in a market-place, to furnish protection from a passing storm. (Beggars often took their station at these crosses, asking alms in the name of Jesus, giving rise to the expression, “He begs like a cripple at a cross.”) Crosses were sometimes erected on the tops of houses, tenants thus claiming the privileges of templars-hospitallers, of being free from the claims of their lords or landlords. Many of these crosses were very costly, and built in the highest architectural taste of the age. Political and religious upheavals have removed many of these crosses; time has destroyed others. Of the 360 crosses formerly existing in the small but historic island of Iona, but one now remains. Of the numerous series by the road leading from Paris to St. Denis, where the kings of France were buried, all are destroyed. Of the fifteen famous crosses that marked the resting-places of the corpse of queen Eleanor (died A.D. 1290), on its removal from Grantham to Westminster, but three now remain. Among the most famous preaching-crosses were those of St. Paul's in London and of Spitalfields, London, where the noted Spital Easter sermons were preached. Crosses are used freely on the vestments of priests, and on all parts of the interior and exterior of Greek, Armenian, and Romish houses of worship, and other ecclesiastical establishments. The Church of England and the Lutheran Church use them to crown their houses of worship; some other Protestant denominations use them thus at the discretion of the individual society; while others still, especially those who hold the views of the original Puritans, reject the use of the visible and material cross in any form or place. — Those Christian bodies, that use the cross freely, place it upon the tombs of the dead. The cross we have hitherto spoken of is the passion cross — the representative of Christ's suffering. In the Catacombs, Christ is represented as coming forth from his tomb bearing a cross, the symbol of his triumph over death, and of the ultimate triumph of his  doctrines. This triumphal cross, also called Cross of the Resurrection, never bearing Christ upon it as a crucifix, is used as a symbol of the authority and jurisdiction of different officials in certain branches of the Church. See CROSIER.

V. The Cross as a Signature. — As early as the sixth century had it become the custom to put three crosses near the signature of important documents, these having the value of an oath on the part of the signer. Priests never omitted to add it to their signature, and bishops, as a sign of the dignity of their office, placed it before their signature. In diplomatic documents, crosses were used extensively as early as the fifth century. The appropriate use of crosses (σταυρολογία) was an important part in diplomatic knowledge. They were sometimes the ordinary cross,  or the St. Andrew's cross, X, the starry cross, the rhomboid cross, or of other ornamental forms. They were usually made with black ink. The Byzantine emperors used red ink till they were imitated by other sovereigns, when they adopted the green color. The Anglo-Saxon kings used a golden cross, dispensing with the signature and the seal. Blue and silver crosses are also met with. The crosses were marked with a stile or pen, or were stamped, or were sometimes made of a thin plate of ivory, bone, or metal. By tradition the cross is now used as a signature, but only by those who cannot write. Crosses were often presented to cloisters by pious visitors, and are preserved in many of their manuscripts. They were used to mark the beginning and end of books, letters, documents, of chapters, paragraphs, references, and critical remarks in books. They are especially used in many countries at the head of letters announcing a death. The cross was early adopted for the groundplan of churches. In the later Gothic period the apsis was turned out of the line of the axis of the nave to represent the drooping of the head of Christ at his death.

## Cross (2)[[@Headword:Cross (2)]]

             The statement of Bede relating to the four kinds of wood of which the cross of Christ was made-the upright of cypress, the cross-piece of cedar, the head-piece of fir, and the foot-support of box-de parts from the Eastern tradition, which substitutes olive and palm for the two latter varieties of wood. SEE CROSS, CHRISTS.

The private use of crosses, or representations of the cross, is highly uncertain before Constantine, though Martigny refers to Perret for certain stones, apparently belonging to rings, on which the cross is engraved, and which appear to be of date prior to Constantine. It seems probable that the use of the monogram prevailed before and during his time, with sacrificial meaning attaching more and more to the cruciform in the Christian mind. SEE MONOGRAM OF CHRIST.  The following engravings illustrate the various forms which this symbol of Christianity assumed in early times. SEE CRUCIFIX; SEE INSCRIPTIONS.

The term "station-cross" is derived from the Roman military term statio, and applied to a large cross on the chief altar, or in some principal part of a church, but occasionally removed or carried in procession to another spot, and then constituting a special place of prayer. Processional crosses may be traced to the use of the Labarum in Constantine's army, and also to his substitution of the cross for the dragon, or placing it above the dragon on standards of cohorts, etc. SEE STATION.

Cross as an architectural ornament in churches and religious edifices, was almost always placed upon the points of the gables, the form varying considerably, according to the style of the architecture and the character of the building; many of these crosses are extremely elegant and ornamental; it was also very frequently carved on gravestones, and was introduced in various ways among the decorations of churches.

A small cross (which was often a crucifix) was placed upon the altar, and was usually of a costly material, and sometimes of the most elaborate workmanship, enriched with jewels; crosses were also Warmington, Northants, A.D. 1250, carried in religious processions upon long staves. A large cross with the figure attached, called the rood, was placed over the main entrance of the chancel in every church.

It was formerly the custom in Great Britain, as it still is in Roman Catholic countries, to erect crosses in cemeteries, by the road-side, and in the market-places and open spaces in towns and villages, of which numerous examples remain, though, with the exception of the market, crosses, Merton College Chapel, AD. 1450, most of them are greatly defaced: those in cemeteries and by the way-side were generally simple structures, raised  on a few steps, consisting of a tall shaft, with sometimes a few mouldings to form a base, and a cross on the top; in some instances they had small niches or other ornaments round the top of the shaft, below the cross; the village crosses appear generally to have been of the same simple description, but sometimes they were more important erections. Market crosses were usually polygonal buildings with an open archway on each of the sides, and vaulted within, large enough to afford shelter to a considerable number of persons of these good examples remain at Malmesbury, Salisbury, Chichester, Glastonbury, etc. Crosses were also erected in commemoration of remarkable occurrences, of which Queen Eleanor's crosses are beautiful examples; these are memorials of the places at which her corpse rested each night on its journey to Westminster for interment.

The cross was a favorite form for the plan of churches; and great numbers are built in this shape, the Western churches mostly following, the Latin form of cross, the Byzantine churches following the Greek form, i.e., with the chancel, nave, and. two transepts all of equal length.

## Cross (3)[[@Headword:Cross (3)]]

             consist, among Roman Catholics, of fourteen representations of the successive stages of our Lord's passion, or of his journey from the hall of Pilate to Calvary. SEE VIA DOLOROSA. These are set up in regular order round the nave of a church or elsewhere, and visited successively, with meditation and prayer, at each station; the devotion being a substitute for  an actual pilgrimage to Palestine and a visit to the holy places themselves. The fourteen stations of the cross represent —

1. Jesus is condemned to death;

2. Jesus is made to bear his cross;

3. Jesus falls the first time under his cross;

4. Jesus meets his afflicted mother;

5. The Cyrenian helps Jesus to carry his cross;

6. Veronica wipes the face of Jesus;

7. Jesus falls the second time;

8. Jesus speaks to the women of Jerusalem;

9. Jesus falls the third time;

10. Jesus is stripped of his garments;

11. Jesus is nailed to the cross;

12. Jesus dies on the cross;

13. Jesus is taken down from the cross;

14. Jesus is placed in the sepulchre. See Barnum, Romanism as It Is, p. 479.

## Cross (nee Fisher), Mary[[@Headword:Cross (nee Fisher), Mary]]

             an English minister of the Society of Friends, was born in the north of England about 1623. She appeared as a minister in 1652, and was imprisoned and even whipped for addressing public assemblies during her travels in the south of England. Subsequently she visited the West India Islands and North America, in 1658. In 1662 she married William Bayley, and in 1678 John Cross, of London; but finally came to America, and resided on the banks of the Ashley River, near Charleston, S.C., where she died, about 1700. See Bowden, Hist of the Soc. of Friends in America, 1:38-41. (J.C.S.)

## Cross Crosslet[[@Headword:Cross Crosslet]]

             is a cross with equal arms, each of the ends of which is terminated by another cross.

## Cross For Preaching[[@Headword:Cross For Preaching]]

             Crosses, at which sermons were delivered, existed on the north side of Norwich and Worcester cathedrals and St. Paul's, and on the south at Hereford. A beautiful example remains in the Dominican monastery at Hereford. St. Oswald used to preach at the cemetery cross of Worcester.

## Cross Of Absolution[[@Headword:Cross Of Absolution]]

             was a metal cross, inscribed with a papal absolution, buried in graves. Specimens have been found at Meaux, Mayence, Perigueux, and Bury St. Edmund's. One of a bishop, cir. 1088, is preserved at Chichester.

## Cross Of Boundary (Wayside, And Sanctuary)[[@Headword:Cross Of Boundary (Wayside, And Sanctuary)]]

             Crosses engraved on boundary stones are mentioned as early as 807; and standing crosses for the same purposes are frequently alluded to in old English cartularies. Near Hereford there is a good example, of the 14th  century. At Bury and Beverley, the whole precihct was distinguished at the cardinal points of the compass by tall crosses. In Cornwall and the Isle of Man crosses are very common; in the former region they sometimes have a rounded head. One at Towednack has a curious double-incised cross, like a patriarchal cross, which may mark the boundary of a religious house. St. Burian's has a church-yard cross of the 13th or 14th century; and at a little distance a sanctuary cross, with a crucifix. At Battel, as late as the 17th century, the boundaries were marked by watch crosses. There is a wayside cross, of the 14th century, in Burleigh Park.

## Cross Of Calvary[[@Headword:Cross Of Calvary]]

             is a cross on three steps. These steps are said by some writers to signify the three theological virtues — faith, hope, and charity.

## Cross Of Consecration[[@Headword:Cross Of Consecration]]

             SEE CONSECRATION CROSS.

## Cross Of Malta[[@Headword:Cross Of Malta]]

             is a cross of eight points, the badge of the knights of Malta. The points are said to symbolize the eight beatitudes (Matthew 6).

## Cross Of Prelates (Or Crosier)[[@Headword:Cross Of Prelates (Or Crosier)]]

             Of this episcopal emblem we give the following additional particulars from Walcott, Sac. Archaeol. s.v.:

"It reminded bishops of their duty, as the pastoral staff was for the direction of the laity. The archiepiscopal cross of Canterbury was distinguished from the processional cross (which had but one) by two crucifixes, behind and before. The double-crossed patriarchal cross, so called, formed by the addition of the scroll, was used in Greece, but in the West is merely a conventional and arbitrary invention of painters (it resembles, however, the cross of Lorraine); and the triple-barred cross of the pope is equally modern and unauthorized. The cross was carried by a subdeacon in front of pope Leo IV, when he rode on horseback, according to the custom of his predecessors. The archbishop of Ravenna ,was allowed to haven his cross borne before him throughout his province, and within three miles of Rome. Augustine entered Canterbury with a cross borne before him; Thomas a Becket was preceded by his silver cross; and St. Anselm refused to allow the archbishop of Dublin such a privilege in England; while archbishop Peckham, in 1279, excommunicated all persons selling victuals to the archbishop of York, if the latter persisted in having his crosier carried in state within the province of Canterbury. After the 9th century, legates apostolic were permitted to enjoy this distinction; and ill the 12th century it was extended to metropolitans who had received the pall; but in the 13th century it became common to all archbishops. Innocent II and the Council of Lateran, in 1215, granted the use of the banner of the cross to be carried before the patriarchs of Alexandria, Antioch, and Jerusalem, except in the city of Rome. The cross-bearing is a prerogative, not an act of jurisdictian, but simply a sign of honor and reverence due to a dignity. The bishop  of Lucca wears the pall, and, like the bishop of Pavia, has his cross carried before him by grant of Alexander II, 1070; his canons walk mitred in processions, like cardinals. The kings of Hungary also carry the cross, in memory of king Stephen, to whom it was granted, in 1000, by pope Sylvester II. The archbishop of Nazareth had the right of using the cross everywhere; and the archbishop of Toledo throughout Spain. In 1452 Booth, of York, by a compact made in 1353, gave an image of himself to Canterbury, having carried his cross within the province. The bishop of Funchal, on certain days, has a crosier carried before him, instead of the staff, in memory of the see having once been metropolitan. The pope never carries a crosier, unless he should be in the diocese of Treves, where St. Peter is said to have given his staff to its first bishop, Eucherius. The reason is, that the bend at the top of a crosier betokens restricted jurisdiction, while the pontiff claims unlimited sovereignty. It is certain, however, that originally he received a ferula, or staff, at his inauguration. The bishop of Capetown was the first colonial metropolitan who carried a crosier. There is a fine crosier of the 15th century at Toledo, which cardinal Mendoza, in 1492, planted on the Alhambra; and another, with enamel work, at Cologne. Ragenfroi's cross, of the 12th century, with Goliath in the head, is at Goodrich Court; a third, with enamel and figures, is in the British Museum."

## Cross Of The Resurrection Of Christ[[@Headword:Cross Of The Resurrection Of Christ]]

             is a tall, slight. cross, to the top of which is affixed a floating pennon of white, charged in its turn with a scarlet or crimson cross.

## Cross, Abijah[[@Headword:Cross, Abijah]]

             a Congregational minister, was born in Massachusetts in 1793. He graduated from Dartmouth College in 1821; studied in Andover Theological Seminary in 1823; was ordained March 4, 1824; was pastor at Salisbury, N.H., until 1829; at West Haverhill, Mass., stated supply until 1831, and pastor until 1853.; without charge at the same place thereafter until his death, July 16, 1856. See Trien. Cat. of Andover Theol. Sem. 1870, page 67.

## Cross, Adoration Of[[@Headword:Cross, Adoration Of]]

             SEE ADORATION OF THE CROSS.

## Cross, Apparition Of The[[@Headword:Cross, Apparition Of The]]

             at Jerusalem, about the third hour of the day, in the time of Constantius, in the year 346, is commemorated May 7 in the Byzantine and Ethiopic calendars.

## Cross, Bull of the[[@Headword:Cross, Bull of the]]

             (Cruzada), a bull by which pope Calixtus III, in 1487, granted very extensive indulgences to all who would take up arms, under king Henry of Castile, against the inlidels, or pay to that king a certain sum for defraying: the expenses of the war. The indulgence was at first granted for only five years, but was from time to time renewed and enlarged, so as to include many privileges, such as exemption from the commandment of abstinence. The proceeds of the Bull of the Cross constituted a considerable portion of the public revenue. The last renewal of the bull is of the year 1753. A similar bull was issued in 1514 by pope Leo, in favor of king Sebastian of Portugal, to whom, in consideration of his endeavors for the conversion of infidels in Africa, the third part of the tithes and the tenth part of the taxes due to the churches and ecclesiastical benefices of the kingdom was conceded. — Wetzer u. Welte, Kirchen-Lex. 6:265.

## Cross, Christs[[@Headword:Cross, Christs]]

             The question as to “the true cross” upon which our Savior suffered has been much agitated, especially among Protestants, for the relies shown as such are generally credited among Romanists. (See the controversy revived in modern times by Mr. Williams, in favor of the tradition, Holy City, 2:123; and against it, by Dr. Robinson, Bibl. Res. 2:12 sq.) True, on this subject exact information ought to be accessible, since four ecclesiastical historians (Socrates, 1:13; Sozomen, 2:1; Rufinus, 1:7; Theodoret, 1:18) concur in stating that the cross was found by Helena, mother of  Constantine the Great. This event is assigned to the year of our Lord 326. Eusebius is silent on the discovery. The other writers state that Helena, when seventy-nine years of age, was induced by the warmth of her piety to visit the places which the Savior had rendered sacred by his presence and sufferings. The hatred of the heathen had led them to obliterate as much as possible all traces of the memorable events which the life and death of Jesus had hallowed, and to cover Mount Calvary with stones and earth, and raise thereon a temple to the goddess Venus. A Jew, however, had treasured up what traditions he could gather, and was thus enabled to point out to Helena the spot where our Lord had been buried. The place Being excavated, three crosses were found, and the title which that of Jesus bore was also found lying apart by itself. The question arose how the cross of Christ was to be distinguished from the other two. Macarius, bishop of Jerusalem, suggested that their respective efficacy should be tried as to the working of miracles. Sick persons were brought forward and touched by each separately. One only wrought the desired cures, and was- accordingly acknowledged to be the true cross. A full view of all the authorities on this matter may be seen in Tillemont (Mem. Eccl. chapter on Helena). Having built a church over the sacred spot, Helena deposited within it the chief part of the real cross.

The remainder she conveyed to Constantinople, a part of which Constantine inserted in the head of a statue of himself, and the other part was sent to Rome and placed in the church of Sta. Croce in Gerusalemme, which was built expressly to receive the precious relic. When, subsequently, a festival to commemorate the discovery had been established, the bishop of Jerusalem, on Easter Sunday, exhibited to the grateful eyes of eager pilgrims the object to see which they had traveled so far and endured so much. Those who were persons of substance were farther gratified by obtaining, at their full price, small pieces of the crossses in gold and gems; and, that wonder might not pass into incredulity, the proper authorities gave the world an assurance that the holy wood possessed the power of self-multiplication, and, notwithstanding the innumerable pieces which had been taken from it for the pleasure and service of the faithful, remained intact and entire as at the first (Paulinus, Ep. 11 ad Sev.). The capture of Jerusalem by the Persians, A.D. 614, placed the remains of the cross in the hands of Chosroes II, who mockingly conveyed them to his capital. Fourteen years afterwards Heraclius recovered them, and had them carried first to Constantinople, and then to Jerusalem, in such pomp that, on his arrival before the latter city, he found the gate barred and entrance forbidden. Instructed as to the cause of this  hindrance, the emperor laid aside the trappings of his greatness, and, barefooted, bore on his own shoulders the sacred relic up to the gate, which then opened of itself, and allowed him to enter, and thus place his charge beneath the dome of the sepulcher. SEE CALVARY. From. this time no more is heard in history of the true cross, which the advocates of its genuineness claim may have been destroyed by the Saracens on their conquest of Jerusalem, A.D. 637. Fragments only of it are now exhibited in various parts of Europe. (See below.) The whole story is justly regarded by Protestants as containing unmistakable evidence of being at best a pious fraud on the part of Helena, or a trick on the part of her guides. SEE HELENA.

But, even if the story were not so intrinsically absurd (for, among other reasons, it was a law among the Jews that the cross was to be burned; Othonis, Lex. Rab. s.v. Supplicium), it would require far more probable evidence to outweigh the silence of Eusebius. It clearly was to the interest of the Church of Rome to maintain the belief and invent the story of its miraculous; multiplication, because the sale of the relics was extremely profitable. To this day the supposed title, or rather fragments of it, are shown to the people once a year in the church of Sta. Croce in Gerusalemme at Rome. On the capture of the true cross by Chosroes II, and its rescue by Heraclius, with even the seals of the case unbroken, and the subsequent sale of a large fragment to Louis IX, see Gibbon, 4:326; 6:66. Those sufficiently interested in the annals of such imposture may see farther accounts in Baronius (Ann. Ecc. A. D. 326, No. 42-50), Jortin, and Schmidt (Problem. de Crucis Dominicae Inventione, Helmst. 1724); and on the fate of the true cross, a paper read by Lord Mahon before the Society of Antiquaries, Feb. 1831.

According to Ambrosius (Oratio de Obitu Theodor. p. 498), the piece which bore the title stood on the top of the cross of our Lord (Joh 19:19-22, ἐπὶ τοῦ σταυροῦ; comp. Mat 27:37; Mar 15:26; Luk 18:18): the form then would be somewhat thus,        This fact would lead to the expectation of more accurate information from those who are said to have found the cross. But the conduct of Helena in dividing the cross, setting aside one part for Jerusalem, another for Constantinople, and another as a phylacterion for her son, and the subdivisions thereof which subsequently took place, rendered it impossible to ascertain in any satisfactory manner not only whether the alleged was the real cross, but also of what wood and in what shape it had been made. This only, then, as  to the shape of the Savior's cross, can be determined, that the prevalent form was that of the crux capitata, and that this form is generally found on coins and in the so-called monogram (Munter's Sinnbilder, 1. 4). The wooden title, however, is said to be still preserved in Rome — not entire, indeed, for only fragments remain of the Hebrew letters, so that they are illegible. The Greek and Latin, except the letter z, are both written after the Eastern manner, from right to left. This is said to have happened either because they were written by a Jew, following a national custom, or from a desire on the part of the writer, if a Roman, to accommodate himself to what was usual among the Jews. Nicetus (Titulus sanct. Crucis) holds that it is not all the work of one hand, since the Roman letters are firmly and distinctly cut, but the Greek letters very badly. He thinks that a Jew cut the Hebrew (or Aramaean) and Greek, and a Roman the Latin. All that remains of the Greek is Ναζαρενους β - [i.e. Ναζαρηνός βασιλεύς], of the Latin Nazarenus Re [Rex], i.e. “Nazarene, King.” This tablet is said to have been sent by Constantine to Rome, and there deposited in a leaden chest, above the vaulted dome of the church of Sta. Croce, in a little window, and then bricked into the wall, its position being recorded by a Mosaic inscription without. Time rendered the inscription almost illegible; and the window, owing to the carelessness of workmen engaged in repairing the church, was accidentally broken open, when the relic was discovered. A bull was issued by pope Alexander III commemorating the discovery and authenticating the title. The whole story is evidently of a piece with the foregoing. Monographs on the subject and relic in question have been written in Latin by Alberti (Lips. 1690; Jen. 1748), Altmann (Bern. 1739), Felter (Lips. 1725), Freiesleben (Lips. 1664), Hanke (Jen. 1672), Hiller (Tubing. 1696), Nicqueti (Antw. 1770), Reichmann (Viteb. 1655), Reyper (Kilon. 1694; also in Menthenii Diss. 2:241 sq.), Weselius (L. B. 1712). SEE TITLE.

Much time and trouble have been wasted in disputing as to whether three or four nails were used in fastening the Lord to his cross. (See above.) Nonnus affirms that three only were used, in which he is followed by Gregory Nazianzen. The more general belief gives four nails, an opinion which is supported at much length and by curious arguments by Curtius (De Clavis Dominics). Others have carried the number of nails as high as fourteen. Of the four original nails, the empress Helena is reported (Theodoret, Hist. Ecc 1:17) to have thrown one into the Adriatic when furiously raging, thereby producing an instant calm. The second is said to have been put by Constantine into either his helmet or crown, or (as  Zonaras says) on the head of the statue which he intended to be the palladium of Constantinople, and which the people used to surround with lighted torches (Mosheim, Eccl. Hist. 2:1, 3, and notes). This nail, however, was afterwards to be found in a mutilated state in the church of Sta. Croce. In the Duomo of Milan is a third nail, which Eutropius affirms was driven through one of Jesus's hands, and which Constantine used as a bit, intending thereby to verify the prophecy of Zechariah (14:20): “In that day shall be upon the bells (margin, bridles) of the horses, Holiness unto the Lord.” Treves possesses the fourth nail, which is alleged to have been driven through the sufferer's right foot (Lipsius, De Cruce, 2:9). Those who maintain the number of nails to have been more than four have had no difficulty in finding as many nails as their hypothesis in each case needed, and as many sacred places for their safe keeping. There are monographs on this subject, in Latin, by Fontanus (Amst. 1643), Frischmuth (Jen. 1663), Semler (Dresd. 1741), Winer (Lips. 1845), Curtius (Monaci. 1622; Antw. 1670; also in the Symb. litt. Brem. 3, 309); in German, by Bahr (in Heydenreich's Zeitschr. 2:309), Paulus (Memorabil. 4:3664). SEE NAIL.

Another dispute has been agitated relative to the existence of a hypopodium or tablet whereon the feet were supported. Gregory of Tours, who had seen the alleged true cross, affirms that it had such a footstool; but his dictum has been called in question. It is, however, doubted whether the hands alone, without a prop beneath, could sustain the weight of the body and some have supposed that a kind of seat was placed, on which the sufferer may be said to have in some way sat. The controversy is treated at length in the first of the four Hypomnemata de Cruce of Bartholinus (Hafn. 1651, Anmst. 1670, L. B. 1695).

A common tradition assigns the perpetual shiver of the aspen to the fact of the cross having been formed of its wood. Lipsius, however (De Cruce, 3, 13), thinks it was of oak, which was strong enough, and common in Judaea. Few will attach any consequence to his other reason, that the relics appear to be of oak. The legend to which he alludes,

“Pes crucis est cedrus, corpus tenet alta cupressus, Palma manus retinet, titulo laetatur olive”

(The foot is cedar, cypress forms the shaft, The arms are palm, the title olive bears),

hardly needs refutation. It must not be overlooked that crosses must have been of the meanest and readiest materials, because they were used in such marvelous numbers. Thus we are told that Alexander Jannaeus crucified 800 Jews (Josephus, Ant. 13:14, 2), and Varus 2000 (ib. 17:10, 10), and Hadrian 500 a day; and Titus so many that “room failed for the crosses, and crosses for the bodies” (Josephus, War, 6:28, where Reland rightly notices the strange retribution, “so that they who had nothing but ‘crucify' in their mouth were therewith paid home in their own bodies,” Sir T. Browne, Vulg. Err. 5. 21). In Sicily, Augustus crucified 600 (Orosius, 6:18). SEE CRUCIFIXION.

## Cross, Coleman Harwell[[@Headword:Cross, Coleman Harwell]]

             a minister of the Methodist Episcopal Church South, was born in Giles County, Tennessee, October 5, 1833. He was converted in 1857, and in the same year entered the Tennessee Conference, in which he successfully labored to the close of his life, August 9, 1860. See Minutes of Annual Conferences of the M.E. Church South, 1860, page 212.

## Cross, David[[@Headword:Cross, David]]

             a Free-will Baptist minister, was born at Wilmot, N.H., January 22, 1786. , He was converted at thirty years of age, soon after began to preach, and died in Newark, Vermont, June 22, 1870. See Free-will Baptist Register, 1871, page 81. (J.C.S.)

## Cross, Exaltation of the[[@Headword:Cross, Exaltation of the]]

             a festival in the Roman Catholic Church, instituted in commemoration of the exaltation of the supposed cross of Christ at Jerusalem, after its recovery from the Persians. The latter, when conquering Jerusalem in 614, carried off with them the relic which, since its “invention”, SEE CROSS, CHRIST'S, by the empress Helena, had been venerated as the “Holy Cross.” With a view to a heavy sum of ransom, they had it sealed up by the patriarch Zacharias with the patriarchal seal, and took it to a strong castle in Armenia. When, in 627, the emperor Heraclius conquered the Persians, he stipulated in the treaty of peace for the restoration of the Holy Cross, and took it with him to Constantinople. From there, in 629 (according to others in 680), he took it himself, accompanied by a large retinue, to  Jerusalem, where it was again set up with great solemnities. It is this restoration of the cross to Jerusalem which is annually commemorated on Sept. 14 in the Church of Rome as the Exaltation of the Cross. — Wetzer u. Welte, Kirchen-Lex. 6:268.

## Cross, Greek[[@Headword:Cross, Greek]]

             a cross in which the vertical and transverse parts are of equal-length.

## Cross, Incensing The[[@Headword:Cross, Incensing The]]

             is a ceremony by which 11 crosses to be erected in Roman Catholic countries, in public places, high-roads, and cross-ways, as well as on the tops of chapels, are prepared previous to erection. Candles are first lighted at the foot of the cross, after which the celebrant sits down before it and delivers a discourse to the people on its manifold virtues. Then he sprinkles the cross with holy water, and afterwards with incense, and at the close of this ceremony candles are s.et upon the top of each arm of the cross.

## Cross, Invention of the[[@Headword:Cross, Invention of the]]

             the name given in the Roman Catholic Church to a festival which commemorates the finding of the alleged true cross of our Savior, and which is celebrated on the 3d of May. An order of friars, founded in honor of the invention of the cross, and carrying in their hand a staff, on the top of which was a cross, received the name of Croisiers (Fr. croix, cross), corrupted into Crouched or Crutched Friars. They came to England in the 13th century, and had monasteries in London, Oxford, and Ryegate. The festival of the Elevation of the Cross (September 14) commemorates its re- erection in Jerusalem by the emperor Heraclius, after it had been carried away by the Persians. SEE CROSS, EXALTATION OF.

## Cross, John[[@Headword:Cross, John]]

             a Presbyterian minister, styled by Dr. Brownlee "a Scottish worthy," was received as a member of the New Jersey Synod in 1732, and settled at a  place called The Mountains, back of Newark. The remarkable revival in his congregation, in 1734 and 1735, is noticed in Edwards's Thoughts on Revivals. He was the minister of Baskingridge and Staten Island, and one of the first members of the New Brunswick Presbytery. He was wonderfully successful as a revivalist. Whitefield was refreshed by meeting with him, and they labored together at Baskingridge and the vicinity. Cross afterwards fell into sin, and it is not known where he died. (W.P.S.)

## Cross, Joseph Gould[[@Headword:Cross, Joseph Gould]]

             a Methodist Episcopal minister, was born in Onondaga County, N.Y., January 12, 1840. He was converted at the age of nine; removed to Illinois with his father early in life; spent four years in school at Evanston; and in 1867 was admitted into the Rock River Conference, wherein he labored with marked success until his death, May 28, 1870. See Minutes of Annual Conferences, 1870, page 275.

## Cross, Joshua L[[@Headword:Cross, Joshua L]]

             a Baptist minister, was born in Tennessee in 1822. He joined the Church in 1847, was ordained in October of that year, and began his work in western Tennessee in 1848, visiting the churches in Henderson County, and acting as pastor at Unity until the close of 1849; after which he labored in Fayette County, other parts of western Tennessee, and in parts of northern Mississippi for a number of years. In 1869 his labors were divided between the churches at Byhalia and Olive Branch, until his death, March 11, 1870. See Borum, Sketches of Tenn. Ministers, page 113. (J.C.S.).

## Cross, Latin[[@Headword:Cross, Latin]]

             is a cross the transverse beam of which is placed at one-third distance from the top of the perpendicular portion.

## Cross, Market[[@Headword:Cross, Market]]

             is an erection of stone, commonly vaulted, supported on four or more pillars, and entered by arched apertures on each side, surmounted by a cross, usually built in the centre of the cross-streets, for the shelter of persons attending market. Many curious and remarkable ancient specimens exist; e.g. at Glastonbury, Chichester, Malmesbury, and Winchester. All these are of Pointed architecture.

## Cross, Memorial[[@Headword:Cross, Memorial]]

             was a beautiful structure of stone, erected near Durham, in memory of the victory of the Red Hills, and called Neville's Cross, while an humbler crucifix of wood marks the spot on which the monks had stood, praying for the rout of the Scots.

## Cross, Metaphorical Sense of[[@Headword:Cross, Metaphorical Sense of]]

             This word (1), in its most comprehensive sense, as figuratively used in N.T., designates not only the whole passion of Christ, culminating in the death on the cross, but also the whole Gospel system, as a means of reconciliation with God through Christ. (2) It is also used to designate the sufferings and trials sent upon Christians for their moral improvement, and which have the effect of strengthening faith, and teaching humility, love, and submission. The command to “take up the cross” daily (Luk 9:23) signifies that we are cheerfully to submit to all the evils of life, circumstance, and position, which God, in his wisdom, sees fit that we should encounter; we are even to rejoice at misfortune, as the discipline of suffering brings fruits of sanctification to those who patiently submit for Christ's sake, remembering that all things work for good to them that love God (Rom 8:28). Four kinds of “crosses” have been recognized: I, the cross of martyrdom, the witness unto death for Christ and the Gospel; 2, the cross of trials, for the preservation of faith, love, and hope; 3, the cross of discipline, for the purification of the heart and the subjection of sinful desires and inclinations; 4, the cross of punishment, for the chastisement of sin; though the aim of punishment also is the improvement of the sinner. God is love, and therefore lays the “cross” on every one as he needs it. He chasteneth whom he loveth. It is a sad mistake to consider  suffering as the result of caprice or anger on the part of God (2Co 4:16-18; 2Co 12:7; Heb 12:1-12; Gal 6:14; Eph 2:16-17; Col 1:19-22; 1Co 1:17-18; Gal 5:11; Php 3:18). — Krehl, N.T. Handworterbuch, s.v. Kreuz.

## Cross, Ordeal Of The[[@Headword:Cross, Ordeal Of The]]

             is a mode of trial anciently practiced among the Anglo-Saxons. The accused person brought eleven compurgators to swear to his innocence. Two pieces of wood, on one of which the cross was delineated, were placed under a cover, and he was to choose one of these. If he took the one with the cross, he was regarded as innocent; if the other, guilty. This species of ordeal was abolished about A.D. 820, as exposing the sacred symbol to profanation.

## Cross, Orders of the in the Roman Church[[@Headword:Cross, Orders of the in the Roman Church]]

             1. Canons Regular of the Congregation of the holy Cross, founded in 1211 by Theodore de Celles, a descendant of the dukes of Bretagne. It was confirmed by Innocent IV in 1248, and was exempted from the jurisdiction of the bishops by John XXII in 1318. The order spread especially in the Netherlands, Western Germany, and France, and still exists in the Netherlands and Belgium, whence in 1850 a colony was sent over to the United States, where they have an establishment in the diocese of Milwaukee. See Helyot, who calls them Croisiers or Porte-Croix; American Catholic Almanac.

2. Croisiers (Cross-bearers) of Italy, another congregation of the same order, the origin of which is unknown, but which was renewed by pope Alexander III in 1169, and is now extinct.

3. Croisiers of Bohemia, SEE KNIGHTS, TEUTONIC.

4. Daughters of the Cross, founded by Madame de Villeneuve, in France, in 1640, under the direction of Vincent de Paul, and confirmed by pope Clement IX. They devote themselves principally to the instruction of girls, and have their principal establishment, with more than 100 members, at Paris. The order is rapidly increasing in France, and has one establishment in the United States, in the diocese of Natchitoches, founded in 1854. — Fehr, Geschichte der Minchsorden, 2:319.

5. Another congregation of Daughters of the Cross was founded in 1835 at Liege, by Habets, a Belgian priest. They teach, keep asylums for fallen women, etc., and have established several houses in Belgium and Germany. — Fehr, Geschichte der Monchsordmn, 2:322.

6. Sisters of the Cross, also called “Sisters of St. Andrew”, founded in 1806 by Mademoiselle Bechier, in the diocese of Poitiers. They devote themselves to the instruction of children, and to the nursing of the sick in the country. They are very numerous in France.

7. Another congregation of Sisters of the Cross, also called “Sisters of the Immaculate Heart of Mary,” was founded by Abbe Moreau, at Mans, about 1834, and approved by the pope in 1857. They came to the United States in 1843, and have establishments in the dioceses of Fort Wayne, Philadelphia, and Chicago.

8. A Congregation of Regular Clerks of the Holy Cross was founded in 1835, together with the congregation mentioned under No. 7, by Abbe Moreau. It was afterwards united with the “Brothers of St. Joseph,” founded about the same time by Very Rev. Mr. Dujarier, and the rule of the united congregations was approved by Pius IX in 1857. They had, in 1867, 82 houses and missions, of which 58 were in France, 12 in America, 7 in Bengal, 2 in Algeria, and 1 each in Rome, Poland, and Austria.

## Cross, Papal[[@Headword:Cross, Papal]]

             is a cross with three transverse beams, the upper one less wide than the second, and the second less wide than the third.

## Cross, Pectoral[[@Headword:Cross, Pectoral]]

             is a cross of precious metal worn round the necks of Roman Catholic and Greek bishops, attached to a chain,, symbolizing to the faithful authority and jurisdiction. It was worn by St. Alphege in the 11th century.

## Cross, Red Or Blue[[@Headword:Cross, Red Or Blue]]

             is the mark set on houses infected, in times of plague.

## Cross, Reliquary[[@Headword:Cross, Reliquary]]

             is a box of precious metal, in the form of a cross, so arranged as to receive particles of the relics of the saints.

## Cross, Robert[[@Headword:Cross, Robert]]

             a Presbyterian minister, was born near Balllykelly, Ireland, in 1689. He was licensed by the synod in 1717; preached some time in New Castle, Pennsylvania, and became pastor there in 1718; was ordained March 17, 1719; in September, 1723, was called to Jamaica, N.Y.; in 1737 to Philadelphia; resigned June 2, 1758, and died in that city, August 9, 1766. (W.P.S.)

## Cross, Screen (Or Rood)[[@Headword:Cross, Screen (Or Rood)]]

             A cross on or above the altar is one of the legal ornamenta of the same; and the cross, with the figure of our Lord attached, can be erected in sculpture over the altar, or as an important part of the rood-screen. Anciently, almost every English church owned its rood-cross, with the figures of Mary and John on either side.

## Cross, Sign Of The[[@Headword:Cross, Sign Of The]]

             a rite in the Roman Church, and in the Greek and other Eastern churches. It is used by officiating priests as a form of blessing at all liturgical actions and consecrations, and by all the members of the Church at the beginning of a prayer during divine service, on entering a church, on passing the host, and on many other occasions. It is always made with the right hand. In the 6th century it became customary to make the sign of the cross with the thumb on forehead, mouth, and chest. Since the 8th century the so-called “large” or “Latin” cross has been in common use among the laity. It is made with the palm of the hand by touching first the forehead; next, in direct line downward, the chest; next, in horizontal line, the left and the right shoulder. The same form of cross is used in liturgical actions, if the cross is to be made over the object to be blessed without touching it. While among the Latins the cross beam is drawn from the left to the right, the reverse is the case among the Greeks and Russians. In making the sign of the cross, it is common to pronounce the words, “In the name of the Father, and the Son, and the Holy Ghost. Amen.” Formerly there were also other forms in common use (Binterim enumerates eight), but all have been displaced by the above. The different ways of making the sign of the cross, and the number of fingers used, have called forth in the Church of Rome  the most fanciful and mystical significations, and a special power has commonly been attributed to the sign of the cross. It is, therefore, also made over water, salt, oil, etc. In the Greek Church the sign of the cross is of even more frequent use than in the Roman Catholic. Among the Protestants it is almost universally abandoned (in the Lutheran Church of Saxony it was in use until the introduction of a new liturgy in 1812). In the Church of England and in the Protestant Episcopal Church its use in baptism is optional.

## Cross, Sign Of The (2)[[@Headword:Cross, Sign Of The (2)]]

             is a signal current among Christians, made in the West by drawing the three fingers of the right hand from the forehead to the breast, and from the left to the right shoulder. The use of this sign is a very ancient Christian practice, possibly as old as Christianity itself. Minutius Felix asserts that it was a badge of faith among the primitive disciples; and Tertullian long before material crosses were in use, tells us that "upon every motion, at their going out or coming in, at dressing, at their going to bath, or to meals, or to bed, or whatever their employment or occasion called them to, they were wont to mark their foreheads with the Sign of the cross; adding, that this was a practice which tradition had introduced, custom had confirmed, and which the present generation received upon the credit of that which went down before them" (Tertullian. De Coron. Mil. c. 3). The following is the ordinary Oriental mode of making the sign of the cross. The tips of the thumb and the two forefingers of the right hand are brought together (the third and fourth fingers being folded in the palm of the hand). The hand is then lifted, and the three fingertips brought into contact with the middle of the forehead; it is then brought down to the chest, and moved transversely upwards to the right shoulder; and, lastly, horizontally to the left. The meaning of the act is thus explained by certain mystical Eastern writers. The conjunction of the three finger-tips signifies in one action the equality and unity of the Three Persons of the Holy Trinity; the raising of the hand to the forehead signifies that God the Word was in heaven glorified together with the Father and the life-giving Spirit from all eternity. The descent of the hand to the waist or breast denotes that this same God came down from heaven to the earth, and was incarnate by the Holy Spirit in the womb of the ever-virgin Mary, thus becoming man for our salvation; the motion upward to the right shoulder symbolizes that he has reascended into heaven, and is sitting at the right hand of God the Father; the  horizontal motion, from right to left. that our blessed Saviours arms were stretched out on the cross to make atonement for the sins of the world; that he is gathering together into one body the faithful out of all nations, and that at the last day he will set the righteous on his right hand and the wicked on his left. After the joined fingers have touched the left shoulder some Easterns lay the open palm on the left breast over the heart and bow the head. This is reputed as a declaration of devotion to the cause, and submission to the will, of the divine Master.

## Cross, Walter, A.M[[@Headword:Cross, Walter, A.M]]

             an English Independent minister, studied in Scotland and Holland, and settled as pastor in Rope-maker's Alley, Moorfields, London, in 1675. He preached at Utrecht in 1685; returned to London, and died there in 1701. He published two Sermons, and in 1698 A Treatise on the Art of Expounding Scripture by the Points called Accents. See Wilson, Dissenting Churches, 2:535.

## Cross, Way Of The[[@Headword:Cross, Way Of The]]

             (Via Crucis), the collective name of a certain number of pictures or stations in or near Roman Catholic churches and sanctuaries, to represent an equal number of events in the history of the Passion of the Savior. Generally the number of the pictures is 14 or 15, but sometimes less. The people who “walk the way of the cross” stop a little while at each picture, reciting a prayer, until they have, in turn, visited every station, and thus completed the commemoration of the Passion. In some Roman Catholic countries, as in Southern Germany, the “Way of the Cross” can be met with in almost every church. This practice was invented by the Franciscan monks, who offered it to the people as a substitute for the pilgrimage to the Holy Land, and justly calculated that, by obtaining numerous indulgences from the popes for those who would adopt this peculiar kind of worship, they would achieve a great popularity for the churches of their order. Their expectation was realized. The popes granted to the visitors of the “Way of the Cross” all the indulgences which had formerly been granted to the visitors of different places in the Holy Land, thus enabling the people to gain in a few minutes several “plenary” indulgences, besides a number of partial. Every “Way of the Cross” must be instituted by a Franciscan monk, and it requires a special permission from the pope if any one who is not a Franciscan is to introduce it. Many special books of devotion have been published for the Via Crucis.

## Cross, Weeping[[@Headword:Cross, Weeping]]

             is one at which penance was performed.

## Cross, William[[@Headword:Cross, William]]

             an English Wesleyan missionary, was converted at the age of twenty-one; in 1827 was sent to New Zealand, in 1829 to the Friendly Islands, and in October 1835, with Cargill, to the cannibals of Fiji. He remained at his post until his death, October 15, 1842. The story of his trials and dangers and marvellous successes may be found in the Life of Cross, by John Hunt (Lond. 1846, 12mo). See Minutes of the British Conference, 1844; Moister, Hist. of Wesleyan Missions, 1858.

## Cross, William G[[@Headword:Cross, William G]]

             a minister of the Methodist Episcopal Church South, was born in Morgan County, Virginia, January 17, 1822. He experienced religion at the age of twenty-two; united with the Baltimore Conference in 1846; became a superannuate in 1873; and died August 4 of the same year. See Minutes of Annual Conferences of the M.E. Church South, 1874, page 4.

## Cross-alphabets[[@Headword:Cross-alphabets]]

             is a name applied to certain characters; made by the pope at the dedication of churches. A pot of ashes is provided, which, in the course of the ceremony, is strewed in two lines, each about a span in breadth, in the form of a cross, transversely from angle to angle of the church. During the  chanting of the Benedictus the pontiff scores with the point of his pastoral staff on one of these lines the Greek alphabet, and. on the other the Latin.

## Cross-bearer[[@Headword:Cross-bearer]]

             (cruciger).

1. In the Romish Church, the designation of the chaplain of an archbishop, or a primate, who bears a cross before him on solemn occasions. The pope has the cross borne before him everywhere; a patriarch anywhere out of Rome; and primates, metropolitans, and those who have a right to the  pallium, throughout their respective jurisdictions. A prelate wears a single cross, a patriarch a double cross, and the pope a triple cross on his arms.

2. The name cross-bearers (“cruciferi”) was also applied to the Flagellants in the thirteenth and fourteenth centuries. SEE FLAGELLANTS.

## Cross-week[[@Headword:Cross-week]]

             The days of the rogation were so called in 1571; the name formerly designated the week in which the finding of the Holy Cross, May 3, was kept.

## Crosse, John, A.M[[@Headword:Crosse, John, A.M]]

             an English divine, was born in 1737. For upwards of thirty years he was vicar of Bradford, Yorkshire, and died there June 17, 1816. See (Lond.) Christian Observer, July 1816, page 485.

## Crossett, Cortes Z[[@Headword:Crossett, Cortes Z]]

             a Methodist Episcopal minister, was born in Danbury, N.H., September 17,1853. He was converted in 1875, joined the West Wisconsin Conference in 1877, and labored at Necedah, Ellsworth, and Pepini, where he died, September 17, 1881; See Minutes of Annual Conferences, 1881, page 319.

## Crossette, Robert[[@Headword:Crossette, Robert]]

             a Presbyterian minister, was born in Massachusetts. He graduated from Bangor Theological Seminary, was settled for a time at Dennysville, Maine, and afterwards served churches in New Hampshire, Massachusetts, New Jersey, and Pennsylvania. In 1868 he removed to College Hill, Ohio, where he died, June 24, 1872. See Presbyterian, July 6, 1872.

## Crossley, David[[@Headword:Crossley, David]]

             an English Baptist minister, a co-laborer in early life of John Bunyan as a preacher, became pastor in 1705 at Curriers' Hall, Cripplegate, London, and years afterwards retired into the country, where he eventually kept a school, and died about 1743; See Wilson, Dissenting Churches, 2:572. (J.C.S.)

## Crossley, John[[@Headword:Crossley, John]]

             an English Congregational minister, was born at White Hall, Over Darwen, November 20, 1790. He was converted when about fourteen years of age;  educated himself; was ordained at Tosside, Yorkshire, in 1820; afterwards labored at Horwich, Buxtonand Lichfield; and then, resigning the regular ministry removed to Farnworth, where he died, October 23, 1864. See (Lond.) Cong. Year-book, 1865, page 232.

## Crossman, Samuel[[@Headword:Crossman, Samuel]]

             an English clergyman and poet, was born at Bradley, Suffolk, in 1824; became prebendary of the first stall at Bristol in 1667, dean in 1683, and died February 4, 1684. Besides Sermons, he published The Young Man's Meditations (1664, 1863), which contains several popular hymns.

## Crosthwaite, Thomas[[@Headword:Crosthwaite, Thomas]]

             an English Wesleyan missionary, was accepted by the Conference in 1830; labored partly in Nova Scotia and partly in the West Indies, and died May 1, 1836, aged thirty-one. See Minutes of the British Conference, 1836; Cooney, Autobiog. of a Wesleyan Missionary (Montreal, 1856), page 234.

## Croswell Henry, D.D.[[@Headword:Croswell Henry, D.D.]]

             a Protestant Episcopal minister, was born in West Hartford, Conn., June 16, 1778. While quite young he entered his brother's printing-office in Catskill; N. Y., and soon became editor of a newspaper published in that place. About 1800 he established a paper at Hudson, N. Y.; called The Balance. He removed to Albany in 1809, where his paper attained a still wider circulation and influence. Finally he turned his attention to the Christian ministry. Though brought up among Congregationalists, he determined to unite with the Protestant Episcopal Church, and prepared to enter its ministry. In the year 1814 he was ordained deacon. After preaching a short time in Hudson, he removed to New Haven, when he took charge of Trinity Church, and in February, 1816, he was ordained priest. He remained in the same parish 43 years. It is stated that in a period of 41 years he officiated at 1844 burials, administered 2553 baptisms, and married 833 couples. He died March 13, 1858.

## Croswell William, D.D[[@Headword:Croswell William, D.D]]

             (son of Henry), was born in Hudson, N. Y., Nov. 7, 1804, and graduated at Yale College in 1822. After studying at the General Theol. Seminary, N. Y., he was ordained in 1828, and in May, 1829, he accepted the rectorship of Christ Church, Boston. In 1840 he became rector of St. Peter's Church, Auburn, N.Y., but, after somewhat more than four years, he returned to Boston, and connected himself with a new enterprise — the Church of the Advent, which proved very successful. With this church he continued till the close of his life. In 1846 the degree of D.D. was conferred upon him by Trinity College, Hartford, and on Nov. 9,1851, he died suddenly, after the partial delivery of a beautiful sermon, addressed to the children of his church, in connection with a baptism. His productions, especially on poetry, were published soon after his death by his father, in an extended Memoir, but he had strictly forbidden the publication of any of his sermons. — Sprague, Annals, v. 697.

## Croswell, Andrew (1)[[@Headword:Croswell, Andrew (1)]]

             a Congregational-minister, was born in Charlestown, Massachusetts. He graduated from Harvard College in 1728; was ordained in Groton, Connecticut, in 1736; installed over a new society in Boston, Massachusetts, October 6, 1738, and died April 12, 1785, aged seventy-six years. He published a number of Sermons and controversial pamphlets. See Sprague, Annals of the Amer. Pulpit, 1:322.

## Croswell, Andrew (2)[[@Headword:Croswell, Andrew (2)]]

             an Episcopal clergyman, was born at Falmouth, Massachusetts, July 9, 1822. He studied at the academy in his native place and at Phillips Academy in Andover; graduated from Brown University in 1843, and from the theological seminary at Alexandria, Virginia, in 1846. He was ordained deacon the same year, took charge of a mission station in Johnston, R.I., was ordained a presbyter in 1848, had charge of a Church in Chicopee,: Massachusetts, then became rector of St. Paul's Church in Brunswick, Me., where he remained till the spring of 1853, and then removed to Newton Lower Falls, Massachusetts, and was rector of St. Mary's Church in that place three-years. He afterwards resided in Cambridge for a time; out of his efforts grew St. James's parish, North Cambridge, of which he was rector till the spring of 1871. He died on Cushing's Island, near Portland, June 30, 1879. See Brown University Necrology, 1879, 1880; Prot. Episc. Almanac, 1880, page 171. (J.C.S.)

## Croswell, Harry, D.D[[@Headword:Croswell, Harry, D.D]]

             a Protestant Episcopal clergyman, was born at West Hartford, Connecticut, June 16, 1778. He was ordained deacon in 1814, and  presbyter in 1815. He began his ministerial work in Christ Church, Hudson, N.Y., in May 1814, and on January 1 of the following year commenced his services in Church Street, New York city, and was instituted rector of the parish February 22, 1816. For more than forty years he was rector of Trinity Church, New Haven, Connecticut, and died there, March 13, 1858. See Amer. Quar. Church Rev. 1858, page 173.

## Crothers Samuel, D.D.[[@Headword:Crothers Samuel, D.D.]]

             a Presbyterian minister, was born near Chambersburg, Pa., October 22, 1783. His father removed to Lexington, Ky., in 1787. In February, 1798, he entered the Lexington Academy, and in 1804 placed himself under the care of the Kentucky Presbytery as a candidate for the ministry. He entered the New York Theological Seminary in 1805, and, returning to Kentucky in 1809, was there licensed to preach. He settled in Chilicothe in 1810, where he remained for three years, removing to Greenfield in 1813. At this time the Associate Reformed Church was greatly agitated with controversies respecting intercommunion and psalmody. With Dr. Mason and most of his students, Mr. Crothers opposed close communion, and the exclusive use of what has been called inspired psalmody. Troubles growing out of these things, he resigned his charge, and removed to Winchester, Ky. In 1820 he returned to Greenfield, where he remained 36 years. He died suddenly in Oswego, Ill., at the house of his son, on July 20, 1856. — Wilson, Presbyterian Hist. Almanac, 1864.

## Crouch, Benjamin T., Jr[[@Headword:Crouch, Benjamin T., Jr]]

             a minister of the Methodist Episcopal Church South, was born and reared in Kentucky. He embraced religion early in life, and in 1851 entered the Memphis Conference. After two or three years of useful service, he went as missionary to California, subsequently returned to the regular work of the Memphis Conference, wherein he was faithful until the beginning of the Rebellion, when he became chaplain in the Confederate army, and was shot in the battle of Thompson's Station, Middle Tennessee, in 1863. See Minutes of Annual Conferences of the M.E. Church South, 1863, page 434.

## Crouch, Benjamin T., Sr[[@Headword:Crouch, Benjamin T., Sr]]

             a minister of the Methodist Episcopal Church South, was born in New Castle County, Delaware, July 1, 1796. He joined the Church in 1816; received license to exhort in 1818; and in 1819 was licensed to preach, and admitted into the Ohio Conference. On the formation of the Kentucky Conference, in 1820, he became one of its members. He took a superannuate relation in 1827, re-entered the effective ranks in 1830, and continued faithful until 1856, when he again became a superannuate and took charge of a school at Goshen, Oldham County, Kentucky, where he died, April 26, 1858. See Minutes of Annual Conferences of the M.E. Church South, 1858, page 3.

## Crouch, Christopher J[[@Headword:Crouch, Christopher J]]

             a Methodist Episcopal minister, was born in Cecil County, Maryland, January 1, 1811. He joined the Church when about eighteen; received license to exhort in 1831, and in 1833 entered the Philadelphia Conference, wherein he served with zeal and fidelity until 1868, when he became a supernumerary. He was post-chaplain in the Union army two years, and died February 4, 1874. See Minutes of Annual Conferences, 1874, page 34.

## Crouch, John F[[@Headword:Crouch, John F]]

             a Methodist Episcopal minister, was born in Cecil County, Maryland, May 27, 1804. He embraced religion at fifteen; was licensed to exhort in 1826; to preach in 1831; and in 1833 entered the Philadelphia Conference; was a supernumerary seven years, and died September 23, 1852. See Minutes of Annual Conferences, 1853, page 173.

## Crouch, William[[@Headword:Crouch, William]]

             an English minister of the Society of Friends, was born at Penton, in Hampshire, April 5, 1628. In 1656 he joined the Friends in London, and by his preaching and pecuniary help did much to sustain their then feeble cause. He died November 13, 1710. See Friends' Library, 11:287-331. (J.C.S.)

## Crouched (or Crutched, i.e., crossed) Friars[[@Headword:Crouched (or Crutched, i.e., crossed) Friars]]

             were a religious' order, called also Crosiers or Crossbearers, which was founded in the 4th century, in honor of the discovery of the Cross by the empress Helena. They came to England in 1244, and carried in their hand a staff, on the top of which was a cross. They had monasteries at London. Ryegate, and Oxford.

## Crouched-mas-day[[@Headword:Crouched-mas-day]]

             is the festival in the Greek Church in honor of the erection of the cross. From this feast, which occurred on September 14, the Eastern Church commenced to calculate its ecclesiastical year.

## Crouseilhes, Pierre Vincent, baron Dombidau de[[@Headword:Crouseilhes, Pierre Vincent, baron Dombidau de]]

             a French prelate, born at Pau, July 19, 1751, became grand-vicar at Aix, and afterwards canon of the cathedral. He went abroad during the Revolution, and after his return to France was appointed bishop of Quimper, April 21, 1805, and distinguished himself by his zeal for the imperial government. He also employed himself actively in the promotion of missions. He died June 29, 1823, leaving several Mandements, addressed to refractory Britons, the object of which was the celebration of the victories of Napoleon. See Hoefer, Nouv. Biog. Generale, s.v.

## Crow[[@Headword:Crow]]

             (κορώνη), Bar 6:54, prob. the jackdaw. SEE RAVEN.

## Crowder, Thomas[[@Headword:Crowder, Thomas]]

             a minister of the Methodist Episcopal Church South, was born in Wake County, N.C., September 22, 1797. He was piously trained, and received a liberal education; was converted in 1819, and in 1821 entered the Virginia Annual Conference, in which he did good service until his death, in December 1852. See Minutes of Annual Conferences of the M.E. Church South, 1853, page 445; Sprague, Annals of the Amer. Pulpit, 7:654.

## Crowe, George H[[@Headword:Crowe, George H]]

             a Protestant Episcopal clergyman, began his ministry in 1867, as assistant minister in St. Michael's Church, New York city, and died September 28, 1868. See Prot. Episc. Almanac, 1869, page 109,

## Crowe, John[[@Headword:Crowe, John]]

             an English Wesleyan minister, was born at Coventry, converted young, entered the ministry in 1815, became a supernumerary in 1855, and died while on a visit to Bourton, near Shaftesbury, October 13, 1857, in the sixty-fourth year of his age. See Minutes of the British Conference, 1858.

## Crowe, John Finley, D.D[[@Headword:Crowe, John Finley, D.D]]

             a Presbyterian minister, was born in Green County, Tennessee, June 17, 1787. In 1812 he entered Transylvania College, in Kentucky in 1815 was licensed by the Lexington Presbytery, and soon after accepted a call to Shelbyville, where he labored until 1833. He was professor in Hanover College, Ind., until about 1855, and died January 17, 1860. Dr. Crowe was a man of sound judgment and deep piety. As a teacher, he was ranked among the first. See Wilson, Presb. Hist. Almanac, 1861, page 84.

## Crowe, William[[@Headword:Crowe, William]]

             an English Baptist minister, was born at Braintree in December 1796. He was; converted at sixteen; studied with Dr. Bogue of Gosport, and was appointed a missionary to Quilon, in the Bombay presidency. After laboring four years, he returned to England; preached, for a time, at Lutterworth; in Kingston, Surrey, nine years; in Worcester, sixteen years; and then resided, without charge, in Hammersmith, until his death, November 27, 1872. See (Lond.) Baptist Hand-book, 1873, 253. (J.C.S.)

## Crowell Jesse T[[@Headword:Crowell Jesse T]]

             a Methodist Episcopal minister, was born at Villanova, Chautauqua County, N.Y., April 2, 1839. He was converted in boyhood, and notwithstanding a partial loss of eyesight, acquired much knowledge; was licensed to preach, after a year's study at Wyoming Seminary; entered the Wyoming Conferencein 1862, and labored with great success until 1868, when. his health failed. He died February 18, 1869. See Minutes of Annual Conferences, 1869, page 111.

## Crowell, Churchwell Anderson[[@Headword:Crowell, Churchwell Anderson]]

             a minister of the Methodist Episcopal Church South, was born in Mecklenburg County, N.C., September 15, 1806. He was converted in 1825; licensed to exhort in 1826; to preach in 1828; in 1829 united with the South Carolina Conference; was transferred to the Georgia Conference in 1850, and in 1867 to the South Georgia Conference, laboring faithfully until his death, January 10, 1872. See Minutes of Annual Conferences of the M.E. Church South, 1872, page 681.

## Crowell, Joshua[[@Headword:Crowell, Joshua]]

             an early Methodist Episcopal minister in New England, was born in Massachusetts in 1777, of Presbyterian parents, was converted through the agency of Methodist preaching at about 20, entered the itinerancy in 1801, located in 1809, and died at Sturbridge, Mass., July, 1858, in the fifty- seventh year of his ministry. He had a strong intellect, sound judgment, generous emotions, and an earnest love of Methodism. He was an able and successful minister. He was one of the founders of the Wesleyan Academy, Wilbraham, and in many ways was of eminent service to the Church. — Sherman, Sketches of New-England Divines, p. 389.

## Crowell, Seth[[@Headword:Crowell, Seth]]

             a Methodist Episcopal minister of more than ordinary talents. was born at Tolland, Conn., in 1781, entered the New York Conference in 1801, was returned superannuated in 1813, re-entered upon work as a missionary in 1816, located in 1819, and was readmitted as superannuated in 1824. He  died in 1826 in New York city. See Minutes of Annual Conferences, 1:542; Stevens, Memorials of Methodism, 2, ch. 18.

## Crowell, William, D.D[[@Headword:Crowell, William, D.D]]

             a Baptist minister, was born in Middlefield, Massachusetts, September 22, 1806. He was carefully educated, and began to preach in early manhood. In 1838 he became editor of The Christian Watchman,. and conducted that paper with distinguished ability. In 1848, the journal being united with The Christian Reflector, Dr. Crowell occupied a pastorate in Waterville, Maine, for a year or two, and then for several years was the editor of The Western Watchman, at St. Louise About 1860 he became a pastor in central Illinois, and was officially connected for a time with Shurtleff College, at Alton. He died at Flanders, N.J., August 19, 1871. Dr. Crowell was the author of several works, among the best known and most valuable of which are, The Church Member's Manual, and a History of Baptist Literature, which he prepared for the Missionary Jubilee volume. (J.C.S.)

## Crowing[[@Headword:Crowing]]

             SEE COCK-CROWING.

## Crowl John F.[[@Headword:Crowl John F.]]

             a Methodist Episcopal minister, was born at Salem, N. Y., about 1823. He removed with his parents when quite young to Troy, N. Y.; was converted in 1839, and in 1843 united with the Troy Conference. For some time during his ministry he located and labored as an evangelist. His labors were abundant and highly successful to the close of his life, Sept. 14, 1875. Mr. Crowl was a sweet singer, powerful in exhortation, and mighty in prayer. He had a deeply emotional nature, and his soul seemed greatly burdened for souls. See Minutes of Annual Conferences, 1876, p. 81.

## Crowley, Ann[[@Headword:Crowley, Ann]]

             an English minister of the Society of Friends, was born at Shillingford, Oxfordshire, in 1765. She was converted at sixteen, and at twenty-six "first came forth as a minister." In 1796 she removed to Uxbridge, and labored in  that vicinity until her death, April 10, 1826. See Piety Promoted, 4:289. (J.C.S.)

## Crowley, Robert[[@Headword:Crowley, Robert]]

             an English divine and poet, was born in Gloucestershire or Northamptonshire, and educated at Magdalen College, Oxford, where he was elected probationer fellow in 1542. In the beginning of the reign of Edward VI he settled in London, there carried on the trade of printing and bookselling, and preached often, being in orders. Eventually several benefices were bestowed upon him, among which were the archdeaconry and a prebend in Hereford, both of which he resigned in 1567, a prebend in St. Paul's, the rectory of St. Peter le Poor, and the vicarage of St. Giles's, Cripplegate. He died June 18, 1588, leaving, among other works, The Voice of the Last Trumpet, blown by the Seventh Angel: — Pleasure and Pain, Heaven and Hell: — The Four Usual Notes of Christ's Church (1581, 4to). See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Crown[[@Headword:Crown]]

             an ornament often mentioned in Scripture, and in such a manner as in most cases to indicate the circumstances under which and the persons by whom it was worn; for crowns were less exclusively worn by sovereigns than among modern nations. Perhaps it would be better to say that the term “crowns” was applied to other ornaments for the head than those exclusively worn by royal personages, and to which modern usage would give such distinctive names as coronet, band, mitre, tiara, garland, etc. This ornament, which is both ancient and universal, probably originated from the fillets used to prevent the hair from being disheveled by the wind. Such fillets are still common, and they may be seen on the sculptures of Persepolis, Nineveh, and Egypt; they gradually developed into turbans (Josephus, Ant. 3, 7, 7), which, by the addition of ornamental or precious materials, assumed the dignity of mitres or crowns. The use of them as ornaments was probably suggested by the natural custom of encircling the head with flowers in token of joy and triumph (“Let us crown ourselves with rosebuds,” Wisdom of Solomon 2:8; 3Ma 7:16; Judah 15:13, and the classical writers, passim). SEE WREATH.

The first crown was said to have been woven for Pandora by the Graces (comp. στέφανος Χαρίτων, Pro 4:9). According to Pherecydes, Saturn was the first to wear a crown; Diodorus says that Jupiter was first crowned by the gods after the conquest of the Titans. Pliny, Harpocration, etc., ascribe its  earliest use to Bacchus, who gave to Ariadne a crown of gold and Indian gems, and assumed the laurel after his conquest of India. Leo Egyptius attributes the invention to His, whose wreath was cereal. These and other legends are collected by Tertullian from the elaborate treatise on crowns by Claud. Saturninus. Another tradition says that Nimrod was the first to wear a crown, the shape of which was suggested to him by a cloud (Eutychius Alexandr. Ann. i, p. 63). Tertullian, in his tract De Cor. Militis (c. vii sq.), argues against them as unnatural and idolatrous. He is, however, singularly unsuccessful in trying to disprove the countenance given to them in Scripture where they are constantly mentioned. SEE BONNET.

1. The word נֵזֶר, ne'zer (lit. consecration; hence consecrated hair, as of a Nazarite, and then generally long hair), is supposed to denote a diadem (Greek διάδημα, Rev 12:3; Rev 13:1; Rev 19:12). It is applied to the inscribed plate of gold in front of the high-priest's mitre, which was tied behind by a ribbon (Exo 29:6; Exo 39:30), and which was doubtless something of the same kind that we see in figs. 8,11. This word is also employed to denote the diadem which Saul wore in battle, and which was brought to David (2Sa 1:10), and also that which was used at the coronation of the young Joash (2Ki 11:12); and, as another word is applied elsewhere to the crown used in this ceremonial, the probability is that the Hebrew kings wore sometimes a diadem and sometimes a crown, and that the diadem only was accessible to the high-priest, by whom Joash was crowned, the crown itself being most likely in the possession of Athaliah. Both the ordinary priests and the high-priest wore head-dresses of this ornamental description. The common mitre (מַגְבָּעָה, Sept. κίδαρις, Exo 28:37; Exo 29:6, etc.; Josephus, ταινία; Hesych. στρόφιον ὅ οἱ ἱερεῖς φοροῦσι) was a flat cap (πῖλος ἄκωνος), forming a sort of linen toenia or crown (στεφάνη), Josephus, Ant. 3, 7. The ceremonial mitre (מַצְנֶפֶת, Sept. βυσσίνη τιάρα) of the high-priest (used also of a regal crown, Eze 21:26) was much more splendid (Exo 28:36; Lev 8:9; “an ornament of honor, a costly work, the desire of the eyes,” Sir 45:12; “the holy crown,” Lev 8:9, so called from the Tetragrammaton inscribed on it, Sopranes, De re Vest. Jud., p. 441). It had a second fillet of blue lace (ἐξ ὑακίνθου πεποικιλμένος, the color being chosen as a type of heaven), and over it a golden diadem (נֵזֶר, Exo 29:6), “on which blossomed  a golden calyx like the flower of the ὑοσκύαμος,” or hyoscyamus (Josephus, Ant. 3, 6). The gold band (צַיוֹ, Sept. πέταλον; Origen, ἱλαστἠριον) was tied behind with blue lace (embroidered with flowers), and being two fingers broad, bore the inscription (not in bas-relief, as Abarbanel sys) “Holiness to the Lord.” (Comp. Rev 17:5; Braunius, De Vest. Sacerd. 2:22; Maimon. De Apparatu Templi, 9:1; Reland, Antig. 2:10; Carpzov, Appar. Crit. p. 85; Josephus, War, 5:5,7; Philo, De Vit. losis, 3, 519.) Some suppose that Josephus is describing a later crown given by Alexander the Great to Jaddua (Jennings's Jewish Ant. p. 158). The use of the crown by priests and in religious services was universal, and perhaps the badge belonged at first “rather to the pontficalia than the regalia.” Thus Q. Fabius Pictor says that the first crown was used by Janus when sacrificing. “A striped head-dress and queue,” or “a short wig, on which a band was fastened, ornamented with an asp, the symbol of royalty,” was used by the kings of Egypt in religious ceremonies (Wilkinson's Anc. Egypt. 3, 354, fig. 13). The crown worn by the kings of Assyria was “a high mitre . . . frequently adorned with flowers, etc., and arranged in bands of linen or silk. Originally there was only one band, but afterwards there were two, and the ornaments were richer” (Layard, 2:320, and the illustrations in Jahn, Arch. Germ. ed., pt. 1, vol. 2, tab. 9:4 and 8). SEE MITRE.

The royal crown originated in the diadem, which was a simple fillet fastened round the head, and tied behind. This obviously took its rise among a people who wore long hair, and used a band to prevent it from falling over the face. The idea occurred of distinguishing kings by a fillet of different color from that usually worn; and being thus established as a regal distinction, it continued to be used as such even among nations who did not wear the hair long, or was employed to confine the head-dress. We sometimes see this diadem as a simple fillet, about two inches broad, fastened round the otherwise bare head; we then find it as a band of gold (first cut, above, figs. 2, 5). In this shape it sometimes forms the basis of raised ornamental work (figs. 6, 7, 8, 10), in which case it becomes what we should consider a crown; and, indeed, the original diadem may be traced in most ancient crowns. Fig. 10 is curious, not only from the simplicity of its form, but on account of the metallic loop to be passed under the chin-a mode of securing the crown probably adopted in war or in the chase. Then we find the diadem surrounding the head-dress or cap  (figs. 3, 9, 13), and when this also is ornamented, the diadem may be considered as having become a crown. SEE DIADEM.

2. The more general word for a crown is עֲטָרָה, atarah' (a circlet, Gr. στέφανος); and it is applied to crowns and head ornaments of different sorts, including those used by the kings. When applied to their crowns, it appears to denote the state crown as distinguished from the diadem. Such was probably the crown, which, with its precious stones, weighed (or rather “was worth”) a talent, taken by David from the king of Ammon at Rabbah, and used as the state crown of Judah (2Sa 12:30). Some groundlessly suppose that, being too heavy to wear, it was suspended over his head. The royal crown was sometimes buried with the king (Schickard, Jus Reg. 6:19, p.421). Idolatrous nations also “made crowns for the head of their gods” (Ep. Jeremiah 9). The Rabbins allege that the Hebrew state-crown was of gold, set with jewels. Of its shape it is impossible to form any notion, unless by reference to the examples of ancient crowns contained in the preceding cut. These figures, however, being taken mostly from coins, are not of that very remote antiquity which we would desire to illustrate matters pertaining to the period of the Hebrew monarchies. In Egypt and Persia there are sculptures of earlier date, representing royal crowns in the shape of a distinguishing tiara, cap, or helmet, of metal, and of cloth, or partly cloth and partly metal. The diadem of two or three fillets (figs. 4, 5, first cut, above) may have been similarly significant of dominion over two or three countries. In Rev 12:3; Rev 13:1; Rev 19:12, allusion is made to “many crowns” (διαδήματα) worn in token of extended dominion. Thus the kings of Egypt used to be crowned with the “pshent,” or united crowns of Upper and Lower Egypt (Wilkinson, Anc. Egypt. 3, 351 sq.; comp. Layard, 2:320); and Ptolemy Philometor wore two diadems, one for Europe and one for Asia. This would, in fact, form three crowns, as his previous one was doubtless the double crown of Upper and Lower Egypt. Similarly the three crowns of the papal tiara mark various accessions of power: the first corona was added to the mitre by Alexander III in 1159; the second by Boniface VIII in 1303; and the third by Urban V in 1362. These Egyptian tiaras were worn in war and on occasions ‘of state, but on ordinary occasions a fillet or diadem was used. It is important to observe that the mitre of the high-priest, which is also called a crown (Exo 39:30), was of similar construction, if not shape, with the addition of the golden fillet or diadem.

3. Similar also in construction and material, though not in form, was the ancient Persian crown, for which there is a distinct name in the book of Esther (1. 11; 2:17; 6:8), viz., כֶּתֶר, ke'ther (chaplet), which was doubtless the cidaris or citaris (κίδαρις or κίταρις), the high cap or tiara so often mentioned by the Greek historians. From the descriptions given of it, this seems to have been a somewhat conical cap, surrounded by a wreath or fold; and this would suggest a resemblance to fig. 12 (of the first cut, above), which is, in fact, copied from a Parthian or later Persian coin. This one is worthy of very particular attention, because it forms a connecting link between the ancient and modern Oriental crowns, the latter consisting either of a cap, with a fold or turban, variously enriched with aigrettes as this is; or of a stiff cap of cloth, studded with precious stones. It must often occur to the student of Biblical antiquities that the modern usages of the East have more resemblance to the most ancient than have those which prevailed during that intermediate or classical period in which its peculiar manners and institutions were subject to much extraneous influence from the domination of the Greeks and Romans. So, in the present instance, we are much impressed with the conviction that such head-tires and caps as those represented in the above cut more correctly represent the regal “crowns” of the Old Testament than those figured in the first cut, above (with the exception of fig. 12 and the simple diadems); which, however, may be taken to represent the style of the crowns which prevailed in and before the time of the New Testament. SEE TURBAN.

4. Other Hebrews terms rendered “crown” are זֵר, zer, a wreath or border of gold around the edge of the ark of the covenant (Exo 25:11, etc.); and קָרְקֹר, kodkod', the scalp or crown of the human head (Gen 49:26, etc.; κορυφή, Bel, 36). There are several words in Scripture for a crown (but not so rendered) besides those mentioned, as פְּאֵר, peer', the headdress of bridegrooms (Isa 61:10; Bar 5:2; Eze 24:17), and of women (Isa 3:20); צְפַירוֹת, tsephiroth', a head-dress of great splendor (Isa 28:5); לַוְיָה, livyah', a wreath of  flowers (Pro 1:9; Pro 4:9); such wreaths were used on festal occasions (Isa 28:1); צָנַיŠ, tsaniph', a common tiara or turban (Job 29:14; Isa 3:23); כִּרְבְּלָא, karbela' (“hat,” Dan 3:21, rather mantle). Στέμμα occurs in the N.T. only once (Act 14:13) for the garlands used with victims. In the Byzantine court this word was confined to the imperial crown (Du Fresne, Gloss. Grec. p. 1442). SEE GARLAND.

The Jews boast that three crowns were given to them: כֶּתֶר תּוֹרָה, the crown of the law; כֶּתֶר כְּהֻנָּה, the crown of priesthood; and מִלְכוּת, the royal crown; better than all which is כֶּתֶר שֵׁם טוֹב, the crown of a good name (Carpzov, Apparat. Critic. p. 660; Othonis Lex . Rabb. s.v. Corona). Crowns were so often used symbolically to express honor and power that it is not always safe to infer national usages from the passages in which they occur. Hence we would scarcely conclude from Eze 23:42 that crowns were worn by Jewish females, although that they wore some ornament which might be so called is probable from other sources. Mr. Lane (Arabian Nights, 1:424) mentions that until about two centuries ago a kind of crown was worn by Arabian females of wealth and distinction. It was generally a circle of jeweled gold (the lower edge of which was straight, and the upper fancifully heightened to a mere point), surmounting the lower part of a dome-shaped cap, with a jewel or some other ornament at the summit. It is certain that “crowns” of this or some similar kind were worn at marriages (Son 3:11; Isa 61:10); and it would appear that at feasts and public festivals “‘crowns of rejoicing” were customary. These were probably garlands (Wisdom of Solomon 2:8; 4:2; Sir 1:11).

With the ancients generally the crown was the symbol of victory and reward, it being customary for conquerors to be crowned, as were also victors in the Grecian games. From ancient coins and medals we may observe that these crowns or wreaths usually consisted of leaves of trees, to which were added flowers. The crown worn by the victor in the Olympian games: was made of the wild olive; in the Pythian games, of laurel; in the Nemean games, of parsley; and in the Isthmian games, SEE CORINTH, of the pine. Indeed, Claudius Saturninus says there was hardly any plant of which crowns had not been made. The Romans had several kinds of crowns or wreaths which were bestowed for various services; but  the noblest was the civic crown, given to him who had saved the life of a citizen; it was made of oak leaves, and was presented by the person who had been saved to his preserver. These were all corruptible, for they began to wither as soon as they were separated from the trees or plucked out of the earth. In opposition to these, there is an incorruptible crown, a crown of life, hid up for those who are faithful unto death (Jam 1:12; 1Pe 5:4; Rev 2:10; see Am. Presb. Rev. July, 1863). Pilate's guard platted a crown of thorns, and placed it on the head of Jesus Christ (Mat 27:29) with an intention to insult him, under the character of the king of the Jews (see below). The laurel, pine, or parsley garlands given to victors in the great games of Greece are finely alluded to by Paul (1Co 9:25; -2Ti 2:5, etc.). SEE GAMES. They are said to have originated in the laurel-wreath assumed by Apollo on conquering the Python (Tertull. de Cor. Mil. 7, 15). (On the Greek and Roman honorary crowns, see Smith, Dict. of Class Antiq., s.v. Corona.) SEE AMA- RANTHINE. “Crown” is often used figuratively in “the Bible as a general emblem of an exalted state (Pro 12:4; Pro 17:6; Isa 28:5; Php 4:1, etc.). The term is also applied to the rims of altars, tables, etc. (Exo 25:25, etc.; Deu 22:8; comp. Vitr. 2:8; Q. Curt. 9:4, 30). The ancients as well as the moderns had a coin called “a crown” (τὸν στέφανον ὃν ὀφείλετε, 1Ma 13:39; 1Ma 10:29; A. V. “Crown-tax,” v. Suid., s.v. στεφανικὸν τέλεσμα); so called, doubtless, because coins usually bore the head of the sover. cign encircled with a wreath. SEE COIN.

The chief writers on crowns are Gaschalius (De Coronis, lib. 10) and Meursius (De Coronsi, Hafniae, 1671). For others, see Fabricilis, Bibl. Ant. 14:13. SEE HEAD-DRESS.

## Crown OF Christian Princes[[@Headword:Crown OF Christian Princes]]

             From the portraits on their coins, it appears that the early emperors adopted the diadem, or simple fillet, worn either simply or encircling the helmet with which their head was covered. The coins of Constantine the Great depict him wearing diadems or fillets of various kinds; some ornamented with gems; some enriched with a double row of pearls, with the loose ends of the fillet hanging down over his shoulders. Sometimes he wears a helmet surrounded by a diadem, with a cross in front. This combination is also seen ion the coins of Gratian, Talentinian II, Theodosius, and the emperors Leo and Basil. Heraclius, A.D. 610-641, is represented as wearing a helmet encircled by a gemmed diadem with pendent ends, and a cross above the forehead. The combination of the diadem with the tiara was borrowed from the Orientals, among whom it  had been in use from ancient times. It was worn by Zenobia, and was adopted by her conqueror, Aurelian. It is seen in medals, under the form of a peaked cap ornamented with gems, rising from a jewelled diadem or fillet, tied behind. The cap, in later times, assumed the popular name of tuphan, the origin of the modern turban. Zonaras describes the emperor Basil, in the 9th century, as wearing a "tiara," popularly known as "tuphan." Another form of the imperial head-gear was a low-crowned cap, apparently destitute of diadem or any special distinction of royalty. This was known as CAMELAUCIUM SEE CAMELAUCIUM (q.v.). Constantine appears in this cap on his triumpal arch in Rome and in an illumination from a MS of the 9th century representing the Council of Nicea. Justinian in the mosiacs of the sanctuary of San Vitale at Ravenna has his head covered with a jewelled cap, while the empress Theodora wears a tiara surrounded with three circlets of gems. Strings of pearls and other gems hang down form each.

The diadem in its original form of a linen or silken ribbon or fillet gradually went out of use from Justinian's time and was replaced by a flexible band of gold somtimes adorned with a band of pearls and precious stones, representing the old “diadem.” The name “crown” was in use for the imperial symbol as early as the time of Constantine. This circlet was closed by a cap of rich stuff decorated with gems. In the time of Constantinus Porphyrogentius the royal treasury contained circlets or stemmata of various colors, white, green and blue, according to the enamel with which they were coated. These circlets decorated with gems are mentioned by Claudian in connection with the two sons of Theodosius, Arcadius and Honorius towards the end of the 4th century.

The most ancient examples of crowns are thoe long preserved in the treasury of the cathedral of Monza, in Lombardy, belonging to the early part of the 7th century. these crowns were three in number: (1) the so- called Iron Crown “Corona Ferrea” (2) The crown od Agilulf and (3) that of Theodelinda. Agiluf's crown was taken to Paris as a prize of war by Napolean I in 1804 by mistake for the Iron Crown and was stolen from the “Cabinet des Medailles” in which it was deposited and melted down. SEE CORONATION.

## Crown Of Christians[[@Headword:Crown Of Christians]]

             SEE AUREOLE.

## Crown Of Light[[@Headword:Crown Of Light]]

             SEE CORONA LUCIS.

## Crown Of Tapers[[@Headword:Crown Of Tapers]]

             SEE CORONA LUCIS.

## Crown Of Thorns[[@Headword:Crown Of Thorns]]

             (στἐφανος ἐξ ἀκανθῶν, Mat 27:29). Our Lord was crowned with thorns in mockery by the Roman soldiers. The object seems to have been insult, and not the infliction of pain, as has generally been supposed. The Rhamnus, or Spina Christi, although abundant in the neighborhood of Jerusalem, cannot be the plant intended, because its thorns are so strong and large that it could not have been woven (πλέξαντες) into a wreath. The large-leaved acanthus (bear's-foot) is totally unsuited for the purpose. Had the acacia been intended, as some suppose, the phrase would have been ἐξ ἀκάνθης. Obviously some small, flexile thorny shrub is meant;  perhaps cappares spinosce (Reland's Palaest. 2:525). Hasselquist (Travels, p. 260) says that the thorn used was the Arabian nulk. “It was very suitable for their purpose, as it has many sharp thorns which inflict painful wounds; and its flexible, pliant, and round branches might easily be plaited in the form of a crown.” It also resembles the rich dark green of the triumphal ivy-wreath, which would give addition. al pungency to its ironical purpose (Rosenmüller, Botany of Script. p. 202, Eng. ed.). Another plant commonly fixed upon is the “southern buckthorn,” which was very suitable to the purpose. SEE BRAMBLE. On the empress Helena's supposed discovery of the crown of thorns, and its subsequent fate, see Gibbon, 2:306; 6:66, ed. Milman. — Smith, s.v. Treatises on the crown in question have been written in Latin by Bartholin (Hafn. 1651), Bottier (in the Bibl. Brem. 8:942), Frenzel (Viteb. 1667, 1679), Gitsch (Altdorf, 1694), Gonsager (Hafn. 1713), Lüdemann (Viteb. 1679), Sagittarius (Jena, 1672), Wedel (Jena, 1696), Glauch (Lips. 1661), Hallmann (Rost. 1757), Müller (in Menthenii Thes. 2:230-233). SEE THORN.

## Crown, As A Christian Emblem[[@Headword:Crown, As A Christian Emblem]]

             being the symbol of victory and recompense (Rev 2:10; 2Ti 4:8) became the token of martydom; first the cross was crowned, and then crowns of laurel, flowers, palm, or precious metal were suspended or carved over the tombs of martyrs and confessors. Sometimes the divine hand offers the crown; sometimes two crowns are represented, for a virgin martyr; or doves carry crowns of olive, emblems of peace bought by the martyr's triumph; or the palm and cross are associated, to represent the merit, the labor, and prize. Hence came the hanging crown of light; and the "oblations," the representation of the Blessed offering their crowns to the Redeemer. The Christian emperors gave their soldiers crowns of laurel, adorned with the monogram of Christ. Walcott, Sac. Archaeol. s.v.

## Crown, Clerical[[@Headword:Crown, Clerical]]

             SEE CORONA CLERICALIS.

## Crown, Dedicated[[@Headword:Crown, Dedicated]]

             SEE CORONA VOTIVA.

## Crown, Funeral[[@Headword:Crown, Funeral]]

             was made of leaves and flowers, among the Greeks generally of parsley, which was usually wreathed around the head of a dead person before interment. Floral wreaths were often placed upon the bier, or scattered on the road along which the funeral procession was to pass, or twisted round the urn in which the ashes were contained, or the tomb in which. the remains were laid.

## Crown, Natal[[@Headword:Crown, Natal]]

             was that which it was customary to suspend at the threshold of a house in which s child was born. At Athens, when the child was a boy, the natal crown was of olive; when a girl, of wool; while at Rome they were of laurel, ivy, or parsley.

## Crown, Nuptial[[@Headword:Crown, Nuptial]]

             was one with which persons just entering into the bonds of matrimony were decked. Newly married persons of both sexes among the Hebrews wore crowns upon their wedding-day. Among the early Christians the act of crowning the parties was the commencement of the marriage ceremony. This was done by the priest with due solemnity. On the eighth day the married pair presented themselves again in the church, when the minister, after an appropriate prayer, took off the nuptial crown and dismissed them with his solemn benediction. The ceremonies of coronation and dissolving the crowns are still observed in the Greek Church. The crowns used in Greece are of olive branches twined with white and purple ribbon; but in Russia they are of gold and silver, or, in country places, of tin, and are preserved as the property of the Church. Among the Jews, nuptial coronation continued until the beginning of the war under Vespasian; and crowns of roses, myrtle, and ivy are still used in Jewish marriages in many places.. SEE CORONA NUPTIALIS; SEE MARRIAGE.

## Crown, Radiated[[@Headword:Crown, Radiated]]

             is one with rays apparently emanating from it, and used by the ancient Romans to place upon the heads of the images of their gods or deified heroes.

## Crown, Sacerdotal[[@Headword:Crown, Sacerdotal]]

             was worn by the priests or sacerdotes of the ancient Romans, when engaged in offering sacrifices. It was formed of different materials, sometimes of olive, sometimes of gold; but the most ancient sacrificial garland used by the Romans was made of ears of corn.

## Crown, Sutile[[@Headword:Crown, Sutile]]

             was composed of any kind of flowers sewed together, and used by the Salii (q.v.) at their festivals.

## Crown, Votive[[@Headword:Crown, Votive]]

             SEE CORONA VOTIVA.

## Crowns[[@Headword:Crowns]]

             (Heb. תִּגַּון, taggin) is a name given to points or horns with which certain letters in the MSS. used in the Jewish synagogues are decorated, and which distinguish them from the MSS. in ordinary use. The rabbins affirm that God gave them to Moses on Mount Sinai, and that he taught him how to make them. SEE TITTLE.

## Crownse, Adam[[@Headword:Crownse, Adam]]

             a Lutheran minister, was born at Sharon, N.Y., in 1798. He studied the classics and theology at Hartwick Seminary, graduating in 1823; the same year was licensed by the New York Ministerium, and began to preach in Sharon and Rhinebeck (then Guilderland), where he remained over twenty years. He was thereafter pastor at Middleburg, and subsequently returned to Guilderland. He died in May 1865. See Lutheran Observer, August 25, 1865.

## Crowson, Elijah L[[@Headword:Crowson, Elijah L]]

             a minister of the Methodist Episcopal Church South, was converted at twenty, labored many years as a local preacher, and in 1854 entered the Little Rock Conference. He became superannuated in 1867, and died January 3, 1868. See Minutes of Annual Conferences of the M.E. Church South, 1868, page 274.

## Crowther, Jonathan (1)[[@Headword:Crowther, Jonathan (1)]]

             an early English Methodist minister, was converted in youth, and labored for thirty-eight years in the Wesleyan connection. In 1819 he was chosen president of the English Conference, and in 1820 of the Irish Conference. He died June 8,1824. He is the author of Portraiture of Methodism (1811), and a number of minor works of the same character. See Minutes of the British Conference, 1824, page 472 ; Osborn, Meth. Literature, s.v.

## Crowther, Jonathan (2)[[@Headword:Crowther, Jonathan (2)]]

             an English Methodist minister, son of Timothy, and nephew of the above and of Robert, was born at St. Austell, Cornwall, July 1, 1794. He was converted in youth, and educated at Kingswood School. In 1814 he began to preach, and in 1823 was appointed head-master of that school, having already held the same office at Woodhouse Grove. He afterwards served several important circuits, until he was called in 1837 to the superintendency of the Wesleyan missions in Madras, where he labored with great efficiency. In 1843 he returned to home work in England, and in 1849 was appointed classical tutor in the Wesleyan Theological Institution at Didsbury, where he remained until his death, January 11, 1856. He published several Sermons and other pamphlets. See Minutes of the British Conference, 1856, page 202.

## Crowther, Robert[[@Headword:Crowther, Robert]]

             an English Wesleyan minister, was born at Booth-town, near Halifax, in 1762. He was converted at about the age of fifteen, was received by the conference in 1789, and continued to travel until 1830, when he became a supernumerary at Rochdale. He died there January 19, 1833. See Minutes of the British Conference, 1833; Wesl. Meth. Mag. 1834, page 881 sq.

## Crowther, Samuel, A.M[[@Headword:Crowther, Samuel, A.M]]

             an English divine, was born in London, January 9, 1769. He was educated at Croydon Free-school and Winchester College; became fellow of New College, Oxford; was ordained in 1792 to the curacy of East Bergholt, Suffolk, and removed in 1795 to Barking, Essex. In 1800 he received the united livings of Christ Church, Newgate Street, and St. Leonard's, Foster Lane; and was shortly after chosen one of the lecturers of St. Botolph, Bishopgate. March 27, 1825 he was seized with apoplexy, and he died September 28, 1829. See (Lond.) Christian Guardian, November 1829, page 440.

## Crowther, Thomas[[@Headword:Crowther, Thomas]]

             a Presbyterian minister, was born at Bridlington Quay, England, July 7, 1840. He graduated from Columbia College, N.Y. in 1858; spent about four years in teaching; one in Princeton Seminary (1863); and graduated from Union Seminary, N.Y., in 1865. He was licensed by the Presbytery of  New York, April 18, 1866, and ordained an evangelist in 1867; went to Southfield Congregational Church, New Marlborough, Massachusetts, as a supply, and was installed January 23, 1868; next at Pittsfield, in 1872; and in 1875 was called to Brooklyn, N.Y., first as pastor of the Memorial Presbyterian Church, and then as pastor of the First Presbyterian Church, where he died, October 10, 1877. See Niecrol. Report of Princeton Theol. Sem. 1878, page 62.

## Crowther, Timothy[[@Headword:Crowther, Timothy]]

             an English Wesleyan minister, was born near Halifax in 1757. He was converted at the age of twenty-two, under the ministrations of a clergyman of the Church of England; entered-the. ministry in 1784, became a supernumerary in 1815, and died March 25, 1829. See Minutes of the British Conference, 1829.

## Crowther, William[[@Headword:Crowther, William]]

             an English Baptist minister, was born at Gomersal, Yorkshire, April 2, 1816. He was baptized in 1834; spent the greater part of his ministerial career as a supply and occasional preacher, while continuing in business at his native place; but eventually accepted the pastorate of Rehoboth Chapel, Lockwood, where he died in 1882. See (Lond.) Baptist Hand-book, 1883, page 257.

## Croxall, Samuel, D.D[[@Headword:Croxall, Samuel, D.D]]

             an English clergyman, was born at Walton-upon-Thames, in Surrey, and received his education at Eton School and St. John's College, Cambridge. He probably was ordained about 1713. Soon after leaving the university he was instituted to the vicarage of Hampton, in Middlesex, and afterwards, in February 1731, to the united parishes of St. Mary Somerset and St. Mary Mounthaw, in London. He was also chancellor, prebendary, canon residentiary and portionist of the church of Hereford. In 1732 he was made archdeacon of Salop and chaplain to the king and in February 1734, obtained the vicarage of Sellack, in Herefordshire. He died February 13, 1752. The following are some of his works: Two Original Cantos, in Imitation of Spenser's Fairy Queen, as a Satire on the Earl of Oxford's Administration: — The Vision: — The Fair Circassian (1722, 4to). He was the author of Scripture Politics (1735, 8vo). His latest publicator was  The Royal Manual. See Chalmers, Biog. Dict. s.v. Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Croy (or Crouy), Gustave Maximilien Juste Prince De[[@Headword:Croy (or Crouy), Gustave Maximilien Juste Prince De]]

             a French prelate, was born at the chateau of the Hermitage, near Vieux Conde, September 12, 1773, From early youth he exhibited great piety and an inclination towards preaching. He entered the ecclesiastical calling as canon of the grand chapter of Strasburg. His noble birth gave him high honors in the Church, but at the time of the French Revolution he was obliged to take refuge at Vienna, where he was one of the four canons of the Lichtenstein foundation. In 1817 he was appointed bishop of Strasburg; in 1821 succeeded the cardinal of Perigord as grand-almoner of France; became peer of France in 1822; in 1824 was transferred from the bishopric of Strasburg to the archbishopric of Rouen; was made cardinal in 1825, and died in 1844. See Hoefer, Nouv. Biog. Generale, s.v.

## Crozet, Thomas[[@Headword:Crozet, Thomas]]

             a French theologian of the order of Recollets, devoted himself to preaching, resided for a long time at Madrid, and died at Avignon in 1720. He published, Consejos de la Sabiduria Recapitulacion de las Maximas, etc. (Marseilles, 1690): — Maximes Maorales: — Histoire de la Bienheureuse Vierge Marie (ibid. 1695); republished under the title La Mystique Cite de Dieu: — Censura Censurce (Cologne, 1697): — Introduction aux Vertus Morales et Hieroques (Brussels, 1722): Indiculus Universalis (Lyons, 1705). See Hoefer, Nouv. Biog. Generale, s.v.

## Crozier, Robert[[@Headword:Crozier, Robert]]

             an Irish Wesleyan minister, was born at Trory, near Enniskillen, in 1765. He was converted in early life; entered the ministry in 1793; was secretary of the conference in 1815; pleaded strongly for the right of societies to receive the sacraments during the famous discussions at that time; retired to his native place in 1822; and died very suddenly, November 3, 1856. See Minutes of the British Conference, 1857.

## Cruaidh[[@Headword:Cruaidh]]

             surnamed COS-FHADA (i.e., Longlegs), an Irish saint of Bolana (now probably Ballina, in Tipperary), commemorated October 26, is represented  as having been appealed to by St. Moling (q.v.) for help in a case of danger.

## Crucifix[[@Headword:Crucifix]]

             (Low Latin crucifixum; from cruci, to a cross, and fixum, fastened), a representation of Christ on the cross, executed in wood, ivory, metal, or other hard material.

I. History of Crucifixes. — Among the many symbols which the early Christians used to represent Christ as the central object of their faith, the lamb was among the most predominant. In the beginning of the 6th century the lamb bears a triumphal cross; then it is lying on an altar at the foot of a cross; then it appears with blood flowing from a wound in its side, as well as from its feet; and finally, by the end of this century, a lamb is painted in the center of the cross, where the body of Christ was later placed. On the celebrated “cross of the Vatican,” on which this lamb thus appears, are two busts of the Savior: one above, holding a book in his left hand, and giving a benediction (q.v.) in the Latin manner with the right, while the one below holds a scroll in the right hand, and a little cross in the left. The sixth OEcumenical Council (A.D. 680) ordered that Christ should be represented with his proper human body rather than under the symbol of the paschal lamb, and in the following century crucifixes multiplied greatly throughout all Christendom. The way to this decision had evidently been prepared by several intermediate steps, by which the aversion and horror of the death by the cross, though abolished as a mode of execution by  Constantine, were gradually overcome in the minds of the Christian world. Thus, on the viols of Monza, which Gregory the Creat gave to queen Theodelinda, there is a head of Christ in a nimbus containing a cross. A mosaic of St. Etienne, of about the same period, contains in addition one of the thieves on each side of the head of Christ, with a highly ornamented cross below and in the center of the vial, with an ornamented ediculum below, crowned by a cross, with an angel on one side, and the two women bringing spices to the tomb of Christ on the other side, indicating the resurrection of Christ. On another, Christ is represented with his arms extended — like the praying persons of the Catacombs — with the two thieves on crosses at his side, and the sun and moon, or other emblems, added to the representation. In the pictorial cross of Monza, said to be a present from Gregory the Great to the empress Theodelinda, and in others of the most ancient crucifixes, the figure of Christ was scratched in on the metal with some sharp-pointed instrument. Later, it was painted. It is in the 9th century that the figures first appeared in relief.

The first crucifix used in a church, of which we have any proof, is spoken of by Gregory of Tours as being in the church of Narbonne (A.D. 593). After the council of 692 the Greek Church used painted crucifixes freely. Pope John VII, a Greek by birth (elected A.D. 705), first used the crucifix in St. Peter's Church, Rome. A single crucifix is found in the Catacombs, and this is considered to date from the 8th century. The crucifix soon assumed the most prominent place in the Romish church edifice, being placed over the center of the high altar, overtowering the tapers, and being removed only at the elevation of the Host. This altar-crucifix is often made in the most costly and artistic way, being usually of gold or silver, and adorned with pearls or precious stones. Crucifixes are also placed at the doors of churches, in cloisters, in chapels by the roadside, and at every place where crosses (q.v.) are erected. They are constantly used by Roman Catholics, both ecclesiastics and laymen, and especially are kept in the bedchamber. The reason given for this abundant use of the crucifix is “to keep the sufferings and death of Christ, and the fact of atonement, ever before the minds of believers.” Among the Protestant churches, the Lutheran has not rejected the use of the altar crucifixes, though Protestants generally consider the use of crucifixes to lead to a worship of the material of which they are made, and to a forgetting of the true spiritual meaning of the Savior's death; hence they reject them altogether, regarding them as only valuable, whether sculptured or painted, as marking a phase of the development of ritualistic worship, or as works of art.

II. Details. — Until the 11th century Christ was represented as living, and usually with his head crowned with a nimbus or other symbol of his triumphal resurrection. His head was erect, his eyes open, indicating his divine nature, which is not subject to death; or, more probably, his triumph over his death. Though Christ was crucified, in accordance with the law, in an entirely naked condition, the earliest crucifixes represent him clothed with a colobium, a tunic without arms, and reaching to the feet. At the close of the 8th century, this was modified to a tunic bound around the waist and extending about to the knees; and by the close of the tenth century, the tunic was almost universally contracted to a simple band of cloth around the loins. This has been universally adopted by artists: till the present lime. The crucifix of the church St. Genes, at Narbonne, is the only example extant of this type being adopted before the 9th century. A manuscript in the Laurentian library at Florence, dating about the year 1060, contains the first example extant of Christ being represented as dead. All the crucifixes from that time represent the head as drooping, and life as just extinct. A stream of blood is sometimes reps resented flowing, from the wounds in the hands and the side, and falling upon the head of some of the characters represented, symbolizing thus the effects of the atonement. Nearly all of the great artists of the Middle Ages have painted the scene of the crucifixion, these being sometimes their master-pieces. Cimabue and Margaritone, in the 13th century, made the first representations extant of a crucifix with but three nails, the feet being crossed, in their paintings of the crucifixion in the church of St. Maria Novella in Florence. The Romish Church now usually prefers this type of the crucifix, though the former method, adopted by this church also till the 13th century, was without doubt the more in accordance with historical accuracy. The suppedaneum to support the feet is usually represented, though some later artists have placed a globe in place of this tablet or shelf. The support for the body has never been represented in art. The title of the cross was placed on a tablet which was attached to the head of the T cross. There are but one or two cases in which artists have given the full inscription in the three languages, and these are modern. Many crucifixes have no titles. In most it is indicated by a few meaningless marks. In the Greek Church the monogram of Christ, or I C . X C, or A,  , is generally used.

III. Accessories. — These are either such as pertain to the literal circumstances of the crucifixion, or are symbolical figures having reference to the Atonement. The Virgin Mary and St. John are often represented as  standing one on each side of the cross, with the head bent forward and resting on the hand — a posture of grief common in all antiquity. The names of the two are usually given either in Latin or Greek. The two soldiers are often given, one holding a lance, and the other the sponge filled with vinegar. The very earliest crucifixes have not these soldiers, but they became common after the 8th century. A single example exists of their drawing lots for the Savior's garments. The sun and the moon, the former with a face surrounded by a circle, and giving out rays, and the latter in the form of a crescent, are often given, being to the right and left of the head of the Savior. These are sometimes replaced by the human demi-figures, one with a royal diadem, and the other crowned with a crescent or holding a torch, while both have one hand supporting the head in an attitude of grief. Rays of light often stream, from both the sun and the moon, upon the figure of Christ. These heavenly bodies are consideredly many to represent the darkness which suddenly came over nature, concealing the sun and moon. But a better interpretation is that they represent the divine and human nature of Christ, as the same figures do on other monuments. The redemption of man from sin by the death of Christ is symbolized in some crucifixes by a naked man rising up from the ground below the cross, while a hand above him is reached out from a cloud. Another represents a man lying on the ground, while a woman, with one knee on the ground, is taking hold of the hand in the cloud. This is to indicate Adam and Eve. A crucifix in St. John Lateran, in Rome, has a gate (of paradise) on one side, while on the other is a tree (of good and evil). showing that man, lost by partaking of the forbidden fruit, is restored by the cross to the paradise from which he was driven out. The emblems of the four evangelists and angels in adoration are often placed near the upper part of the crucifix. The skull and cross-bones at the foot of the cross is altogether a modern addition. The crucifix of a diptych of Rambona contains a wolf under the cross nourishing Romulus and Remus, supposed to symbolize the subjection of the Roman empire and the world to the cross of Christ, or to the city of Rome as the seat of the Romish Church. Other symbols relating to the truths of Christianity, or to the traditions relating to this central event in the history of the world, occur in various crucifixes. Many other modifications exist of the presentation of the crucifixion, whether given in full relief, or high or low relief, or whether painted in miniature, in mosaic, on fresco, or on canvas.

## Crucifix (2)[[@Headword:Crucifix (2)]]

             It is necessary to distinguish between the use of this figure as an object or instrument of devotion, and that of pictorial or other representations of the Crucifixion as a scene. Every variety and combination of the arts of sculpture, mosaic, painting, arid engraving has been applied to this great subject from early times, and to all parts of it; and this distinction is one of principle as well as convenience. If the end of the 5th century be considered the beginning of the Middle Ages, the public representation of the Crucifixion may be said to be a mediaeval usage in point of time. Martigny claims for France the honor of having possessed the first public crucifix-painting which ever existed; for which he refers to Gregory of Tours, and which he says must have been at least as old as the middle of the 6th century. But he says, probably with great correctness, that all the most eminent Crucifixions known were objects of private devotion, instancing the pectoral cross of queen Theodelinda, and the Syriac MS. of the Medicean Library at Florence. The official or public use of the cross as a symbol of redemption begins with Constantine, though, of course, it had been variously employed by all Christians at an earlier date. See Cross.

Crucifixes according to Guericke, did not appear in churches till after the 7th century. Such images, probably, in the early days of the Church, would produce too crude and. painful an effect on the Christian imagination, and to that of the more hopeful pagan they would be intolerable; not only because his feelings would recoil from the thought of the punishment of the cross, but from superstitious terror of associating the "unhappy tree" with a Divine Being. The Graffito Blasfemo of the Palatine illustrates this; but Christian teachers may have refrained from any addition to the cross, as a symbol of divine humiliation and suffering, from purely charitable motives.  The cross itself may have been felt to be temporarily unwelcome to persons in certain stages of conversion.

## Crucifixion[[@Headword:Crucifixion]]

             (prop. σταύρωσις, but in the N.T. the noun does not occur, the act being designated by some form of the verb σταυρόω, to apply the cross; once προσπήγνυμι, to fasten, i.e. to the cross, Act 2:23; the classical writers use σταυροῦν, ἀνασταυροῦν σκολοπίζειν, προσηλοῦν, and, less properly, ἀνασκινδυλεύειν; cruci or patibulo afficere, suffigere, or simply figere [Tertull. de Pat. 3], cruciare [Auson.] ad palun alligare, crucen alicui statuere, in crucemn agere, tollere, etc.; the sufferer was called cruciarius). SEE PASSION.

I. History. — The variety of the phrases shows the extreme commonness of the punishment, the invention of which is traditionally ascribed to Semiramis. It was in use among the Egyptians (as in the case of Inarus, Thuc. 1:30; comp. Genesis xl, 19), the Carthaginians (as in the case of Hanno, etc., Val. Max. 2:7; Polyb. 1:86; Sil. Ital. 2:344; Plutarch, Paral. 24; Justin, 18:7; Hirt. Bell. Afric. 66), the Persians (Polycrates, etc.; Herod. 3, 125; 4:43; 7:194; Ctesias, Excerpt. 5; comp. Est 7:10), the Assyrians (Diod. Sic. 2:1), Scythians (id. 2:44), Indians (id. 2:18), Germans (possibly Tacit. Germ. 12), and very frequent from the earliest times (Livy, 1:26) among the Romans. Cicero, however, refers it, not (as Livy) to the early kings, but to Tarquinius Superbus (pro Rab. 4); Aurel. Victor calls it vetus vetersrinmumque (? teterr.) patibualorum supplicium. Both κρεμᾶν and suspendere (Ovid, Ibis, 299) refer to death by crucifxion; thus, in speaking of Alexander's crucifixion of 2000 Tyrians, ἀνεκρέμασεν in Diod. Sic. answers to the crucibus affixus in Q. Curt. 4:4. The Greeks (Strabo, 14:647) and Macedonians (Appian, Mithr. 8; Curt. 7:11, 28; 9:8, 6) also sometimes resorted to this mode of punishment.

This accursed and awful mode of punishment was happily abolished by Constantine (Sozom. 1:8) probably towards the end of his reign (see Lipsius, De Cruce, 3, 15), although it is curious that we have no more definite account of the matter. Examples of it are found in the early part of that emperor's reign, but the reverence which, at a later period, he was led to feel for the cross, doubtless induced him to put an end to the inhuman practice (Aurel. Vict. Coes. 41; Niceph. 7:46; Firmic. 8:20). “An edict so honorable to Christianity,” says Gibbon, “deserved a place in the Theodosian Code, instead of the indirect mention of it which seems to result from the comparison of the 5th and 18th titles of the 9th book” (ii. 154, note). SEE PUNISHMENT.

II. As a Jewish Custom. — Whether this mode of execution was known to the ancient Jews is a matter of dispute (see Bormitius, De Cruce num Ebroeor. supplic. fuerit, Viteb. 1644; Chaufepie, in the Miscell. Duisb. 2:401 sq.). It is asserted to have been so by Baronius (Annal. 1, 34), Sigonius (De Rep. Heb 6:8), etc., who are refuted by Casaubon (c. Baron. Exero. xvi), Carpzov (Apparat. Crit. p. 591). The Hebrew words said to allude to it are תָּלָה, talah' (sometimes with the addition of עִל הָעֵוֹ, “upon the tree;” hence the Jews in polemics call our Lord תלוי, and Christians עובדי תלוי, “worshippers of the crucified”), and יָקָע, yaka', both of which in the A. Vers. are generally rendered “to hang” (2Sa 18:10; Deu 21:22; Num 25:4; Job 26:7); for which σταυρόω occurs in the Sept. (Est 7:10), and crucifixerunt in the Vulg. (2Sa 21:6; 2Sa 21:9). The Jewish account of the matter (in Maimonides and the Rabbis) is, that the exposure of the body tied to a stake by its hands (which might loosely be called crucifixion) took place after death (Lightfoot, Hor. Heb. in Mat 27:31; Othonis Lex. Rabb., s.v. Supplicia; Reland, Ant. 2:6; Sir T. Browne, Vulg. Errors, v. 21). Even the placing of a head on a single upright pole has been called crucifixion. This custom of crucifixion after death (which seems to be implied in Deu 21:22-23) was by no means rare; men were first killed in mercy (Sueton. Coes.; Herod. 3, 125; Plutarch, Cleom. 38). According to a strange story in Pliny (36. 15, § 24), it was adopted by Tarquin as a post- mortem disgrace, to prevent the prevalence of suicide. It seems, on the whole, that the Rabbis are correct in asserting that this exposure is intended in Scripture, since the Mosaic capital punishments were four (viz., the sword, Exodus 21; strangling, fire, Leviticus 20; and stoning, Deuteronomy 21). Philo, indeed, says (De leg. spec.) that Moses adopted crucifixion as a murderer's punishment because it was the worst he could discover; but the passage in Deu 21:23 does not prove his assertion. Probably, therefore, the Jews borrowed it from the Romans (Josephus, Ant. 20:6, 2; War, 2:12, 6; Life, 75, etc.), although there may have been a few isolated instances of it before (Josephus, Ant. 13:14, 2). SEE HANGING.

It was unanimously considered the most horrible form of death, worse even than burning, since the “cross” precedes “burning” in the law-books (Lipsius, De Cruc. 2:1). Hence it is called crudelissimum teterrimumque supplicium (Cicero, Verr. v. 66), extrema poana (Apul. de Aur. Asin. 10), summum supplicium (Paul. Sent. v, tit. xxi, etc.); and to a Jew it would  acquire factitious horror from the curse in Deu 21:23. Among the Romans also the degradation was a part of the infliction, since it was especially a servile supplicium (Tacitus, Hist. 4:11; Juvenal, 6:218; Horace, Sat. 1:3, 8, etc.; Plautus, passim), or “a slave's punishment” (De Infasmi quo Chr. adfectus est cru. supp., in Lange's Observatt. Sacr. [Lubec, 1731], p. 151 sq.; also Hencke, Opusc. p. 137 sq.), so that even a freedman ceased to dread it (Cicero, pro Rab. 5); or if applied to freemen, only in the case of the vilest criminals (Joseph. Ant. 17:10, 10; War, 5:11, 1; Paul. Sent. v, tit. xxiii; Lamprid. Alex. Sev. 23), such as persons guilty of robbery, piracy (Seneca, Ep. vii; Cicero, Petron. 71), assassination, perjury (Firmic. 6:26), sedition, treason, and (in the case of soldiers) desertion (Dion, v. 52; Joseph. Ant. 13:22; Apuleius, Asin. 3). Indeed, exemption from it was the privilege of every Roman citizen by the jus civitatis (Cicero, Verr. 2:1, 3). Our Lord was condemned to it by the popular cry of the Jews (Mat 27:23, as often happened to the early Christians) on the charge of sedition against Caesar (Luk 23:2), although the Sanhedrim had previously condemned him on the totally distinct charge of blasphemy. Hundreds of Jews were crucified on the former charge, as by Floras (Joseph. War, 2:14, 9) and Varus, who crucified 2000 at once (Ant. 17:10, 10). SEE EXECUTION.

III. Process. — The scarlet robe, crown of thorns, and other insults to which our Lord was subjected, were illegal, and arose from the spontaneous petulance of the brutal soldiery. But the punishment properly commenced with scourging, after the criminal had been stripped; hence, in the common form of sentence, we find “summove, lictor, despolia, verbera,” etc. (Livy, 1:26). For this there is a host of authorities — Livy, 26:13; Q. Curt, 7:11; Lucan, de Piscat. 2; Jerome, Comment. ad Mat 27:26, etc. It was inflicted, not with the comparatively mild virgae, but the more terrible flagellum (Horace, Sat. 1:3; comp. 2Co 11:24-25), which was not used by the Jews (Deu 25:3). Into these scourges the soldiers often stuck nails, pieces of bone, etc., to heighten the pain (the μάστιξ ἀστραγαλωτή mentioned by Athenaeus, etc.; flagrum pecuinis ossibus catenatumn, Apul.), which was often so intense that the sufferer died under it (Ulp. de Poenis, 1, 8). The scourging generally took place at a column, and the one to which our Lord was bound is said to have been seen by Jerome, Prudentius, Gregory of Tours, etc., and is shown at several churches among the relics. In our Lord's case, however, this infliction seems neither to have been the legal scourging after the  sentence (Val. Max. 1:7; Josephus, War, 5:28; 2:14, 9), nor yet the examination by torture (Act 22:24), but rather a scourging before the sentence, to excite pity and procure immunity from further punishment (Luk 23:22; Joh 19:1); and if this view be correct, the reference to it (φραγέλλωσας) in Mat 27:26, is retrospective, as so great an anguish could hardly have been endured twice (see Poli Synopsis, ad loc.). How severe it was is indicated in prophecy (Psa 35:15; Isa 1:6). Vossius considers that it was partly legal, partly tentative (Harm. Pass.v. 13). SEE SCOURGE.

The criminal carried his own cross, or, at any rate, a part of it (Plutarch, De iis qui sero, etc., 9; Artemid. Oneirocr. 2:61; see Joh 19:17; comp. “patibulum ferat per urbem, deinde affigatur cruci,” Plaut. Carbonar.). Hence the term furcifer, cross-bearer (q.v.). This was prefigured by Isaac carrying the wood in Gen 22:6, where even the Jews notice the parallel; and to this the fathers fantastically applied the expression in Isa 9:6, “the government shall be upon his shoulder.” They were sometimes scourged and goaded on the way (Plaut. Mostel. 1:1, 52). “In some old figures we see our Lord described with a table appendent to the fringe of his garment, set full of nails and pointed iron” (Jeremiah Taylor, Life of Christ, 3, 15:2; Haerebas ligno quod tuteras, Cypr. de Pas. p. 50). SEE SIMON (OF CYRENE).

The place of execution was outside the city (“post urbem,” Cicero, Verr. v. 66; “extra portam,” Plaut: Mil. Gal 2:4; Gal 2:6; comp. 1Ki 21:13; Act 7:58; Heb 13:12; and in camps “extra vallum”), often in some public road (Quinct. Decl. 275) or other conspicuous place like the Campus Martins (Cicero, pro Rabirio), or some spot set apart for the purpose (Tacitus, Ann. xv). This might sometimes be a hill (Val. Max. vi); it is, however, rather an inference to call Golgotha a hill; in the Evangelists it is called “a place” (τόπος). SEE CALVARY.

Arrived at the place of execution, the sufferer was stripped naked (Artemidorus, Oneirocr. 2:58), the dress being the perquisite of the soldiers (Mat 27:35; Dig. 48:20, 6); possibly not even a cloth round the loins was allowed him; at least among the Jews the rule was “that a man should be stoned naked” (Sanhedr. 6:3), where the context shows that “naked” must not be taken in its restricted sense. The cross was then driven into the ground, so that the feet of the condemned were a foot or two above the earth (in pictures of the crucifixion the cross generally much too large and high), and he was lifted upon it (agere, excurrere, tollere, ascendere in crucenm; Prudent.  περὶ στεφ.; Plautus, Mostel. “Crucisalus;” id. Bacch. 2, 3, 128; ἀνῆγον, ῏ηγον, ῏ηγον εἰς ἄκρον τέλος, Greg. Naz.), or else stretched upon it on the ground, and then lifted with it, to which there seems to be an allusion in a lost prophecy quoted by Barnabas (Ep. 12), ὅταν ξύλον κλιθῇ καὶ ἀναστῇ (Pearson, On the Creed, Acts 4). The former method was the commoner, for we often read (as in Est 7:10, etc.) of the cross being erected beforehand in terrorem. Before the nailing or binding took place, a medicated cup was given out of kindness to confuse the senses and deaden the pangs of the sufferer (Pro 31:6), usually of bitter wine (οϊvνος ἐσμυρμισμένος or λελιβανωμένος), as among the Jews (Lightfoot, Hor. Heb. ad latt. xxvii), because myrrh was soporific. Other bitter herbs were also employed (Pipping, Exercit. Acad. p. 55). Our Lord refused it that his senses might be clear (Mat 27:34; Mar 15:23; Maimonides, Sanhed. xiii). Matthew calls it “vinegar mingled with gall” (ὄξος μέτα χολῆς, הֹמֶוֹ), an expression used in reference to Psalm 79:21, but not strictly accurate. This mercifully intended draught must not be confounded with the spoonful of vinegar (or posca, the common drink of Roman soldiers, Spart. Hadr.; Plaut. Mil. Gl. 3, 2, 23), which was put on a hyssop-stalk and offered to our Lord in mocking and contemptuous pity (Mat 27:48; Luk 23:36); this he tasted to allay the agonies of thirst (Joh 19:29).

The body was affixed to the cross by nails (see Corn. Curtius, De clavis Domini, Antw. 1760) driven into the hands, and more rarely into the feet; sometimes the feet were fastened by one nail driven through both (Tertull. adv. Jud. x; Senec. De Vita Beat. 19; Lactant. 4:13). The feet were occasionally bound to the cross by cords; and Xenophon asserts that it was usual among the Egyptians to bind in this manner not only the feet, but the hands. An inscription (titulus) was written upon a small tablet (σανίς, Socrat. Hist. Ecc 1:17) declaring the crime (see Alberti, De Inscript. crucis Chr. Lips. 1725), and placed on the top of the cross (Sueton. Cal. 38; Dom. 10; Euseb. Hist. Eccles.v. 1). The body of the crucified person rested on a sort of seat (πῆγμα) (Iren. adv. Haer. 2:42). The criminal died under the most frightful sufferings — so great that even amid the raging passions of war pity was sometimes excited. Josephus (War, 5:11, 1) narrates of captives taken at the siege of Jerusalem that “they were first whipped, and tormented with all sorts of tortures, and then crucified before the walls of the city. ,The soldiers, out of the wrath and the hatred they bore the Jews, nailed those they caught one after one way and another after  another to crosses, by way of jest, when their multitude was so great that room was wanting for the crosses and crosses wanting for the bodies. This miserable procedure made Titus greatly pity them.” Sometimes the suffering was shortened and abated by breaking the legs of the criminal — crura fracta (Cicero, Philippians 13:12). The execution took place at the hands of the carnifex, or hangman, attended by a band of soldiers, and in Rome under the supervision of the Triumviri Capitales (Tacit. Ann. 15:60; Lactant. 4:26). The accounts given in the Gospels of the execution of Jesus Christ are in entire agreement with the customs and practices of the Romans in this particular (Tholuck, Glaubwurdigkeit der evangel. Gesch. p. 361).

Our Lord was crucified between two “thieves” (λῃσταί, robbers) or “malefactors” (then so common in Palestine, Josephus, War, 2:6, etc.), according to prophecy (Isa 53:12); and was watched according to custom by a party of four soldiers (Joh 19:23), with their centurion (κουστωδία, Mat 27:66; miles qui cruces assurabat, Petr. Sat. 3, 6; Plutarch, Vit. Cleom. 38), whose express office was to prevent the surreption of the body (Seneca, Ep. 101). This was necessary from the lingering character of the death, which sometimes did not supervene even for three days and was at last the result of gradual benumbing and starvation (Euseb. 8:8; Seneca, Proverbs 3). But for this guard, the persons might have been taken down and recovered, as was actually done in the case of a friend of Josephus, though only one survived out of three to whom the same careful nursing (θεραπεία ἐπιμελεστάτη) was applied (Life, 75). Among the Convulsionnaires in the reign of Louis XV, women would be repeatedly crucified, and even remain on the cross three hours; we are told of one who underwent it twenty-three times (Encycl. Metr., s.v. Cross); the pain consisted almost entirely in the nailing, and not more than a basinful of blood was lost. Still we cannot believe from the Martyrologies that Victorinus (crucified head downward) lived three days, or Timotheus and Maura nine days (compare Bretschneider, in the Studien u. Krit., 1832, 2:625; Paulus, in the Darmnst. Kirchenszeit. 1833, No. 8, 9). Fracture of the legs (Plaut. Pan. 4:2, 64) was especially adopted by the Jews (Deu 21:22) to hasten death (Joh 19:31), and it was a mitigation of the punishment (Casaub. Exerc. Antib. p. 537), as observed by Origen. But the unusual rapidity of our Lord's death was due to the depth of his previous agonies (which appears from his inability to bear his own cross far), and to his mental anguish (Schöttgen, Hor. Heb 6:3; De  pass. Messioe), or it may be sufficiently accounted for simply from peculiarities of constitution. There is no need to explain the “giving up of the ghost” as a miracle (Heb 5:7?), or say with Cyprian, Prevento carnifcis offcio, spiritum sponte cimisit (Adv. Demetr). Still less can the common cavil of infidelity be thought noteworthy, since, had our Lord been in a swoon, the piercing of his pericardium (proved by the appearance of lymph and blood) would have ensured death. (See Eschenbach, Opusc. Med. de Servatore non apparenter sed vere mortuo, and Gruner, De morte Christi non synoptica, quoted by Jahn in his Bibl. Arch.) (See below.) Pilate expressly satisfied himself of the actual death by questioning the centurion (Mar 15:44); and the omission of the breaking of the legs in this case was the fulfillment of a type (Exo 12:46). Other modes of hastening death were by lighting fires under the cross (hence the nicknames Sarmentitii and Semaxii, Tert. Apolog. 50), or letting loose wild beasts on the crucified (Suet. Ner. 49).

Generally the body was suffered to rot on the cross (Cicero, Tusc. Q. 1:43; Sil. Ital. 8:486) by the action of sun and rain (Herod. 3, 12), or to be devoured by birds and beasts (Apul. de Aur. Asin. 6; Horace, Ep. 1:16, 48; Juvenal, 14:77). Sepulture was generally therefore forbidden (Pliny, Hist. Nat. 36:24), though it might be granted as a special favor or on grand occasions (Up. 1. 9, De off. Pascons.). But, in consequence of Deu 21:22-23, an express national exception was made in favor of the Jews (Mat 27:58; comp. Joseph. War, 4:5, 2).

IV. PATHOLOGY. — It only remains to speak of the manner of death, and the kind of physical suffering endured, which we shall very briefly abridge from the treatise of the physician Richter (in Jahn's Bibl. Arch.) These are,

1. The unnatural position and violent. tension of the body, which cause a painful sensation from the least motion.

2. The nails, being driven through parts of the hands and feet which are full of nerves and tendons (and yet at a distance from the heart), create the most exquisite anguish.

3. The exposure of so many wounds and lacerations brings on inflammation, which tends to become gangrene, and every moment increases the poignancy of suffering.

4. In the distended parts of the body more blood flows through the arteries than can be carried back into the veins: hence too much blood finds its way from the aorta into the head and stomach, and the blood-vessels of the head become pressed and swollen. The general obstruction of circulation which ensues causes an internal excitement, exertion, and anxiety more intolerable than death itself.

5. The inexpressible misery of gradually increasing and lingering anguish. To all this we may add, 6. Burning and raging thirst.

Death by crucifixion (physically considered) is therefore to be attributed to the sympathetic fever which is excited by the wounds, and aggravated by exposure to the weather, privation of water, and the painfully constrained position of the body. Traumatic fever corresponds, in intensity and in character, to the local inflammation of the wound. In the first stage, while the inflammation of the wound is characterized by heat, swelling, and great pain, the fever is highly inflammatory, and the sufferer complains of heat, throbbing headache, intense thirst, restlessness, and anxiety. As soon as suppuration sets in, the fever somewhat abates, and gradually ceases as suppuration diminishes and the stage of cicatrization approaches. But if the wound be prevented from healing, and suppuration continue, the fever assumes a hectic character, and will sooner or later exhaust the powers of life. When, however, the inflammation of the wound is so intense as to produce mortification, nervous depression is the immediate consequence; and if the cause of this excessive inflammation of the wound still continues, as is the case in crucifixion, the sufferer rapidly sinks. He is no longer sensible of pain, but his anxiety and sense of prostration are excessive; hiccough supervenes, his skin is moistened with a cold clammy sweat, and death ensues. It is in this manner that death on the cross must have taken place in an ordinarily healthy constitution. The wounds in themselves were not fatal; but, as long as the nails remained in them, the inflammation must have increased in intensity until it produced gangrene. The period at which death occurred was very variable, as it depended on the constitution of the sufferer, as well as on the degree of exposure and the state of the weather. It may, however, be asserted that death would not take place until the local inflammation had run its course; and though this process may be much hastened by fatigue and the alternate exposure to the rays of the sun and the cold night air, it is not completed before forty-eight hours, under ordinary circumstances, and in healthy constitutions; so that we may consider thirty-six hours to be the earliest period at which crucifixion  would occasion death in a healthy adult. It can not be objected that the heat of an Eastern climate may not have been duly considered in the above estimate, for many cases are recorded of persons having survived a much longer time than is here mentioned, even as long as eight or nine days. Eusebius (Hist. Ecclesiastes 3, 8) says that many of the martyrs in Egypt, who were crucified with their heads downward, perished by hunger. The want of water was a much more important privation. It must have caused the sufferer inexpressible anguish, and have contributed in no slight degree to hasten death.

Several eminent writers had occupied themselves with the physiology of our Savior's passion, if we may so express ourselves, before the “scientific” method of treating it was resorted to; such were Scheuchzer, Mead, Bartholinus, Vogler, Triller, Richter, and Eschenbach. But a much fuller and more exact investigation has since been made by the two Gruners, father and son, the latter of whom first wrote under the direction, and by the advice of the former. These earlier authors have collected all that medical analogies could furnish towards establishing the character of our Savior's sufferings and the reality of his death. “The pulmonary, and other veins and arteries about the heart and chest, by the abundance of blood flowing thither, and there accumulating, must have added frightful bodily suffering to the anguish of mind produced by the overpowering burden of our sins” (G. G. Richteri Dissertationes Qiatuor Medicoe, Gotting. 1775, p. 57). But this general suffering must have made a relative impression upon different individuals; and, as Charles Gruner well observes, the effect it produced upon two hardy and hardened thieves, brought out fresh from prison, must naturally have been very different from that on our Savior, whose frame and temperament were of a very opposite character; who had been previously suffering a night of tortures and restless fatigue; who had been wrestling with mental agony till one of the rarest phenomena had been caused — a bloody sweat; who must have felt to the most acute degree of intensity all the mental aggravation of his punishment — its shame and ignominy, and the distress of his pious mother, and few faithful friends (C. F. Gruneri Commentatio Antiquaria Medicoi de Jesu' Cristi rtorte vera non simulata, Halae, 1805, p. 30-45).

To these he might have added other reflections, as that our Savior was evidently weakened beyond other persons in similar circumstances, seeing he was not strong enough to carry his cross, as criminals led to execution were always able to do; and if the men whom we are answering suppose  our Lord to have, only fallen into a trance from exhaustion, they have manifestly no right to judge from other cases, for in them even this did not occur. The younger Gruner goes minutely into all the smallest circumstances of the passion, examining them as objects of medical jurisprudence, and particularly takes cognizance of the stroke inflicted by the soldier's lance. He shows the great probability of the wound having been in the left side, and from below transversely upward; he demonstrates that such a stroke, inflicted by the robust arm of a Roman soldier, with a short lance, for the cross was not raised much from the ground, must, in any hypothesis, have occasioned a deadly wound. Up to this moment he supposes our Savior may have been still faintly alive, because otherwise the blood would not have flowed, and because the loud cry which he uttered is a symptom of a syncope from too great a congestion of blood about the heart. But this wound, which, from the flowing of blood and water, he supposes to have been in the cavity of the chest, must, according to him, have been necessarily fatal. Tirinus and other commentators, as well as many physicians, Gruner, Bartholinus, Triller, and Eschenbach, suppose this water to have been lymph from the pericardium.

Vogler (Physiologia Historie Passionis, Helmst. 1693, p. 44) supposes it to have been serum separated from the blood. But from the manner in which the apostle John mentions this mystical flow, and from the concurrent sentiment of all antiquity, we must admit something more than a mere physical event. Richter observes that the abundant gush of the blood and water, “non ut in mortuis fieri solet, lentum et grumosum, sed calentenm adhuc et flexilem; tamquam ex calentissimo misericordiae fonte,” must be considered preternatural, and deeply symbolical. Christian Gruner goes over the same ground, and answers, step by step, the additional objections of an anonymous impugner. He shows that the words used by John to express the wound inflicted by the lance are often used to denote a mortal one; he proves that, even supposing the death of Christ to have been in the first instance apparent, the infliction of merely a slight wound would have been fatal, because, in syncope or trance arising from loss of blood, any venesection would be considered such (Vindicice Mortis Jesu Christi verce, p. 67, 77, sq.); and that, in fine, so far from the spices or unguents used in embalming, or the close chamber of the tomb, being fitting restoratives to a person in a trance, they would be the most secure instruments for converting apparent into real death, by suffocation.

To this we may add Eschenbach's observation (Scripta Medi.-biblica, Rostock, 1779, p. 128) that there is no well-recorded instance of syncope lasting  more than one day, whereas here it must have lasted three; and also that even this period would not have been sufficient to restore to strength and health a frame which had undergone the shattering tortures of crucifixion and the enfeebling influence of syncope from loss of blood. A consideration not noticed by any of these authors seems to decide the point of the depth of the wound, and place beyond doubt that it could not be superficial, but must have entered the cavity. Our Savior distinguishes the wounds in his hands from that of his side by desiring Thomas to measure the former by his finger, and the latter by the insertion of his hand (Joh 20:27). This, therefore, must have been of the breadth of two or three fingers on the outside. But for a lance, which tapered very gently from the point, to leave a scar or incision on the flesh of such a breadth, at least four or five inches must have penetrated into the body, a supposition quite incompatible with a superficial or flesh wound. Of course, this reasoning is with those who admit the entire history of the passion and subsequent appearance of our Savior, but deny his real death; and such are the adversaries of the Gruners.

It is not inappropriate here to introduce a case which may confirm some of the foregoing observations. It is an account of a crucified Mameluke, or Turkish servant, published by Kosegarten (Chrest. Arab. Lips, 1828, p. 63- 65), from an Arabic manuscript entitled “The Meadow of Flowers and the fragrant Odour.” The narrative, after quoting the authorities, as is usual in Arabic histories, proceeds as follows “It is said that he had killed his master for some cause or other, and he was crucified on the banks of the river Barada [Burada], under the castle of Damascus, with his face turned towards the east. His hands, arms, and feet were nailed, and he remained so from midday on Friday to the same hour on Sunday, when he died. He was remarkable for his strength and prowess; he had been engaged with his master in sacred war at Askelon, where he slew great numbers of the Franks; and when very young he had killed a lion. Several extraordinary things occurred at his being nailed, as that he gave himself up without resistance to the cross, and without complaint stretched out his hands, which were nailed, and after them his feet: he in the meantime looked on, and did not utter a groan, or change his countenance, or move his limbs.” Thus we see a person, in the flower of his age, remarkable for his hardihood and strength, inured to military fatigue, nay, so strong that we are told, in another part of the narrative, that “he moved his feet about, though nailed, till he loosened the fastenings of the nails, so that, if they had not been well secured in the wood, he would have drawn them out;”  and yet he could not endure the suffering more than eight-and-forty hours. But the most interesting circumstance in this narration, and the illustration of the scriptural narrative principally in view, is the fact, not mentioned by any ancient describer of this punishment, that the principal torture endured by this servant was that of thirst, precisely as is intimated in the Gospel history (Joh 19:28). For the Arabic narrator thus proceeds: “I have heard this from one who witnessed it — and he thus remained till he died, patient and silent, without wailing, but looking around him to the right and to the left, upon the people. But he begged for water, and none was given him; and the hearts of the people were melted with compassion for him, and with pity on one of God's creatures, who, yet a boy, was suffering under so grievous a trial. In the mean time, the water was flowing around him, and he gazed upon it, and longed for one drop of it . . . and he complained of thirst all the first day, after which he was silent, for God gave him strength.”

Various theories have therefore been proposed to account for the speedy death of Christ upon the cross. That it did not occur simply and directly from the crucifixion is evident from the above statements, and from the surprise of Pilate that it had taken place so soon, when the thieves crucified at the same time had not expired. The usual theory attributes his sudden death to a voluntary surrender of his own life, which is supposed to be favored by the expression “yielded or ‘gave' up the ghost,” ἀφῆκε [παρέδωκε] τὸ πνεῦμα, Mat 27:50; Joh 19:30), and also by his declarations concerning his “laying down his life” (τίθημι τὴν ψυχήν, Joh 10:11; Joh 10:15; Joh 10:17). But, aside from the inappositeness of these passages (the same terms being often used of ordinary decease and of voluntary submission to a violent death), this view is derogatory to the character of Christ (who is thus, in effect, made a suicide), and inconsistent with the expressions concerning the guilt of his murderers (who are thus made only accessories or assistants). The most probable explanation of the sudden death of Christ is that proposed and extensively argued by Dr. Stroud (Treatise on the Physical Cause of the Death of Christ, Lond. 1847), who attributes it to a proper rupture of to heart, a pathological accident, which he thus describes (p, 88): “The immediate cause is a sudden and violent contraction of one of the ventricles, usually the left, on the column of blood thrown into it by a similar contraction of the corresponding auricle. Prevented from returning backward by the intervening valve, and not finding a sufficient outlet forward in the  connected artery, the blood reacts against the ventricle itself, which is consequently torn, open at the point of greatest distention, or least resistance, by the influence of its own reflected force. A quantity of blood is hereby discharged into the pericardium, and, having no means to escape from that capsule, stops the circulation by compressing the heart from without, and induces almost instantaneous death. In young and vigorous subjects, the blood thus collected in the pericardium soon divides into its constituent parts, namely, a pale, watery liquid called serum, and a soft clotted substance of a deep red color, called crassamentum; but, except under similar circumstances of extravasation, this distinct separation of the blood is seldom witnessed in the dead body.” This explanation meets all the circumstances of Christ's passion. The violence of his emotions was sufficient to burst open the heart, as Dr. Stroud shows by a multitude of examples of immediate death from sudden mental, affections; and this, as a secondary cause, is confirmed by the occurrence of the sanguineous perspiration in the garden from similar emotions. SEE BLOODY SWEAT.

It explains the suddenness of Christ's death, so evident in all the evangelical narratives, as well as its early occurrence, so surprising to Pilate. The loud shrieks that immediately preceded dissolution were at once the expression of the mental paroxysm (Mat 27:50; Mar 15:37), and the effort of nature to relieve the system from the sense of suffocation consequent upon the congestion of blood at the heart. This will also account for the presence of “water” (serum), as well as “blood” (crsassamentmnz), in a commingled yet distinct state, within the pericardium, and discharged at the orifice made by the soldier's spear (Joh 19:34), since no blood would flow from a wound in a corpse's veins. SEE BLOOD AND WATER.

V. Literature. — An explanation of the other circumstances attending the crucifixion belongs rather to a commentary than a dictionary. The assertion of Paulus and others, that the feet were not nailed (Curtius, De clavis Domini, Antw. 1670), is amply refuted by Winer (De pedum affxione, Lips. 1845) and others. For the detailed incidents in our Savior's case, see JESUS; and compare Hase, Leben Jesul, § 115. On the types and prophecies of it, besides those adduced, see Cypr. Testim. 2:20. On the resurrection of the saints, see Lightfoot, ad. Mat 27:52 (there is a monograph by Gebaverius — Dissert. de Resur. sanctorum cum Christo, in his Comment. Miscell. No. 6). SEE RESURRECTION. On other concomitant prodigies, see Schöttgen, Hor. Heb. et Talmud. 6:3, 8. SEE  DARKNESS; SEE EARTHQUAKE. The chief ancient authorities may be found in Lipsius, De Cruce (Antwerp, 1589, 1594, and since); see also in Fabric. Bibliogr. Antiquar. (Hamb. 1760), p. 755 sq.; and especially Friedlieb, Archaologie der Leidensgeschichte (Bonn, 1843). On the points in which our Lord's crucifixion differed from the ordinary Jewish customs, see Othonis Lex. Rabbinicum, s.v., Supplicia; Bynseus, De Morte J. Christi; Vossius, Harm. Passionis; Carpzov, Apparat. Crit. p. 591, sq. etc.; Salmasius, De Cruce (L. B. 1646); Bartholinus, De latere Christi aperto (L. B. 1646); also De Cruce Christi (Amst. 1670, L. B. 1693); Zobel, in the Magaz. fur bibl. Interpret. 2:321 sq. SEE CROSS.

There are monographs in Latin on the following points connected with the subject: on the cross itself, by Baudissus (Viteb. 1673), Cellarius (Ziz. 1677), Cyprian (Helmst. 1699), Freiesleben (Jen. 1662), Germar (Thorun. 1787), Gezelius (Upsal. 1692), Gleich (Lips. 1704), Liperuis (Sedin. 1675), Ortlob (Viteb. 1655), Nihusius (Colon. 1644), Paschius (Viteb. 1686), Richter (Zittau, 1775), Verporten (Fracft. ad V. 1759), Gretser (Ingolst. 1598-1605), id. (ib. 1610), Lipsius (Antwerp, 1595, 1606, Amst. 1670), Bosius (Antw. 1617), Bornitius (Vit. 1644), Salmasius (L. B. 1646), Lange (Vit. 1669), Lamy (Ilarm. Ev. p. 573 sq.); on the crucifixion gen. erally, by Buddseus (Jen. 1707), Dilher (Norimb. 1642), Gerhard (Rost. 1662), Vogler (Helmst. 1693), Versteeg (Traj. ad Rh. 1700), Lydius (Dortrac. 1672, Zutphen, 1701), id. (Tr. ad R. 1701), Medhurst (Bibl. Brem. I, i; III, in), Margalitha (Freft. ad V. 1706), Merchenius (Duisb. 1722), two anonymous fasciculi (Dusseldorf, 1730), Westhovius (L. B. 1733), Sturm (Hal. 1763), Hessler (Sondersh. 1770), Fremery (1788), Zobel (in Germ. Mag. fur bibl. Interpret. 1:2), Essner (in Germ. Nilrnb. 1818), Jongh (Tr. ad Rh. 1827), Hug (in Germ. Freib. Zeitschr. 1831), Scharf (Leucop. 1606), Engelmann (Cygn. 1679), Haberkorn (Gress. 1656), Kor, tholt (Kilon. 1687), Pritius (Lips. 1697), Habichorst (Rost. 1681), Mieg (Heidelb. 1681), Niepeneck (Rost. 1700), Haferung (Viteb. 1739), Moebius (Lips. 1689), Scharf (Leucopetr. 1666), Stosch (Freft. ad V. 1759), Vitringa (Obss. sacr. 2:384 sq.); on the infamy of the punishment, by Henke (Helmst. 1785), Jetze (Starg. 1761), Lange (Lubec, 1729); on the time of Christ's crucifixion (in reconciliation of the discrepancy between Mar 15:25, and Joh 19:14), by Kieil (Lips. 1778-1780), Liebknecht (Giess. 1726), Michaelis (in Germ. Hamb. Bibl. 3, 2), Reyper (Thes. Diss. 2:241), Schwarz (Lips. 1778), Morinus (Lugd. B. 1686, 1698), Osiander (Tubingen, 143), Pauli (Halle, 1744, 1752),  Woerger (in Menethen. Thesaur. 2:277), Wolf (Lips. 1750), Zeibich (in German, Lpz. 1713); Zeltner (three diss., Altorf. 1720, 1721, 1724), Knittel (in German, Wolfenb. 1755), Horn (Havn. 1780), Rhein (in Germ., Lpz. 1832); on Christ's thirst and drink on the cross, by Bauer (Viteb. 1714), Deyling (Obss. 1:227), Faber. (London, 1660), Hutten (Guben. 1671), Leo (Leucop. 1721), Neumann (Viteb. 1683), Pipping (Lips. 1688), Rausch (Jena, 1733), Schlegel (in German, Henke's Magaz. 4:288-291), Walch (Obss. in Maatth. p. 101-138); on his prayer for his murderers, by. March (Syll. Diss. p. 308, 328), Pfaff (Tub. 1746); on his despairing cry, by Hoepfner (Lips. 1641), Frischmuth (Jen. 1663), Niemann (Jen. 1671), Schearf (Vit. 1671), Lockerwitz (Viteb. 1680), Olearius (Lips. 1683), the same (ib. 1683, 1726), Deutschmann (Viteb. 1695), Winslow (Havre, 1706), Engestrom (Lund. 1738), Luger (Jena, 1739), Leucke (Lips. 1753), Weissmann (Tub. 1746), Sommel (Lund. 1774), Wickenhofer (in Germ., Zimmermann's Monatssch. 1822, No. 24); on his commending his spirit to the Father, by Wolle (Lips. 1726; again Gott. 1744); on his so-called “last seven words,” by Froerysen (Argent. 1625), Dannhauer (ib. 1641), Lange (Lips. 1651), Mayer (Gryph. 1706), Criiger (Vit. 1726), Vincke (Tr. ad Rh. 1846); on the presence of Mary, by Zorn (Opusc. 2:316-322); on the perforation of the hands and feet, by Fontanus (Amst. 1641), Stemler (Dresd. 1741); on the puncture by the spear, by Sagittarius (Jena, 1673; also in Thes. Diss. Amst. 2:381-7), Bartholinus (L. B. 1646, Lips. 1664, 1683, Frcf. 1681), Faes (Helmst. 1676), Quenstedt (Viterb. 1678), Wedel (Jen. 1686), Jacobi (Lips. 1686), Suantenius (Rost. 1686), Loescher (Vit. 1697), Triller (Vit. 1775); on the discharge from the wound, by Kocher (Dresd. 1597), Ritter (Vit. 1687), Eschenbach (Rost. 1775), Calovius (Vit. 1679); on the medical aspects of the death, by Vogler (Helmstadt, 1673), Westphal (Grypesv. 1771), Richter (Gott. 1757), Kiesling (Erlang. 1767), Gruner (Sen., Jen. 1800, Jun., Hal. 1805), Stroud (in English, London, 1847), Bruhier (in French, Paris, 1749), Swieten (Vien. 1778), Hufeland (Germ., Weim. 1791), Taberger (Germ., Hannov. 1829); on the attestation of the by-standers, by Dietelmaier (Altdorf, 1749), Schottgen (German, in Bidermann's Schulsachen, in; 16). For other dissertations on associated incidents, SEE PASSOVER; SEE PILATE; SEE MOCKERY (OF CHRIST); SEE CROWN (OF THORNS); SEE THIEF (ON THE CROSS); SEE SABACTHANI; SEE ECLIPSE; SEE EARTHQUAKE; SEE VAIL; SEE CENTURION; SEE PRISONER, etc.

## Cruciger[[@Headword:Cruciger]]

             SEE CREUTZIGER.

## Cruciger Caspar[[@Headword:Cruciger Caspar]]

             one of the most faithful and useful of Luther's coadjutors in the Reformation, was born at Leipsic Jan. 1:1504, of religious parents, who took pains with his education. In his sixteenth year he embraced the doctrines of the Reformation, and about 1521 he began to study theology at Wittenberg with Luther and Melancthon. He became profoundly skilled in Hebrew. In 1524 he was called to, Magdeburg, and there taught with great success till 1527, when he returned to Wittenberg, where he lectured on the Scriptures, and aided Luther in his translation of the Bible. He was very expert in shorthand writing, and to this faculty we are indebted for many of Luther's precious remains. He died at Wittenberg Nov. 16, 1548. His letters may be found in the Corpus Reformatorum. — Middleton, Evang. Biog.; Adam, Vitae Theologorum; Piper, Evangel. Kalender, 1854; Pressel, Caspar Crucige nach gleichzeitigen Quellen (Elberfeldt, 1862).,

## Cruden[[@Headword:Cruden]]

             the name of several Scotch clergymen:

1. DAVID, D.D., took his first degree at Marischal College, Aberdeen, in 1764; was licensed to preach in 1768; presented to the living at Nigg in 1769; and died November 18, 1826, aged eighty years. He published, in 1821, Observations on the Conduct of a Minister; also An Account of the Parish. See Fasti Eccles. Scoticanae, 3:511.

2. GEORGE, took his degree at Marischal College, Aberdeen, in 1791; became schoolmaster in that city; was licensed to preach in 1805; became a teacher of mathematics at Aberdeen; was presented to the living at Logie- Buchan in 1817; and died September 11, 1850, aged seventy-six years. He published, Historical Evidence of the Fulfillment of the Promise, "Lo, I am with you always," etc. (1823): — Account of the Parishes of Old Deer and Logie-Buchan. See Fasti Eccles. Scoticanae, 3:610.

3. WILLIAM, was born at Pitsligo in 1725; took his degree at Marischal College, Aberdeen, in 1743; became a teacher of English at Montrose; was licensed to preach in 1752; called to the living at Logie in 1753, and ordained; presented to the living in 1759; resigned, on being called to the Relief Meeting-house, Glasgow, in 1767; was elected minister of the Scots Church, Crown Court, London, in 1773, where he continued till his death, November 5, 1785. His publications were, Hymns on a Variety of Divine Subjects (1761): — Sermons on Evangelical and Practical Subjects (1787). See Fasti Eccles. Scoticanae, 3:838; Wilson, Dissenting Churches, 4:9.

## Cruden Alexander[[@Headword:Cruden Alexander]]

             author of the well-known Concordance, was born in Aberdeen May 31, 1701, and was educated at Mareschal College with a view to the ministry, but aberration of mind caused his temporary confinement in an asylum, and prevented his entering on the ecclesiastical career. in 1732 he went to London, and was employed as a classical tutor and corrector of the press. He was appointed bookseller to the queen, to whom in 1737 he dedicated his Complete Concordance to the Holy Scriptures of the O. and N. Test., which first appeared in that year. Pecuniary difficulties growing out of the publication of this work now increased his insanity, and led to his temporary confinement, but he escaped from Bethnal Green, and brought an action against the proprietor and physician of the asylum, who of course obtained a verdict in their favor. For the rest of his life he was permitted to remain at liberty, and he returned with zeal to his learned and severe labors, manifesting his strange eccentricity in a thousand forms — soliciting knighthood from the king, a seat in Parliament from the people of London, and courting the daughter of the lord mayor, but preserving unchanged his piety and benevolence. He made a verbal index to Milton's poems, a Scripture Dictionary, and several religious works, continuing to the last the emendation of his Concordance. Many editions of this work have since appeared. On November 1, 1770, he was found dead in his chamber in the attitude of prayer. SEE CONCORDANCE.

## Crudup, Jonah[[@Headword:Crudup, Jonah]]

             a Baptist. minister, was born in Wake County, N.C., June 5, 1791; ordained in August 1813, and was pastor of several churches in North Carolina for about fifty years. Mr. Crudup was a preacher of surpassing  eloquence, and was a member of Congress from 1821 to 1823. He died May 20, 1872. See Cathcart, Baptist Encyclop. page 299. (J.C.S.)

## Cruelty To Animals[[@Headword:Cruelty To Animals]]

             is a subject which has lately attracted much public attention from moralists and legislators. The principle upon which owners are restrained from exercising unnecessary severity in the treatment of their beasts is not, as often imagined, because brutes have any moral rights in themselves, but because society requires to be protected from exhibitions of cruelty, inasmuch as these not only outrage the feelings of humane spectators, but also tend to generate ferocity in the individuals who practice such excess, and thus render them dangerous to their fellow-beings. On this ground Christianity, as soon as it succeeded in gaining control of public sentiment in the Roman empire, abolished the atrocious customs of the amphitheatre, not even allowing beasts to contend with each other in mortal combat for the amusement of the populace; and the same benign influence has nearly banished the bull-fight, the cock-pit, and pigeon-shooting, as sports, from Christendom. Wanton infliction of suffering is at variance with the fundamental law of the Gospel, and invariably reacts with injury upon its perpetrator. Even criminals are not to be executed with needless severity, nor with prolonged or aggravated misery. Pain may be, often must be, inflicted, and that of intense character, but never unnecessarily nor for the gratification of revenge, malice, or barbarity. The heavenly Father himself, like the wise surgeon, cuts keenly and cauterizes sorely, but only for the good of the sufferer. So the human lord of creation has a right to take the life of inferior creatures when this is subservient to his own or others' important advantage, but he is not authorized to superadd torture. The modern laws passed in most Christian countries to prevent cruelty to animals have this principle for their only legitimate foundation. Hence they should be judiciously administered, so as not rashly to interfere with the proper rights of ownership, nor subject parties to vexatious interference. The practice of vivisection for scientific and medical purposes has especially been, in our judgment, unduly restrained by some of the enactments in certain states as well as in Great Britain. The valuable information to be acquired by this means alone should not be lost for  squeamish regard to nervous individuals, who are not compelled nor expected to witness such operations. Provided no unnecessary amount of pain is caused the animal, nor any aggravating circumstances introduced into the operation, these experiments should be fostered by the statute law, rather than repressed. They ought doubtless to be placed under regulation, but not prohibited. They should, of course, be performed in private, and by scientific practitioners. When carried on properly they are a means of mercy and not an act of inhumanity.

## Cruet[[@Headword:Cruet]]

             (Uraeolus, amula, burette) is a vase for-holding the water and wine used at holy communion. Johni de Garlande, writing cir. 1080, says there should be two cruets-one for wine, the other for water. The ancient cruets were very rarely of crystal or glass, generally of enamelled copper, and, in consequence, about the 14th century, were distinguished by the letters V and A to mark their contents. Several ancient examples are preserved — one of the 13th century, at Paris; one, in the form of an angel, of the 14th century, at Aix-la-Chapelle; and another of the 14th or 15th century in the same cathedral, silver gilt. Sometimes the handle was made in the form of a dragon. After the time of the Renaissance the cruets were made of transparent material; there was one at Grandmont Abbey, however, of crystal, mounted in silver, of the 13th century, with an eagle engraved upon it. A cruet for oil, in bronze, used at the coronations of the emperors, and shaped like an antique bust, is preserved in the treasury of Aix-la-Chapelle. Four of silver, of the 9th century, are preserved in the Vatican; they are of classical form. SEE AMA; SEE AMPULLA.

## Cruger, Johann[[@Headword:Cruger, Johann]]

             a German composer of Church music, was born April 9, 1598, at Gross- Breese, near Guben, in Brandenburg. He studied at Wittenberg, was in 1612 organist at St. Nikolai, in Berlin, and died there, February 23, 1662. He wrote, Praecepta Musicae Practicae Figuralis (Berlin, 1625): — Synopsis Musica (ibid. 1630): — Quaestiones Musicae (1650); and composed, besides, many chorals, which are still in use in the German Church. He also published, Neues Gesangbuch augsburger Konfession (ibid. 1640): — Geistliche Kirchenmelodien (Leips. 1649): — Psalmodia Sacra (1658): — Praxis Pietatis (eod.). See Koch, Geschichte des deutschen Kirchenleides, 4:99 sq.; Grove, Dict. of Music, s.v. (B.P.)

## Cruger, Theodor[[@Headword:Cruger, Theodor]]

             a Lutheran theologian of Germany, was born in 1694 at Stettin, in Pomerania. He studied at Jena and Wittenberg; was in 1721 rector at  Lucka, in Lower Lusatia; in 1727, pastor at Kirchhain; in 1732, superintendent at Colditz, and in 1735 at Chemnitz. He was made doctor of theology in 1737, and died June 1, 1751, leaving, Schediasma Historicun, etc. (Wittenberg, 1719): — De Successione Pontificum Romanorum (ibid. 1723): — Heptalogos in Ara Crucis (Frankfort, 1726): — De Veterum Christianorum Disciplina Arcani (Wittenberg, 1727): — Introductio in Christologiam Moralem (Dresden, 1732), etc. See Moser, Jetztlebende Theologen; Winer, Handbuch der theol. Lit. 1:634; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Crugot, Martin[[@Headword:Crugot, Martin]]

             a Protestant theologian of Germany, was born at Bremen, January 5, 1725. Under Iken and Nonne he prepared himself for the ministry, without attending any university. In 1746 he accepted a call to Herford; in 1747 went to Carolath; in 1748 was called as second preacher to Blomberg, but returned again to Carolath, where he died, September 5, 1790, leaving Sermons, besides some ascetical works, as Morgen- und Abendgedanken (Zullichau, 1777): — Das Wesentliche in der Christlichen Sittens- und Glaubenslehre (Sajan, 1776): — Der Christ in der Einsamkeit (Breslau, 1761; 5th ed. 1779). See Doring, Die gelehrten Theologen Deutschlands, 1:288 sq. (B.P.)

## Cruickshank[[@Headword:Cruickshank]]

             (or Cruikshank) is the family name of several Scotch clergymen:

1. ALEXANDER, was licensed to preach in 1748; presented to the living at Mearns in 1752; and died January 22, 1791, aged sixty-seven years. See Fasti Eccles. Scoticanae, 2:228.

2. GEORGE (1), studied at Marischal College, Aberdeen; was schoolmaster for a time; licensed to preach in 1735; called to the living at Arbroath in 1737, and ordained in 1738; transferred to Kinnell in 1748; and died November 12, 1753. He published, Answers to the Queries of Mr. Maitland. See Fasti Eccles. Scoticance, 3:786, 801.

3. GEORGE (2), took his degree at MarischalCollege, Aberdeen, in f771; was schoolmaster at Inveravon, and assistant minister at Rothes; appointed to the living there in 1788, and ordained; and died June 15, 1838, aged eighty-five years. See Fasti Eccles. Scoticanae, 3:226.

4. JAMES (1), D.D., son of the rector of Banff Academy, took his degree at King's College. Aberdeen, in 1806; was licensed to preach in 1812;- ordained in 1816 as assistant at Turreff; presented to the living in 1821; transferred to Fyvie in 1843; and died April 12, 1858, aged seventy years. See Fasti Eccles. Scoticanae, 3:648.

5. JAMES (2), was licensed to preach, and presented to the living at Manor in 1833 and ordained; transferred to Stevenston in 1843. See Fasti Eccles. Scoticanae, 1:251.

6. JAMES ALEXANDER, son of the minister at Glass, became schoolmaster of that parish in 1822; took his degree at King's College, Aberdeen, in 1823; was licensed to preach in 1827, appointed assistant at Mortlach the same year, and ordained; presentedto the living in 1837. He was one of the majority who joined in ordaining the presentee to Marnoch in 1841, against the wish of the assembly. He was living in 1863. See Fasti Eccles. Scoticanae, 3:211.

7. JOHN, a native of Culsalmond, took his degree at King's College, Aberdeen, in 1789; was licensed to preach in 1795; presented to the living at Glass in 1799; and died December 20, 1841, aged seventy-four years. See Fasti Eccles. Scoticanae, 3:200.

8. THOMAS, was the first Protestant minister at Kinloch; called to the living, in 1567, presented in 1573, and in 1574 had three other places in charge. He continued in 1590. See Fasti Eccles. Scoticance, 2:807.

9. WILLIAM, was licensed to preach in 1740; called to the living at Ruthven in 1743; ordained in 1744; and died July 14, 1756. See Fasti Eccles. Scoticanae, 3:759.

## Cruikshank, William[[@Headword:Cruikshank, William]]

             a Reformed (Dutch) minister, was born in 1798, at Salem, N.Y. He graduated from Union College in 1821, studied theology in New Brunswick Theological Seminary, entered the ministry in 1824, and was settled on Long Island, at Flatlands and New Lots (1825-34). In 1835 he founded the Reformed Church at Newburg, N.Y., and was its pastor until 1838. For several years thereafter he was without charge, on account of ill- health, and only served as stated supply in the retired church of Mamakating from 1849 until his death in 1854. Mr. Cruikshank was an eloquent and powerful preacher, of logical mind and impressive delivery,  possessed of a voice of great power and flexibility, and graceful in appearance and manners. He was the author of a standard tract published by the American Tract Society, entitled David Baldwin, or, the Miller's Son, also of a printed sermon on the Intermediate State. While without pastoral care, he published a series of papers under the heading of Washington's Body-Guard. See Corwin, Manual of the Ref. Church in America, 3d ed. page 225. (W.J.R.T.)

## Cruimmin[[@Headword:Cruimmin]]

             an Irish saint, commemorated June 28, was the son of Corbmac, of the race of Tadhg, and of Darerca, the sister of St. Patrick. The latter placed him in charge of some relics at Lecain (now Leckin), and he lived as bishop there till an extreme old age. By some he is confounded with St. Crulemus, and by others with St. Cruimthor Nathi (festival on August 9), who prophesied St. Fechin's greatness.

## Cruimther[[@Headword:Cruimther]]

             (dimin. cruimtheran), an Irish word for presbyter or priest, often occurring in the calendars prefixed to proper names.

## Cruimtheris[[@Headword:Cruimtheris]]

             a daughter of king Longobardus, placed by St. Patrick in a cell on Mt. Kenngobha, to the east of Armagh (now Ballyboley Hill, in Antrim), and was there occupied in making ecclesiastical embroidery

## Cruithnechan[[@Headword:Cruithnechan]]

             (otherwise called Caritanus, by way of diminutive), an Irish saint, commemorated March 7, flourished about the beginning of the 6th century. He was the son of Cellachan, and, after marrying and having children, renounced the world, with his three daughters. He baptized St. Columba in the Church of Tulach-Dubglaise (now Temple-Douglas, in Donegal).

## Crum, George Cramer[[@Headword:Crum, George Cramer]]

             a Methodist Episcopal minister, was born at Winchester, Virginia, June 29, 1809. At seventeen he removed to Hillsborough,Ohio, where he was converted in 1827, licensed to preach in 1831, and received into the Ohio Conference the same year. During his long service in the itinerant ranks he  served many of the best charges in his conference. He was a member of the Cincinnati Conference from its organization in 1852 until the close of his life. He was superannuated in 1877, and died in Xenia, March 4, 1882. See Minutes of Annual Conferences, 1882, page 321.

## Crum, John[[@Headword:Crum, John]]

             a Methodist Episcopal minister, was born at Elizabeth, Allegheny County, Pennsylvania, December 25, 1809. He united with the Seceder Church in early manhood, about a year afterwards was converted, and soon joined the Methodists in Ashtabula County, Ohio. He entered the Erie Conference in 1836, and travelled with but slight intermission until his death at Volant, Pennsylvania, January 10, 1882. See Minutes of Annual Conferences, 1882, page 816.

## Crumbaugh John Samuel[[@Headword:Crumbaugh John Samuel]]

             a Lutheran minister, was born in Frederick County, Md., November 7, 1831. He graduated at Pennsylvania College, Gettysburg, in 1851, and the same year was appointed principal of the High School, Lancaster, Pa., a position to which he seemed specially adapted. While thus engaged, he also pursued his theological studies under the direction of Reverend Dr. Baker, and in 1853 was licensed to preach the Gospel. His first and only pastoral charge was St. John's (Lutheran) Church, Lancaster. His health, never very vigorous, began to fail under his labors, to which he had so assiduously and successfully devoted himself. He resigned his charge in 1857, and accepted the office of superintendent for common schools of Lancaster County, in the expectation that an opportunity would be afforded, in the active exercise required, for the resuscitation of his health. His zeal and success in the discharge of his varied and difficult duties were regarded by the board as unsurpassed. He was a man of more than ordinary ability, and as a  teacher possessed peculiar qualifications. He died Jan. 13, 1859. “His brief life,” says Dr. Burrowes, “was a record of learning, usefulness, and honor.” He published an address on God in History, delivered before the literary societies of Franklin and Marshall College in 1855.

## Crume, Moses[[@Headword:Crume, Moses]]

             a Methodist Episcopal minister, was converted in 1785, in Shenandoah County, Virginia; emigrated to Kentucky later; was licensed to preach in 1793, and labored in that capacity until 1808, when he entered the Western Conference. In 1823 he became superannuated, and thus continued until his death in 1839. See Minutes of Annual Conferences, 1840, page 52.

## Crump, John[[@Headword:Crump, John]]

             an English Nonconformist divine, became minister at Maidstone about 1653, and was ejected for nonconformity in 1662. He published The Great Supper (1669). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Crump, John Henry, A.M[[@Headword:Crump, John Henry, A.M]]

             an English Congregational minister, was born at Coventry, March 15, 1803. In 1822 he entered the Congregational College at Hoxton; in 1826 became pastor at Weymouth; in 1838 chaplain of the Protestant Dissenters' Collegiate School at Mill Hill, Middlesex, and in 1847 removed to Lechlade, Gloucestershire, where he died February 14, 1849. He wrote a beautiful memoir of his friend, Reverend Thomas C. Everett. See (Lond.) Evang. Magazine, 1849, page 225.

## Crump, Joseph[[@Headword:Crump, Joseph]]

             an English Wesleyan minister, was born at Dudley in 1800. He was converted in early life, began his ministry in 1825, retired to his native place in 1860, and died June 5, 1862. See Minutes of the British Conference, 1862, page 31.

## Crumpton, Thomas[[@Headword:Crumpton, Thomas]]

             an English Baptist minister, was born near Tenbury, Worcestershire, in December 1780, or January 1781. He was baptized about 1800, and, for many years, was officially connected with "The Baptist Itinerant and Missionary Societies," "The Sunday-school Union," and other kindred institutions. In September 1840, he commenced a six years' pastorate at Shrewsbury. He died at Leeds, September 25, 1868. See (Lond.) Baptist Hand-book, 1869, page 138. (J.C.S.)

## Crunnmhael[[@Headword:Crunnmhael]]

             is the name of several old Irish saints. SEE CONAMHAIL.

1. Also called Cruindmael-Erbuilg, son of Ronan, of the sept of the Hy- Cennsealch, ruled for three years as chief of the clan, and then became a monk at Clonard, in Meath. He was a special friend of St. Lasrean, bishop of Leighlinn, and died A.D. 650. He is commemorated June 22.

2. Abbot after Dubhdabbhoireann at Clonard, A.D. 787 till his death in 793, and alsq for some time at Druim-Ineasglainn (now Dromiskin, in Louth). He has no festal day.

## Crusades[[@Headword:Crusades]]

             the name given to the religious wars carried on from the close of the eleventh to the close of the thirteenth century by the Christian countries of Europe against the Mohammedans for the conquest of the Holy Land. (In this article we make free use of the article in Chambers's Encyclopaedia.) From an early period in the history of the Church it was considered a pious act to make a pilgrimage to the Holy Sepulchre, and to visit the various spots which the Savior had consecrated by his presence. When Palestine was conquered by the Arabs in the seventh century, that fierce but generous people respected the religious spirit of the pilgrims, and allowed them to build a church and a hospital in Jerusalem. Under the Fatimides of Egypt, who conquered Syria about 980 A.D., the position both of the native Christian residents and of the pilgrims became less favorable; but the conquest of Jerusalem in 1078, and the subjugation of the country by brutal hordes of Seljuk Turks from the Caucasus, rendered it intolerable. The news of their atrocities produced a deep sensation over the whole of Christendom, and kindled a general desire for the liberation of the Holy Land from the hands of the infidels. The popes encouraged this movement to the best of their ability. They saw in it an opportunity to extend the Church, to re-enforce their power, and to turn the warlike ardor of the Western princes, which so often led to conflicts between Church and State, against the infidels. In 1073, the Greek emperor, Manuel VII, sent to supplicate the assistance of the great pope, Gregory VII, against the Turks, accompanying his petition with many expressions of profound respect for his holiness and the Latin Church. Gregory cordially responded, but circumstances prevented him from ever carrying the vast designs which he entertained into execution. The idea of a crusade was, however, revived by his successor, Urban II, an able and humane man, whose sympathies were kindled by the burning zeal of Peter the Hermit, a native of Amiens, in France, who had made a pilgrimage to the Holy Land, witnessed the cruelties perpetrated by the Turks, and was now traversing Europe, preaching every where to crowds in the open air, and producing the most extraordinary enthusiasm by his impassioned descriptions of how pilgrims were murdered, robbed, or beaten, how shrines and holy places were  desecrated, and how nothing but greed restrained the ruffian Turks (who made the Christians pay heavy taxes for their visits to Jerusalem) from destroying the Holy Sepulchre, and extirpating every vestige of Christianity in the land.

First Crusade, 1096-1099. — When, by the addresses of Peter the Hermit and others, the feelings of Europe had been sufficiently heated, two councils were held in 1095, one at Piacenza, in May, and the other at Clermont, in France, in November, to organize the war. At the second, at Clermont, a crusade was definitely resolved on. The pope himself delivered a stirring address to a vast multitude of clergy and laymen, and as he proceeded, the pent-up emotions of the crowd burst forth, and cries of Deus vult (God wills it) rose simultaneously from the whole audience. These words, Deus vult, by the injunction of Urban, were made the war- cry of the enterprise, and every one that embarked in it wore, as a badge, the sign of the cross; hence the name Crusade (Fr. croisade, from Lat. crux, a cross). From all parts of Europe thousands upon thousands hurried at the summons of the pope to engage in the holy war. In May, 1096, the crusade was actually begun by an undisciplined force of about 20,000 foot, commanded by a Burgundian gentleman, Walter the Penniless. It marched through Hungary, but was cut to pieces by the natives of Bulgaria, only a few, among whom was Walter himself, escaping to Constantinople. The second, consisting of 40,000 men, women, and children, was led by Peter the Hermit. It followed the same route as its predecessor, and reached Constantinople greatly reduced. Here the two united, crossed the Bosphorus, and were utterly defeated by the Turks at Nice, the capital of Bithynia A third expedition of a similar kind, composed of 15,000 Germans, led by a priest named Gottschalk, was slaughtered or dispersed in Hungary, which also proved the grave of the fourth, a terrible horde, consisting of about 200,000 wretches from France, England, Flanders, and Lorraine, who had swept along through Germany, committing horrible ravages, especially against the Jews, whom they murdered without mercy.

Now, however, the real Crusaders made their appearance-the gentry, the yeomanry, and the serfs of feudal Europe, under chiefs of the first rank and renown. Six armies appeared in the field, marching separately, and at considerable intervals of time. Their respective leaders were Godfrey of Bouillon, duke of Lorraine; Hugh the Great, count of Vermandois, and brother of Philippe, king of France; Robert Curthose, duke of Normandy, the son of William the Conqueror; count Robert of Flanders; Bohemond,  prince of Tarentum, son of the famous Guiscard, under whom was Tancred, the favorite hero of all the historians of the Crusade; and, lastly, count Raymond of Toulouse. The place of rendezvous was Constantinople. The Greek emperor, Alexius, afraid that so magnificent a host — there were in all not less than 600,000 men, exclusive of women and priests — might be induced to conquer lands for themselves, cajoled all the leaders, excepting Tancred and count Raymond, into solemnly acknowledging themselves his liegemen. After some time spent in feasting, the Crusaders crossed into Asia Minor (accompanied by the unfortunate Peter the Hermit). Here their first step was the siege and capture of Nice, the capital of Sultan Soliman, June 24, 1097. This monarch was also defeated by Bohemond, Tancred, and Godfrey, at Dorylaeum. Baldwin, brother of Godfrey, now crossed into Mesopotamia, where he obtained the principality of Edessa. After some time the Crusaders reached Syria, and laid siege to Antioch. For seven months the city held out, and the ranks of the besiegers were fearfully thinned by famine and disease. Many, even brave warriors, lost heart, and began to desert. Melancholy to relate, among the list of cowards was the poor enthusiast who had planned the enterprise. Peter was actually several miles on his way home when he was overtaken by the soldiers of Tancred, and brought back to undergo a public reprimand. At length, on the 3d of June, 1098, Antioch was taken, and the inhabitants were massacred by the infuriated Crusaders, who were in their turn besieged by an army of 200,000 Mohammedans sent by the Persian sultan. Once more famine and pestilence did their deadly work. Multitudes also deserted, and, escaping over the walls, carried the news of, the sad condition of the Christians back to Europe. But again victory crowned the efforts of the besieged. On June 28, 1098, the Mohammedans were utterly routed, and the way to Jerusalem opened. It was on a bright summer morning (1099) that 40,000 Crusaders, the miserable remnant of that vast array which two years before had laid siege to Nice, obtained their first glimpse of Jerusalem. On July 15, after a siege of rather more than five, weeks, the grand object of the expedition was realized. Jerusalem was delivered from the hands of the infidel. Eight days after the capture of the city, Godfrey of Bouillon was unanimously elected king of Jerusalem.

Second Crusade, 1147. — In 1144 the principality of Edessa was conquered by the emir of Mosul, and the Christians slaughtered. His son Noureddin advanced to destroy the Latin kingdoms of Syria and Palestine. Europe once more trembled with excitement. A second crusade was  preached by the famous St. Bernard, abbot of Clairvaux, in Champagne; and early in 1147 two enormous armies, under the command of Louis VII, king of France, and Conrad III, emperor of Germany, marched for the Holy Land. Their united numbers were estimated at 1,200,000 fighting- men. The expedition, nevertheless, proved a total failure. The Greek emperor, Manuel Comnenus, was hostile; and through the treachery of his emissaries the army of Conrad was all but destroyed by the Turks near Iconium, while that of Louis was wrecked in the defiles of the Pisidian Mountains. After a vain attempt to reduce at first Damascus and subsequently Ascaion, the relics of this mighty host returned to Europe.

Third Crusade, 1189-1192. — The death-blow to the kingdom of Jerusalem was given by Salah-Eddin, commonly called Saladin, a young Kurdish chief, who had made himself sultan of Egypt, and who aspired to the presidency of the Mohammedan world, in October, 1187, Jerusalem itself capitulating after a siege of fourteen days. The news of this led to a third crusade, the chiefs of which were Frederick I (Barbarossa), emperor of Germany, Philippe Auguste, king of France, and Richard Cour-de-Lion, king of England. Barbarossa took the field first in the spring of 1189, but accidentally lost his life by fever caught from bathing in the Orontes. His army, much reduced, joined the forces, of the other two monarchs before Acre (or Ptolemais), which important city was immediately besieged, and after a beleaguering of twenty-three months surrendered. But the Crusaders were not united among themselves. Philippe soon after returned to France; and Richard, after accomplishing prodigies of valor, which excited the admiration of the Saracens, concluded a treaty with Saladin, by which “the people of the West were to be at liberty to make pilgrimages to Jerusalem, exempt from the taxes which the Saracen princes had in former times imposed.” On October 25, 1192, Richard set sail for Europe.

Fourth Crusade, 1203. — In 1203 a fourth expedition was determined upon by pope Innocent III, although the condition of the Christians was by no means such as to call for it. It assembled at Venice, the government of which republic, from political reasons, promised to support the movement by its navy. The army never went to Palestine at all, but preferred to take possession of the Byzantine empire. The leader of this host of pseudo- Crusaders, Baldwin, count of Flanders, was seated on the throne of the East in 1204, where he and his successors maintained themselves for fifty- six years. Some writers do not number this expedition- among the regular crusades, but count as the fourth crusade another expedition, in 1217,  which king Andrew II of Hungary was prevailed upon by pope Honorius III to undertake. He was supported by the kings of Jerusalem and Cyprus, conquered a fortress on Mount Tabor and some small forts, but in 1218 returned home. In the same year count William of Holland, being allied with the kings of Jerusalem and Cyprus, landed in Egypt. He conquered in 1219 Damietta, but in 1221 this town and all other conquests were lost again.

Fifth Crusade, 1228-1229. — This was commanded by Frederick II, emperor of Germany. It began in 1228, and terminated in a treaty of ten years between that monarch and the sultan of Egypt, by which Palestine was ceded to Frederick, who, after being crowned king of Jerusalem in 1229, returned to Europe, leaving his new possessions in a state of tranquillity.

Sixth Crusade, 1248. — In 1244 a new race of Turks burst into Syria, and once more the Holy Land fell into the hands of these ferocious barbarians. Jerusalem was burned and pillaged. In 1248, Louis IX of France (St. Louis) headed a crusade against them. At the head of 40,000 soldiers he embarked from Cyprus, and from there went to Egypt, conquering the coast and the town of Damietta, but when he advanced further he was utterly defeated, and taken prisoner by the sultan of Egypt. By the payment of a large ransom he obtained his liberty (1250), and that of the other prisoners. On his return to Europe he was regarded as a sort of martyr in the cause of Christ.

Seventh Crusade, 1270. — This also was primarily undertaken by St. Louis, but he having died at Tunis in 1270, on his way to Palestine, prince Edward of England, afterwards Edward I, who had originally intended to place himself under the command of St. Louis, marched direct for Palestine, where his rank and reputation in arms gathered round him all who were willing to fight for the Cross. Nothing of consequence, however, was accomplished, and Edward soon returned to England, the last of the Crusaders. Acre, Antioch, and Tripoli still continued in the possession of the Christians, and were defended for some time by the Templars and other military knights; but in 1291 Acre capitulated, the other towns soon followed its example, and the knights were glad to quit the country, and disperse themselves over Europe in quest of new employment, leaving Palestine in the undisturbed possession of the Saracens.  Since that time there have been no further crusades, although the popes have more than once attempted to excite the Christians to the undertaking. Some writers do not hesitate to affirm that the popes, under this device, aimed at universal power over the kings and armies employed in their service, which were numerous, because a plenary indulgence was the reward of a Crusader. The Christian princes were exhausted in the struggle, while the pope became omnipotent both over clergy and people. The people sold their property for a mere trifle, or made a gift of it to monasteries and abbeys. It is computed that nearly two millions of Christians lost their lives during the crusades by slaughter, hunger, pestilence, etc.

It is impossible to overlook the fact that, in some respects, the crusades exercised a most beneficial influence on modern society. M. Guizot, in his Lectures on European Civilization, endeavors to show their design and function in the destinies of Christendom. “To the first chroniclers,” he says, “and consequently to the first Crusaders, of whom they are but the expression, Mohammedans are objects only of hatred: it is evident that those who speak of them do not know them. The historians of the later crusades speak quite differently: it is clear that they look upon them no longer as monsters; that they have to a certain extent entered into their ideas; that they have lived with them; and that relations, and even a sort of sympathy, have been established between them.” Thus the minds of both, but particularly of the Crusaders, were partly delivered from those prejudices which are the offspring of ignorance. “A step was taken towards the enfranchisement of the human mind.” Secondly, the Crusaders were brought into contact with two civilizations, richer and more advanced than their own — the Greek and the Saracenic; and it is beyond all question that they were mightily struck with the wealth and comparative refinement of the East. Thirdly, the close relationship between the chief laymen of the West and the Church occasioned by the crusades enabled the former “to inspect more narrowly the policy and motives of the papal court.” The result was very disastrous to that spirit of veneration and belief on which the Church lives, and in many cases an extraordinary freedom of judgment and hardihood of opinion were induced, such as Europe had never before dreamed of. Fourthry, great social changes were brought about. A commerce between the East and West sprang up, and towns — the early homes of liberty in Europe-began to grow great and powerful. The crusades, indeed, “gave maritime commerce the strongest impulse it had  ever received.” As the crusades were a rising of the Christian nations of Europe for the triumph of the Church under the direct control of the popes, they naturally gave a powerful influence to the hierarchical plans of the popes. The emperors and kings, by following the exhortations of the popes and taking the cross, acknowledged the claims of the popes that the ecclesiastical power was higher than the secular. As the popes did not personally join the crusades, but were represented by lea gates, the system of papal legates was developed, which became in the hands of the popes a powerful weapon for curtailing the jurisdiction of archbishops and bishops. The origin of bishops in partibus infidelium can also be traced to the crusades. The raising of immense armies was a good pretext for the popes to extort large sums of money from princes and nations. The warlike enthusiasm against the Mohammedans kindled the popular fanaticism against all heretics, and stimulated the bloody persecutions of the Cathari, Waldenses, and other sects in Western Europe.

The influence of the crusades upon scientific theology was only indirect. The better acquaintance with the philosophical and theological literature of the Greek Church and the Mohammedans could but yield a favorable influence. In particular, the study of Aristotle was greatly promoted by the crusades, and several of his works were then first made known in the western countries of Europe. See Chambers, Cyclopaedia, s.v.; Brockhaus, Conversations-Lex, 9:76; Christian Remembrancer 1:44, 5; Herzog, Real- Encyklop. 8:68; Mosheim, Church History, 2:112, 141, 233, etc.; Milman, Latin Christianity, vol. 4; Wilken, Geschichte der Kreuzziuge (Leips. 1807-26, 4 vols.); Michaud, Histoire des Croisades (Paris, 1825; translated by Robson, London, 3 vols. 12mo, 1854); Mills, History of the Crusades (Lond. 1828, 4th ed. 2 vols. 8vo); Keightley, The Crusades (London, 1847, 2 vols. 12mo); Hume, History of England, 1:226 et al.; 2:60 et al.; Hase, Ch. Hist. p. 196, 220, 269; Sybel, Geschichte des ersten Kreuzzuges (Leipsic, 1841); Kugler, Studien zur Geschichte des zweiten Kreuzzuges (Stuttgardt, 1866). A list of writers on the subject is given by Michaud, Bibliotheque des Croisades (Paris, 1830, 4 vols.).

## Cruse[[@Headword:Cruse]]

             This now obsolete English word denotes a small vessel for holding water or other liquids. Three Hebrew words are thus translated in the A. V. SEE CUP.

1. צִפִּחִת, tsappach'ath (lit. something spread out), is applied to a utensil (usually considered a flask, but more probably a shallow cup) for holding water (1Sa 26:11-12; 1Sa 26:16 1Ki 19:6) or oil (1Ki 17:12; 1Ki 17:14; 1Ki 17:16). Some clew to the nature of this vessel is perhaps afforded by its mention as being full of water at the head of Saul when on his night expedition after David (1Sa 26:11-12; 1Sa 26:16), and also of Elijah (1Ki 19:6). In a similar case in the present day this would be a globular vessel of blue porous clay — the ordinary Gaza pottery — about nine inches diameter, with a neck of about three inches long, a small handle below the neck, and opposite the handle a straight spout, with an orifice about the size of a straw, through which the water is drunk or sucked. The form is common also in Spain, and will be familiar to many from pictures of Spanish life. A similar globular vessel probably contained the oil of the widow of Zarephath (1Ki 17:12; 1Ki 17:14; 1Ki 17:16). For the “box” or “horn” in which the consecrated oil was carried on special occasions, SEE OIL.

Some writers have supposed that the cruse of water mentioned in the first passage (when Saul's life was spared by David) was a clepsydra, or one of those water-watch measures used by the ancients, by which timewas measured by the falling of water from one vessel into another, the undermost vessel containing a piece of cork, the different altitudes of which, as it gradually rose upon the rising water, marked the progress of time. But we can hardly suppose that such time measures were known at that early period. It is usual for persons in the East in the present day, when they travel, to take with them a flask for holding water, and also, when they sleep in the open air, to have a small vessel of water within their reach (Thomson, Land and Book, 2:21). These flasks are of various forms, and are sometimes covered with a wicker-case, SEE DISH.

2. בִּקְבּוּק, bakbuk' (from the gurgling sound in emptying), perhaps a bottle (as it is translated in Jer 19:1; Jer 19:10) for holding any liquid, as honey (1Ki 14:3), but more probably a PITCHER SEE PITCHER (q.v.).

3. צְלֹחַית, tselochith' (lit. that into which fluids are poured out), a platter (2Ki 2:20). This was probably a flat metal saucer of the form still common in the East. It occurs in 2Ki 2:20, “cruse;” 2Ki 21:13, “dish;” 2Ch 35:13, “pan';” also Pro 19:24; Pro 26:15, where the figure is obscured by the choice of the word “bosom.” SEE PAN; SEE PLATTER, etc.

## Cruse, Christian F., D.D.[[@Headword:Cruse, Christian F., D.D.]]

             a minister of the Protestant Episcopal Church, was born June 27, 1794, in Philadelphia, of Lutheran parentage. He entered the University of Pennsylvania in 1812, and graduated Jan. 10, 1815, with distinguished honors. He was appointed professor in the University in 1831, and resigned in 1833. He was ordained by bishop White about 1822; became rector of Trinity Parish, Fishkill, N.Y., in April, 1846, but resigned the cure in 1851, and afterwards had no parish. He soon after removed to the General Theological Seminary, where, as librarian, he had ample opportunities for those studies in which he was so successful. In the ancient languages — Syriac, Hebrew, and Greek — Dr. Cruse was very well informed. He translated and edited Eusebius's Church History, and his edition is the best in English. He died in New York October 5,1865. — Church Review, January, 1866.

## Cruse, Christian, D.D[[@Headword:Cruse, Christian, D.D]]

             a Protestant Episcopal clergyman, was born in Philadelphia, Pennsylvania, June 27, 1794, of Danish parents. He graduated from the University of Pennsylvania in 1815; was appointed professor in that institution in 1831, but resigned in 1833; was ordained in 1842; became rector of Trinity parish, Fishkill, N.Y., in April 1846; resigned in 1851; soon after became librarian of the General Theological Seminary, and devoted himself to the study of ancient languages. He died in New York city, October 5, 1865. In Syriac, Hebrew, and Greek, Dr. Cruse was one of the most learned men in his Church. See Amer. Quar. Church Rev. January 1866, page 669.

## Crusenius, Nicolaus[[@Headword:Crusenius, Nicolaus]]

             prior of the Augustinian monasteries at Brussels and Antwerp, and general visitor of his order in Austria and Bohemia, who died at Vienna in 1629, is the author of Monasticon Augustinianum, etc. (Munich, 1623). See Winer, Handbuch der theol. Lit. 1:705; Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Crusius Christian August[[@Headword:Crusius Christian August]]

             a German theologian, was born at Leuna, near Merseburg, January 10, 1715. He studied at Leipzic, where he afterwards became professor of philosophy in 1744, of theology in 1750, and primarius of theology in 1757. He died October 18, 1775. Dissatisfied with the existing philosophical systems, he attempted a new one, which he sought to bring into harmony with orthodox theology. The school which he represented in Leipzig may be designated by the name of a Philosophico-Biblical Realism. As a philosopher, lie was one of the most important opponents of the idealism and mechanism of the Leibnitz-Wolffian philosophy, while, as a Bible theologian, he maintained the historical and literal as opposed to an exclusively spiritualistic exegesis. In morals “he drew his conclusions, not from the conceptions of the intellect, but the suggestions of the will and conscience. He derived the notion of duty from moral necessity or obligation. He asserted the free-agency of the human mind (which he contemplated principally in a negative point of view, i.e. as uninfluenced by  physical or material laws), and developed the formal conditions of our free- will actions and the motives of them. The principle of a moral law led him to that of a moral Governor and Legislator, and consequently to the hypothesis which ascribes all moral obligations and laws to the divine authority, deducing, as the school-men had done, the principles of morals from the will of God. That which is consistent with the nature of the divine perfections, and accords with the designs of God, is good, and becomes obligatory on all rational beings. God demands of his rational creation, in the first place. that they should be good; and also wills their happiness as a consequence of virtue” (Tennemann). His principal works are: Logik o. d. Weg z. Gewissheit u. Zuverlissigkeit d. menschlichen Erkenntniss (Lpz. 1747; 2d ed. 1762); Entwurf d, nothwsiendigen Vernunftwahrheiten (Lpz. 1745; 3d ed. 1766); Anweisung, verniinftig a. leben (Lpz. 1744; 3d ed. 1767); Anleitung, u. natiurliche Begebenheiten ordentlich u. vorsichtig nachzudenken (Lpz. 1749, 2 vols., 1772); Begriffd. christlichen Moral- theologie (Lpz. 1772, 2 vols.). See Pierer, Universal-Lexikon, s.v.; Kahnis, German Protestantism (Edinb. 1856, 12mo, p. 107); Delitzsch, Die biblish-prophetische Theologie, ihre Fortbildung durch Chr. Crusius, etc. (Lpz. 1845); Tennemann, Manual Hist. Philippians § 368.

## Crusius, Magnus[[@Headword:Crusius, Magnus]]

             a Lutheran theologian, was born in Schleswig, January 10, 1697. He studied at Kiel, was in 1723 called to Copenhagen, and accompanied as chaplain the Danish ambassador to France. In 1731 he was appointed to the pastorate at Bramstedt, in Holstein, in 1733 first preacher and member of consistory at Flensburg, in 1735 professor of theology at Gottingen, where he also took, in 1737, the degree of doctor of divinity. In 1747 he was made general superintendent at Harburg, and died January 6, 1751. He is the author of De Senectute Heroica Veterum Christianorum (Harburg, 1721): — Prologi Origenis in Evangelia S.S. Matthew, Lucae et Joannis (Gdottingen, 1735): — De Resurrectione Spirituali (ibid. 1738): — De Mysterio Silentii et Clamoris (ibid. eod.), etc. See Mosers u. Neubauer, Jetztlebende Theologen; Heinsius, Kirchen Historie, 4; Strodtmann, Neues Gelehrtes Europa, 5; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:897. (B.P.)

## Cruso, Timothy, A.M[[@Headword:Cruso, Timothy, A.M]]

             an English Nonconformist minister, was born in 1655. He was educated for the ministry, first in a dissenting academy, and then at one of the universities of Scotland; and was pastor of a church which met in Crutched Friars, London, where he continued to the close of his life, November 26, 1697. Mr. Cruso was chosen one of the preachers of the Merchants' Lecture at Pinner's Hall, and his sermons there verify the high eulogium given him by all for his great ability. See Bogue and Bennet, Hist. of Dissenters (2d ed.), 1:467; (Lond.) Theol. and Bibl. Mag. October 1805, page 383; Wilson, Dissenting Churches, 1:56.

## Crux Ansata[[@Headword:Crux Ansata]]

             SEE CROSS.

## Cruz (Saint), Juan De[[@Headword:Cruz (Saint), Juan De]]

             a Spanish ascetic theologian, whose family name was Yesiez, was born in 1549 at Ontiveros, in Old Castile. At twenty-one he became a Carmelite at the monastery of Medina del Campo, and aided St. Theresa in reforming the monks, who eventually, however, through enmity, took him to Toledo, where he was imprisoned for nine months, and then was released through St. Theresa's interposition. He afterwards founded and controlled some monasteries. In 1591 he encountered new persecutions, and was banished to the convent of Pegnuela, upon the Sierra Morena, but obtained the liberty of retiring to the convent of Ubeda, where he died, December 14, 1591. He was beatified in 1675, and canonized in 1726. He wrote, Noche Obscura del Alma: — Subida del Monte Carmelo: — Caintico: — Espiritual entro le Almay Chrysto, su Esposa:— Llama de Amor Viva; and other works in Spanish. His works, collected and published for the first time at Barcelona in 1619, were translated into French by P. Cyprian (Paris, 1641); by P. Louis of St. Theresa (ibid. 1665); by P. Maillard (ibid. 1694); and in Latin by P. Andrew de Jesus (Cologne, 1639). They are written in an obscure and mysterious style. See Hoefer, Nouv. Biog. Generale, s.v.; Encyclop. Brit. (9th ed.) s.v.

## Cryer, Thomas[[@Headword:Cryer, Thomas]]

             a Wesleyan missionary of rare piety and usefulness, was born at Bingley, in Yorkshire, in 1800. At 20 he was converted, and was called into the ministry about seven years after, and labored for a few months in an English circuit. He was then appointed a missionary to India, and embarked for that country in 1829. For 22 years he labored for the salvation of the heathen, and his name will be long remembered in the East. In spite of opposition and of the long delay of prosperity, which is the great and peculiar trial of the Eastern missionary — in spite of the most acute personal and family afflictions, his heart was undaunted and his faith unsubdued. Few of his fellow-missionaries excelled him in power of utterance, in the adroitness and effect with which he exposed the sophisms of the Brahmin, or in searching and persuasive appeals to the conscience. He “determined to know nothing but Christ and him crucified.” Such a minister could hardly fail of winning souls; and many will be the crown of his rejoicing in the day of Jesus Christ, not only from among the natives of India, but also from among the Europeans resident in that country. He died of cholera, October 5, 1852. Wesleyan Minutes, 1853.

## Cryer, Thomas (2)[[@Headword:Cryer, Thomas (2)]]

             an English Wesleyan missionary, was born at Bingley, Yorkshire, in 1800. He was converted at twenty, and in 1829 was sent as a missionary to India. He labored in Bangalore, Madras, Negapatam, and Manargoody. During an interval from missionary labor (1840-41) he was stationed at Dewsbury, England. He was appointed to Madras in 1852, arrived in that city October 1, and died October 5. See Minutes of the British Conference, 1853, page 186.

## Crypt[[@Headword:Crypt]]

             (Gr. κρύπτη, a concealed place; Lat. crypta; Fr. crypte).

I. Among the ancient Greeks and Romans a crypt was primarily a long, narrow gallery, above the level of the ground, surrounding a court-yard, and having walls on both of its sides, with windows in the wall facing the court. These crypts had often a portico lining them or running between them and the open court. They served as a place of promenade during the hot or wet weather, and were finally so extensively used that they were even built for the officers near the Praetorian camps in Rome. Crypts similar in construction and location were built for storing wines, vegetables, and other articles, like the modern subterranean cellar. When all the windows were closed they were dark and cool, and hence the word was applied even by the ancients to any dark and long chamber or passage, as the dark stables where horses were kept under the amphi-theater, the cloaca maxima at Rome, the tunnel at Naples, and to a grotto where Quartilla offered sacrifice.

II. The word crypt was applied by the early Christians to those subterranean burial-places which were afterwards called Catacombs (q.v.). The term was later limited to the larger chambers in the Catacombs where one or more martyrs were buried. These crypts were larger than the other rooms in the Catacombs, and were often ornamented, and devoted to divine worship. For this purpose they were double, one part serving for the men and the other for the women, with small antechambers for the catechumens. Some of these crypts had openings into the fields above.

III. When persecution ceased, and Christians built church edifices above ground, the custom was adopted of placing the remains of martyrs — later of archbishop, bishops, abbots, and other high church officials — in crypts under the intersection of the cross in the plan of the church. In the Basilican period of architecture these crypts were often called by the name confessio. In. the Romanesque period the name crypt was resumed. In the churches of this period, the crypt extended under the high altar and back under the entire choir or apsis, sometimes even including the space under the transept. This crypt formed almost a separate church, and caused the floor above it of the main body of the church to be raised higher than that of the nave, to which the audience had access. Churches founded in the latter part of the Romanesque period, and thereafter, had no crypts. The  reason of their disappearance from church architecture is not well understood. — Liibke, Geschichte der Architektur; Rich, Dictionary of Greek and Roman Antiquities.

## Crypt (2)[[@Headword:Crypt (2)]]

             Of this important form of church architecture we give additional details from Walcott, Sac. Archaeol. s.v.: "The earliest crypts which we. possess are those of Hexham and Ripon. They have several entrances; one used exclusively by the priest serving at the altar, the others for the ascent and descent of the worshippers, and opening into a chapel containing relics and a recess for an altar. In the wall are niches, with ffinel-headed openings for lamps. At Winchester, a low, arched doorway, below the screen of the feretory, led down to the relic chamber, which was in consequence called  the Holy Hole. In later times, aumbries and secret hiding-places for plate and treasures were generally provided. In the 11th, 12th, and 13th centuries crypts became developed into magnificent subterranean churches, like those of Canterbury, Gloucester, Rochester,Worcester, Winchester; St. Peter's, Oxford; Bayeux, Chartres, Saintes, Auxerre, Bourges, Holy Trinity, Caen; St. Denis, Ghent; Fiesole, Padua, Florence, Pavia, Palermo, and Modena. The earlier examples are of moderate dimensions, resembling cells, as in the pre-Norman examples at Lastingham, at St. Mellon, at Rouen, of the 4th century; St. Maur, and Faye la Vineuse. After the 14th century the crypt was replaced by lateral chapels built above ground. In fact, all crypts called in some places the crowds — the shrouds, or undercroft — were built to put Christians in remembrance of the old state of the Primitive Church before Constantine. The crypts of the Duomo and San Ambrogio, Milan, Parma, and Monte Cassino, are still used as a winter choir; and the parish church of St. Faith, in the shrouds of St. Paul's, was occupied until the Great Fire. Several of the largest cathedrals, built on unfavorable sites for excavation, as Durham and Chichester, have no crypt. The crypts of Winchester, Rochester, Gloucester, Worcester, and Canterbury were all made before 1085; and after that date the construction of crypts was laid aside, except where they were a continuation of existing buildings, as at Canterbury and Rochester. There is, however, an exceptional Early English example under the Lady Chapel of Hereford, and one of Decorated date at Waltham. A curious Decorated contrivance for constructing a crypt in an earlier church, which was never designed to have one, may be seen at Wimborne Minster, where the crypt under the presbytery lies open to the aisles. At Bosham and Dorchester (Oxon) there is a small crypt in the south alley of the nave, under a raised platform, for an altar or chapel, which is only another specimen, on a much smaller scale, of the same principle which, at Lubeck, Hildesheim, Naumburg, Halberstadt, Rochester, and Canterbury, left the crypt floor on a level almost with the nave, and raised the choir-level to a great height, enclosing it with stone screens. At Christchurch and Gloucester there was a crypt under each corner of the cross, except the western one. At Auxerre and Bourges the crypt, like the subterranean church of Assisi, was useful as a constructional arrangement to maintain the level of the choir. Occasionally the crypt assumes rather the character of a lower church, as in the Sainte- Chapelle (Paris), Eton, and St. Stephen's, Westminster. There is no example of a crypt in the Peninsula or Ireland, and Scotland possesses only one, at Glasgow. At Westminster, Glasgow, and Wells there is a crypt  under the chapterhouse, which contained an altar. The crypt was frequently lighted brilliantly on great festivals, and its chapels were constantly thronged with pilgrims and visitors, so that at present we can hardly portray to ourselves, in their cheerless desolation, that once they were much frequented places of prayer." Crypta seems to have been sometimes used in Christian times as synonymous with "cemetery." We may, however, mark this distinction between the two words, that" cemetery " is a word of wider signification, including open-air burial-grounds, while "crypta" is strictly limited to those excavated beneath the surface of the ground. We sometimes meet with the expression cryptac arenarum, or cryptae arenarice (i.e., "of the sand-pits"), in connection with the interment of Christian martyrs. These would seem to indicate the galleries of a deserted pozzuolana pit, as places of sepulture. But though the subterranean cemeteries very frequently had a close connection with these quarries, and were approached through their adita, the sand-pits themselves were seldom or never used for interment, for which, indeed, they were unfit, without very extensive alteration and adaptation. The passages referred to, which are chiefly found in the not very trustworthy Acts of the Martyrs, have probably originated in a confusion between the catacombs themselves and the quarries with which they were often so closely connected.-Smith, Dict. of Christ. Anti. s.v. SEE CATACOMBS.

## Crypto-Calvinistic Controversy[[@Headword:Crypto-Calvinistic Controversy]]

             the name given to a dispute within the Lutheran Church of Germany (1552-1574) concerning the doctrine of the Lord's Supper. The followers of the Melancthonian doctrine, as distinguished from the strict Lutherans, were styled Crypto-Calvinists (also Philippists, Melancthonians).

1. Melancthon, it is well known, earnestly desired a union of the Lutheran and Calvinistic divisions of the Protestant body. His tendency towards the Calvinistic view of the Lord's Supper was early shown in the difference between the Augsburg Confessio invariata (1530) and the variata (1542). In the former, art. 10, de cona Domini, it is stated that the “body and blood of Christ are truly present in the Lord's Supper (in the form of bread and wine), and are there distributed and received (distribuuntur vescentibus); therefore the opposite doctrine is rejected.” In the variata (Liltin of 1540) the reading is “cum pane et vino vere exhibentur corpus et sanguis Christi vescentibus in coena Domini.” The condemnation of the “opposite doctrine,” i.e. the Zwinglian, is omitted. This alteration did not meet the approbation of Luther, who nevertheless tolerated Melancthon's change of doctrine. But many Lutherans (e.g. Flacius, q.v.) were less tolerant; and during Melancthon's lifetime he was held by many to be a concealed (crypto-) Calvinist. The truth seems to be fairly stated by Hase, as follows: “As Melancthon was convinced that neither Luther's nor Calvin's doctrine of the sacranient was an insuperable bar to saving communion with Christ, he thought he might allow both of them to continue in the Church. But when the doctrine of the omnipresence of Christ's body (ubiquity, q.v.) was proposed as the only saving basis of the Holy Supper, and made, by Brentz, SEE BRENTIUS, the law of the Church in Wirtemberg, he expressed disapprobation of such novel doctrines in provincial Latin being introduced into the symbols of faith” (Church History, § 350). Melancthon and Luther never quarreled on the subject; but the controversy, even during Melancthon's lifetime, began to be bitter. He did not live, however, to see the fierce strife which finally arose on the subject within the bosom of the Church (died 1560).

2. But the controversy, as such, began in the year 1552, when Joachim Westphal, a preacher in Hamburg, proclaimed the Calvinistic doctrine of the Lord's Supper heretical. The controversy was especially violent at Bremen, between Tilemann Heshusius and Albert Hardenberg, cathedral preacher, who acted for the Calvinistic doctrine, and it went on until Hardenberg was dismissed from his position. Shortly after Heshusius shared a like fate. In 1558 Heshusius was made general superintendent at Heidelberg, and he soon detected “Crypto-Calvinism” in deacon Wilhelm Krebitz. In both cities Lutheranism was finally expelled, and Frederick III, elector of the Palatinate, went over to the Reformed Church. In Wuirtemberg Brentz urged the ultra-Lutheran doctrine (see above); but Christoph, duke of Wiirtemberg, endeavored to allay the strife, and finally succeeded, in 1561, at the Fiirstentag (Diet of Princes) at Naumburg, in obtaining the recognition of the altered Augsburg Confession. The elector Frederick III of the Palatinate withdrew from the controversy, and introduced, in 1563, in his dominions a mixed doctrine of Melancthonian tendency, by the incorporation of the Heidelberg Catechism into the state law.

In the Saxon electorate the Wittenberg and Leipzig theologians undertook a like combination of the doctrines. Kaspar Peucer, son-in-law of Melancthon, Cracow, Schiitz, and Stossel; G. Major, P. Eber, Paul Crell, and, later, P. Cruciger, Pezel, Moller, and others, in their writings, and also in the well-known Katechesis, favored the view, and these Melancthonian theologians were called Philippists. The Thuringian theologians in Jena, especially Flacius, also Wigand, Colestrin, Kirchner, and others, were strict Lutherans, and bitterly opposed the electorate Saxons. A conference between the Wittenberg and Jena theologians was held at Altenburg (October, 1568, to March, 1569), in which very intemperate accusations were made against the Philippists. The rupture was widened. The electoral duke Augustus of Saxony called his theologians together in Dresden on the 7-10th of October, 1571. They agreed upon the Consensus Dresdensis and the Wittenberg Catechism, which opposed the doctrine of ubiquity, but used Lutheran language in moderate terms, Melancthonian in spirit; for the time it was thought that the strife was ended. But in 1574 appeared an anonymous work entitled Exegesisperspicua ct ferme integra controversioe de sacra coena, which strongly advocated the Calvinistic view of the Supper. (It has been shown by Heppe, Geschichte des deutsch. Prot. 2:468, that this work was written by the physician Joachim Cureus  [died 1573], and was not originally intended for publication.) The work caused a bitter renewal of the controversy, and the elector determined to suppress Calvinism, and he deposed or imprisoned the leaders, and commanded subscription to the Confession of Torgau (May, 1574). Peucer was imprisoned for twelve years. In 1586 the elector died, and his son, Christian I, succeeded him. Chancellor Nicolas Crell (q.v.) and others influenced him to favor the Calvinistic view. After his death, the duke Frederick William of Saxc-Weimar, who was regent, put down Philippism by brute force, even executing Crell in 1601. See Loscher, Histor. motuum, 1723; Heppe, Geschichte des deutschen Protestantismus, 1852, 2 vols.; Zeitschr. f. d. hist. Theol. 1865, iv; Gieseler, Church History (Smith's), iv, § 37, 38; Gass, Geschichte d. prot. Theol. 1:63 sq.; Hagenbach, History of Doctrines, § 215; Herzog, Real-Encyklop. 8:127.

## Crystal[[@Headword:Crystal]]

             There are several words which appear to have this meaning in the Bible. SEE ICE; SEE PEARL.

1. קֶרִח, ke'rach (properly ice, as it is rendered Job 6:16; Job 38:29; “frost,” Gen 31:40; Job 37:10; Jer 36:30; Sept. κρύσταλλος), occurs in Eze 1:22, where the epithet “terrible” seems to be added by way of distinction from the ordinary signification of the word.

2. גָּבַישׁ, gabish' (properly ice; Sept. γαβίς), occurs only in Job 28:18, where it is rendered “pearls” in our version.

3. זְכוּכַית, zekukith' (lit. what is pure or transparent; Sept. ὕαλος), occurs only in Job 18:17, where some regard it as denoting glass.

4. Κρύσταλλος (prop. ice) occurs in Rev 4:6; Rev 21:11; Rev 22:1, evidently in the sense of crystal, and in such connections as to identify it in a good degree with the preceding terms.

“ Crystal was anciently held to be only pure water, congealed by great length of time into ice harder than the common (Diod. Sic. 2:52; Pliny Hist. Nat. 37:2), and hence the Greek word for it, in its more proper signification, also signifies ice. From this it necessarily followed that crystal could only be produced in the regions of perpetual ice, and this was accordingly the ancient belief; but we now know that it is founding the  warmest regions. Theophrastus (54) reckons crystal among the pellucid stones used for engraved seals. In common parlance we apply the term crystal (as the ancients apparently did) to a glass-like transparent stone, commonly of a hexagonal form, which, from being found in rocks, is called by mineralogists rock-crystal. It is a stone of the flint family, the most refined kind of quartz.” SEE GLASS.

## Crystallomancy[[@Headword:Crystallomancy]]

             (Gr. κρυστάλλος, crystal, glass, and μαντεία, divination) is a species of divination by means of a mirror or enchanted glass, in which future events were said to be represented or signified by certain marks or figures.

## Cseles, Martin[[@Headword:Cseles, Martin]]

             a Hungarian theologian, was born at Rosenthal, January 23, 1641. He took holy orders in 1657, and afterwards went to Rome as pontifical penitentiary. Returning to his country, he was appointed provost of Raab and Presburg. During the civil troubles which broke out in Hungary he fell into the hands of the Rakotzki party, who held him prisoner for a year. He died at Patak, January 14, 1709, leaving, Educatio Historico-Chronologica de Episcopatu Transylvaniae: — Descriptio Amplitudinis Episcopatus Sirmiensis. See Hoefer, Nouv. Biog. Generale, s.v.

## Csesennius[[@Headword:Csesennius]]

             SEE PAETUS

## Ctesiphon[[@Headword:Ctesiphon]]

             a Roman (probably) to whom St. Jerome writes from Bethlehem. (Epist. 133, ed. Vall.) on the question of Pelagianism, on:which Ctesiphon had written to ask his opinion.

## Ctesiphon (On The Tigris), Council Of[[@Headword:Ctesiphon (On The Tigris), Council Of]]

             (Concilium Ctesiphonense), was held A.D. 420, under Taballaha, archbishop of Seleucia, on the opposite bank of the river. Here the Nicene faith was received, and with it the canons to which the consent of the rest of the Church westward had been given.

## Ctibor, John[[@Headword:Ctibor, John]]

             (called Cotwa), a Moravian theologian, was canon of Briinn, of Olmutz, and of Prague, dean of Sinczna in 1615, and provost of Lutomierz. He died in 1637. He wrote in the Bohemian language. His principal work is directed against the Protestants, and is entitled Larve. His sermons were also esteemed. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## CtistolAtrae[[@Headword:CtistolAtrae]]

             (κτιστολάραιl, called also, from their founder, Gajanitae) were a subdivision 'of the Aphthartodocetca (q.v.), themselves a sect of the Monophysites, who, in opposition to the Aktistetae, taught that the body of Christ was created. See Hagenbach, Hist. of Doctrines, 1:281, Clark's translation; Dorner, Person of Christ, div. 2, volume 1, page 131; Herzog, Real-Encyklop. 9:749.

## Cuach [[@Headword:Cuach ]]

             SEE COCCA.

## Cuan [[@Headword:Cuan ]]

             (Cuanna, Cuanan, or Cuannache; diminutive of Cu, "a hound;" Lat. Cuanus) is a name of several Irish saints:

1. Of Airbhre in Hy-Cennsealach, Leinster, commemorated July 10, is thought to have succeeded St. Brogan (q.v.) in the abbacy of Mothel, Waterford.

2. Of Cluain-mor (now Clonmore, Cariow), commemorated October 15, is thought to have accompanied St. Moliny (q.v.).

There is another Cuan, "of Ath-eascrach" (now probably Ahasragh, in Galway), who died A.D. 788 or 793, and is commemorated also on October 15.

3. Son of Tigher-nach, of the race of the Nine Hostages, and brother of Sts. Begbile, Colman, and Conna, is commemorated March 2, and lived about the close of the 6th century.

There are also Cuan-Cam and Cuan the anchoret of Lilcah (not identified), who both died A.D. 743; also Cuan of Imleach-Jubhair (Emly), who died A.D. 787; and Cuan of Louth, who died in 823.

## Cuanan Glinne[[@Headword:Cuanan Glinne]]

             an Irish saint, commemorated February 3, was abbot of Maghbile (now Moville. County Down, and died in 747.

## Cuanghas Mac Dall[[@Headword:Cuanghas Mac Dall]]

             (i.e., blind boy, although he afterwards received his sight), an Irish saint, commemorated March 13, succeeded St. Pulcherius as abbot of Liathmore (Leamokevoge, in Tipperary), and died in 747.

## Cuanna[[@Headword:Cuanna]]

             (or Cuanda) is the name of several early Irish saints:

1. Abbot of Killchuanna (nhw Kilcoona, in Galway) and Lismore, celebrated February 4, is said to have been born at the close of the 6th century, his mother being Meda (Finmeda or Conmania), daughter of Fingen, and his father unknown, while his brother was St. Carthach of Rahen. Many-miracles are related of him, and he died about 650. See Colgan, Acta Sanctorinm, page 249 sq.

2. Son of Miodhavn of Rosco, celebrated April 10, is of obscure and confused history, but seems to have died in 721. See Forbes, Scott. Saints, page 10; Kelly, Irish Saints, 21.

3. Surnamed "the Blind;" celebrated March 11, is thought to have been the son of Tulan, and is said to have been miraculously taught music by St. Patrick.

## Cuanus[[@Headword:Cuanus]]

             SEE MOCHUA.

## Cuaran[[@Headword:Cuaran]]

             (Koran, Cronan, Mochuaroc, or Crovinus), an early Irish saint (surnamed the Wise), commemorated February 9, is said to have been born in Munster, being the son of Nethservan, of a noble family, and became a bishop, but of what place is unknown. He seems to have flourished about A.D. 570, and is therefore different from Cronan of Lismore.

## Cuba[[@Headword:Cuba]]

             in pagan mythology, was the tutelary goddess of sleepers, especially of children. Cuba, an early Saxon presbyter, attested a charter of archbishop Ethelheard, A.D. 805.

## Cubbitt, George[[@Headword:Cubbitt, George]]

             an English Wesleyan minister, was born at Norwich, in December 1791. He joined the Church in 1808, at Sheffield, whither his family had removed. He commenced his ministry in 1813; labored in Carbonear and St. John's, Newfoundland, from 1816 to 1818; in Glasgow, Scotland, in 1819, and from 1820 to 1835 in Boston, Oxford, Bristol, Sheffield, Huddersfield, and London. From 1836 to the end of his life he was editor of the conference office publications. In 1839 he replied to the attacks on Methodism made by Daniel O'Connell in the Manchester newspapers. The Times spoke highly of Cubbitt's answers. He died after three days' illness, October 13, 1850. Cubbitt wrote Conversations on the Miracles of Christ (18mo): — Conversations on the Parables, and other minor publications. He was one of the acutest and ablest of Wesleyan theologians. During the latter part of his life he lived as a recluse. See Minutes of the British Conference, 1851; Smith, Hist. of Wesl. Meth, 3:438, 439.

## Cubero, Pedro[[@Headword:Cubero, Pedro]]

             a Spanish missionary and traveller, was born in 1645, near Calatayud, in Aragon. He commenced his travels at the age of twenty-five, going from Saragossa to Paris, afterwards visited Rome, Venice, Vienna, Constantinople, Warsaw, Moscow, Astrakhan, Kasbin, Ispahan, Shiraz, Laar, Snrat, Goa, Malacca, Manilla, and Mexico, returning to Europe after  a nine years' absence, and published an account of his missions in Spanish (Madrid, 1680; Saragossa, 1688). Cubero was the first traveller who made the tour of the world from west to east, and in part by land. His work gives a detailed account of the steppes of Astrakhan, of the deserts of Persia, and of Manilla. See Hoefer, Nouv. Biog. Generale, s.v.; Biog. Universelle, s.v.

## Cubert[[@Headword:Cubert]]

             SEE CUDBERTH.

## Cubiculum[[@Headword:Cubiculum]]

             is a term used in early Christian architecture in two senses.

1. We find it employed to denote what we should now call the side chapels of the nave of a church. The first instance of its use in this sense is in the writings of Paulinus of Nola, who describes the church erected at Nola, and particularizes these side chapels, which were evidently novel features in church arrangement. There were four on each side of the nave, beyond the side aisles, with two verses. inscribed over the entrances. Their object was to furnish places of retirement for those who desired to pray or meditate on the word or God, and for the sepulchral memorials of the departed. They differed from the side chapels of later ages in containing no altars, as originally there was but one altar in a church. Paulinus also speaks of these chapels under the name of cellae or celluic, e.g., when speaking of a thief who had concealed himself in one of them all night. Perhaps the earliest existing example in Rome of such a chapel attached to the body of a church is that of St. Zeno in the Church of Santa Prassede, built by pope Paschal I about A.D. 817.

2. The word cubiculum is likewise employed to designate the family grave chambers in the subterranean cemeteries at Rome. In addition to the ordinary places of interment in the ambulacra, the catacombs contain an immense number of sepulchral chambers or cubicula, each enshrining a larger or smaller number of dead, as well in table tombs and arcosolian — as in loculi pierced in the walls. These were originally family burial-places,  excavated and embellished at the expense of the friends of the departed, and from the date of their first construction served for the celebration of the eucharistic feast and agape, on the occasion of the funeral, and its successive anniversaries. In times of persecution they may have supplied places of religious; assembly where the faithful might gather in security for the celebration of the holy mysteries, at the graves of the departed martyrs and others whose fate they might be soon called to share by sealing their testimony with their blood. The name cubiculumi is of exclusively Christian use as applied to places of interment. From inscriptions in which the term occurs, March infers "that in the 14th century the persons named caused that their own cubicula should be excavated at their own expense. Each cubiculum was of sufficient dimensions to serve for several generations of the respective families. If it proved insufficient loculi were added at a greater or less distance from the cubiculum." Sometimes we find the arch of an arcosolium of the 1st century cat'through and used as a door or entrance to a second cubiculum excavated in its rear, the original sarcophagus being removed and carried to the back of the chapel that- other bodies might be placed near it. The number of these sepulchral chambers is almost beyond computation. March reckons more than sixty in the eighth part of the. catacomb of St. Agnes. In that of St. Callixtus they amount to some hundreds. They are equally frequent in the other cemeteries. Their form is very varied. In the catacomb of St. Callixtus, with very few exceptions, they are rectangular, and that appears to have been the earlier shape. But there are examples of many other forms, triangular, pentagonal, hexagonal, octagonal, circular, and semicircular. The roof is sometimes a barrel vault, sometimes a coved ceiling, nearly flat; in one instance, it expands into a lofty dome, lighted by a luminare. Both the roof, the vaults, and the recesses of the. arcosolia are generally coated with stucco, and richly decorated with religious paintings. In the later restorations the walls are often veneered with plates of costly marble. SEE PLATONIA.

In a very large number of examples the Good Shepherd occupies the centre of the ceiling, the surrounding lunettes containing Adam and Eve after the Fall, The History of Jonah, The Sacrifice of Abraham, Moses Striking the Rock, The Three Children in the Furnace, The Visit of the Wise Men to Christ, The Raising of Lazarus, The Healing of the Blind Man, The Paralytic Carrying his Bed, The Miracle of the Loaves, and other scenes from the limited cycle of Scriptural subjects to which early Christian art confined itself, treated with a wearisome uniformity; embellished with palm branches, vines laden with grapes, the  dove, the peacock, and other familiar Christian symbols. The walls of the chamber were also similarly decorated. SEE FRESCOES. The vault is in some cases supported by columns, either cut: out of the tufa, or formed of brick coated with stucco. Light and air were not unfrequently admitted: by means of a shaft communicating with the surface of the ground, called luminare. A chamber so lighted was known as a cubiculum clarum. These cubicula were very frequently double, one on either side of the gallery, and, as we have just noticed, in some instances a luminare was sunk in the centre so as to give light to both. The cubicuia, generally speaking, are of small dimensions, and are incapable of containing more than a very limited number of worshippers. But there are also found halls and chambers of much larger proportions, which have been considered by the chief Roman Catholic authorities on the subject to have been constructed for the purpose of religious assemblies. These are distinguished by Marchi, by an arbitrary nomenclature, into cryptae, for the smaller, and ecclesiae, for the larger, excavations. SEE CATACOMBS.

## Cubit[[@Headword:Cubit]]

             (in Heb. אִמָּה, ammah', lit. mother, i.e. of the arm, the fore-arm; Greek πῆχυς, an ell) is a word derived immediately from the Latin cubitus, the lower arm. The length of the cubit has varied in different nations and at different times. Derived as the measure is from a part of the human body, and as the human stature has been of very dissimilar length, the cubit must of necessity have been various. The lower arm, moreover, may take in the entire length from the elbow to the tip of the third or longest finger, or it may be considered as extending from the elbow merely to the root of the hand at the wrist, omitting the whole length of the hand itself. If the definition of Celsus (8. 1) is taken, and the cubit is identified with ,the ulna, the under and longer of the two bones of which the arm consists, still a fixed and invariable measure is not gained. That the cubit among the Hebrews was derived as a measure from the human body is clear from Deu 3:11 — “after the cubit of a man” (אִמִּת אַישׁ, see Bottcher, Proben alttest. Schrift. p. 288). But it is difficult to determine whether this cubit was understood as extending to the first or the end of the third finger. As, however, the latter seems most natural, since men, when ignorant of anatomy, and seeking in their own frames standards of measure, were likely to take both the entire foot and the entire fore-arm, the probability is that the longer was the original cubit, namely, the length from the elbow to the extremity of the longest finger. The: Egyptian cubit, which it is likely the Hebrews would adopt, consisting of six hand- breadths, is found on the ruins of Memphis (Journal des Savans, 1822, Nov., Dec.; comp. Herod. 2:149). The Rabbins also (Mishna, Chelim, 17:9) assign six hand-breadths to the Mosaic cubit. By comparing Josephus (Ant. 3, 6,5) with Exo 25:10, it will, moreover, be found that the weight of his authority is in the same scale. According to him, a cubit is equal to two spans. Now a span is equal to three hand-breadths (Schmidt, Bibl. Mathemat. p. 117; Eisen-Schmidt, De Ponderibus, p. 110); a cubit, therefore, is equal to six hand-breadths, The hand-breadth is found as a  measure in 1Ki 7:26; comp. Jer 3:21. In the latter passage the finger-breadth is another measure.

The span also occurs Exo 28:16. So that, it appears, measures of length were, for the most part, borrowed by the Hebrews from members of the human body. Still no absolute and invariable standard presents itself. If the question, What is a hand or finger-breadth? be asked, the answer can be only an approximation to fact. If, however, the palm or hand-breadth be taken at 3 inches, then the cubit will amount to 21 inches. In addition to the common cubit, the Egyptians had a longer one of six palms four inches. The Hebrews also have been thought to have had a longer cubit, for in Eze 40:5, we read of a cubit which seems to be an ordinary “cubit and an handbreadth;” see also Eze 43:13, where it is expressly said, “the cubit is a cubit and an hand-breadth.” The prophet has been supposed to refer here to the then current Babylonian cubit, a measure which it is thought the Jews borrowed during the period of their captivity. The Rabbins make a distinction between the common cubit of five hand-breadths and the sacred cubit of six hand-breadths-a distinction which is held to be insufficiently supported by De Wette (Archaologie, p. 178). Consult Lamy, De Tabernaculo, c. 8; Carpzov, Apparat. p. 676. — Kitto, s.v. An ancient Egyptian cubit now in the Royal Museum of Paris measures 20.484 inches. The Hebrew cubit, according to Bishop Cumberland and M. Pelletier, is twenty-one inches; and the Talmudists observe that the Hebrew cubit (meaning probably the longer or sacred measure) was larger by one quarter than the Roman, which would make it contain 21.843 inches. Many writers fix it at eighteen inches, confounding it with the Greek and Roman measure of a foot and a half. The most approved computation assigns each kind of Jewish cubits the same length as the corresponding Egyptian namely, 20.24 inches for the ordinary one, and 21.888 for the sacred, which is confirmed by the mean length of several ancient cubits marked on the Egyptian monuments (Wilkinson's Anc. Egyptians, 2d series, 1:30), by a comparison of the dimensions of the Pyramids with those given in ancient authorities (Vyse's Pyramids of Gizeh, 3, 104, 105), and which we shall find to correspond remarkably with the Talmudical statement of the circuit of the Temple. In a later edition of his Ancient Egyptians, however (“Popular Account,” 2:258), Wilkinson makes the ordinary Egyptian cubit to have consisted of seven palms or twenty-eight digits, and gives nine exact computations of its length, varying from 20.4729 to 20.7484 inches, which yield an average of 20.6169 inches; and he states the cubit on the Nilometer at Elephantine, from actual measurement, to be 20.625 inches.  This last is perhaps the most accurate dimension attainable for the standard cubit. (See Bockh, Metrol. Uitersuch. Berl. 1838, p. 12; Thenius, in the Stud. u. Krit. 1846, 1:770; 2:299; Lepsius, Die alt-dgyptische Elle, Berl. 1865.) SEE METROLOGY.

In Jdg 3:16, the term translated “cubit” is in the original גֹּמֶר, go'med (literally, a cut), a rod or staff, as the measure of a cubit. In the New Testament our Lord characteristically employs the term cubit (Mat 27:6; Luk 12:25) for the enforcement of a moral and spiritual lesson. The term also occurs in Joh 21:8, and in Rev 21:17; and in the Apocrypha (2Ma 13:5). SEE MEASURE.

## Cubitt, James[[@Headword:Cubitt, James]]

             an English Baptist minister, was born at Neateshead, Suffolk, in 1808. He graduated from Stepney College in 1834, and the same year became pastor of the Church at Ilford, Essex. In 1837 he removed to Stratford-on-Avon. in 1841 to Bourtonon-the-Water, remaining there seven years, and then was pastor at Thrapston, Northamptonshire, for twelve years. In 1861 he became one of the tutors in Mr. Spurgeon's Metropolitan Tabernacle, Southwark, but in 1863 was compelled to desist from all occupation, and died August 5 of the same year. See (Lond.) Baptist Hand-book, 1865, page 121. (J.C.S.)

## Cuboirne[[@Headword:Cuboirne]]

             (Coubran, or Cubran), an Irish saint, commemorated November 10, is said to have died as abbot of Cillarhaidh (now Killeigh, in King's County), A.D. 762.

## Cubricus[[@Headword:Cubricus]]

             SEE MANES.

## Cuciilus[[@Headword:Cuciilus]]

             an epithet of an unknown disciple of Alcuin.

## Cucius[[@Headword:Cucius]]

             SEE KAUTZ.

## Cuckoo[[@Headword:Cuckoo]]

             (שִׁחִ, shach'aph, prob. from its leanness; Sept. and Vulg. sea-gull, A.V. “cuckow”) occurs only in Lev 11:16; Deu 14:15, among birds of prey not clearly identified, but declared to be unclean. None of the various ancient or modern versions of this word give a bird possessing any affinity with the other species enumerated; and although the cuckoo is a winter and spring bird, distinctly heard, it appears, by Mr. Buckingham, early in April, while crossing the mountains between Damascus and Sidon, at that time covered with snow, it could scarcely deserve to be included in the prohibited list, for the species is everywhere scarce. The identifications proposed by late writers on the subject all equally lack a sufficient foundation. Bochart (Hieroz. vol. 2, c. 18) thinks the sea-gull is meant. Upon the whole, while so much obscurity still remains on the subject, the interpretation of “cuckoo” may as well remain undisturbed. (See Penny Cyclopoedia, s.v.) The word shachaph was a good imitation of the dissyllabic voice of this bird, as our word cuckoo, variously repeated in all European languages, and yakoob, which the bird is supposed by the Arabs to utter. The latter, indeed, call it tir el-Yakub, or “Jacob's bird,” on this account (Kitto, Phys. Hist. of Palest. p. 403). The common cuckoo (Cuculus canorus) is a bird of considerable size, unfit for  food, because habitually feeding on reptiles and large insects. It is spread over the whole of Asia and Africa as well as Europe, migrating northward in spring, and probably not breeding in Palestine, although passing the winter there. The American cuckoo (Erythiophris Americanus), often called “cow-bird,” is a different species of the family of the Cuculinoe, all the members of which are distinguished by laying their eggs in the pests of other birds, and rearing no young themselves.

## Cucojo[[@Headword:Cucojo]]

             the head of a heretical Syrian sect of Valentinians in the latter part of the 2d century (Ephrem. Contra Haereticos, 22:485 b, in Assemani, volume 2).

## Cucufas[[@Headword:Cucufas]]

             an early martyr at Barcelona, celebrated July 25.

## Cuculla[[@Headword:Cuculla]]

             was a hood worn by Benedictine monks and nuns, equivalent to the later cowl (q.v.).

## Cucullus[[@Headword:Cucullus]]

             SEE COWL.

## Cucumber[[@Headword:Cucumber]]

             is the translation of קַשֻּׁא, kishshu' (so called probably from its difficulty of digestion; Sept. σίκυος), in our Auth. Vers., and the correctness of this rendering has been almost universally admitted. It occurs in Num 11:5, where the Israelites, when in the desert, express their longings for the melons and the cucumbers of Egypt. The Hebrews is so similar to the Arabic kissa that there can be very little doubt of their both meaning the same thing. Celsus (Hierobot . 2:247) gives keta, kati, and kusaia as different pronunciations of the same word in different Oriental languages. It does not follow that these names always indicate exactly the same species, since in the different countries they would probably be applied to the kinds of cucumber most common, or perhaps to those which were most esteemed in particular localities. Thus, in Egypt (see Prosp. Alpin, Plantt. AEg. c. 38, p. 54), the name kati appears to be applied to the species which is called Cucumis chate by botanists, and “queen of cucumbers” by Hasselquist, who describes it as the most highly esteemed of all those cultivated in Egypt (Trav. p. 258). See MELON. In India the name kissa is applied by the Mohammedans to the Cucumus utilissimus, or the common kukree of the natives, while in Persia and Syria the same name would probably be applied only to the common cucumber, or Cucumis sativus, as the two preceding species are not likely to be much known in either country. The Talmudists (Maaser. 1:4; Terumoth, 2:6; 6:6; Baba Mez. 7:5) have קַשּׁוֹת, and the Phoenicians had the word Κουσίμεζαρ (Diosc. 4:152), which is probably. Xrp מצר קשא, “cucumber of Egypt”=σίκυς ἄγριος. The same name for cucumber exists in all cognate languages. (For  an account of the cucumbers of Syria and Egypt; see Forskal, Flora AEgypt. p. 169; Celsii Hierobot. 2, 249.) SEE BOTANY.

All travelers in the East notice the extensive cultivation and consumption of cucumbers and other vegetables of the same tribe, especially where there is any moisture of soil, or the possibility of irrigation (see Burckhardt, Arabic Proverbs, No. 660). Thus, even in the driest parts, the neighborhood of a well is often occupied by a field of cucurbitaceous plants, generally with a man or boy set to guard it from plunder, perched up on a temporary scaffolding, with a slight protection from the sun, where he may himself be safe from the attacks of the more powerful wild animals. That such plants appear to have been similarly cultivated among the Hebrews is evident from Isa 1:8, “The daughter of Zion is left like a cottage in a vineyard, like a lodge in a garden of cucumbers” (מַקְשָׁה, mikshah', Sept. σικυήρατον), as well as from Bar 6:70, “as a scarecrow in a garden of cucumbers (σικυήρατον) keepeth nothing, so are their gods of wood.” SEE GARDEN; SEE COTTAGE.

## Cucumellum[[@Headword:Cucumellum]]

             a flagon or bowl belonging to the altar in early Christian churches, which was used probably for containing the communion wine. See Bingham, Antiq. book 8, chapter 6, sect. 21. SEE AMA.

## Cud[[@Headword:Cud]]

             (גֵּרָה, gerah', rumination), the pellet of halfchewed food brought up from- the first stomach of ruminant animals to be thoroughly masticated (Lev 11:3-7; Lev 11:26; Deu 14:6-8). SEE CLEAN (ANIMALS).

## Cudaman[[@Headword:Cudaman]]

             an early Saxon abbot, attested a charter of Ethelheard, archbishop of Canterbury, A.D. 805.

## Cudbert[[@Headword:Cudbert]]

             (Cudberct, or Cudbrictus). SEE CUTHBERT.

## Cudberth[[@Headword:Cudberth]]

             (or Cubert), an early English abbot of the see of Canterbury, died A.D. 777.

## Cudburg[[@Headword:Cudburg]]

             (or Cudbuch). SEE CUTHBURG.

## Cudda[[@Headword:Cudda]]

             an early English abbot of Mercia, cir. A.D. 742.

## Cuddy, James Billingsley[[@Headword:Cuddy, James Billingsley]]

             a Methodist Episcopal minister, was born in Baltimore County, Maryland, August 16, 1836. He was converted at sixteen; studied one year at Manchester Academy, and two at Dickinson Seminary, Williamsport; received license to exhort in 1857; and in 1860 entered the East Baltimore Conference, wherein he served until his death, August 2, 1874. See Minutes of Annual Conferences, 1875, page 32.

## Cuddy, Macgilla[[@Headword:Cuddy, Macgilla]]

             SEE ARCHDEKIN, RICHARD.

## Cudradus[[@Headword:Cudradus]]

             a presbyter of the Church of Lindisfarne, A.D. 793 (Alcuin, Epist. 5). Cudred (or Cudret). SEE CUTHRED.

## Cudsuida [[@Headword:Cudsuida ]]

             SEE CUTSUIDA.

## Cuduald [[@Headword:Cuduald ]]

             abbot of the monastery of Oundle (Undalum), in North Hants, A.D. 709 (Bede, Eccles. Hist. 5:19).

## Cudworth, Ralph[[@Headword:Cudworth, Ralph]]

             an eminent English divine and philosopher, was born at Aller, Somersetshire, in 1617, and entered Emmanuel College, Cambridge, in 1630, became M.A. 1639, rector of N. Cadbury 1641, and master of Clare Hall 1644. In 1645 he became professor of Hebrew; in 1654, master of Christ College; in 1662, vicar of Ashwell; and in 1678, prebendary of Gloucester. He died in 1688. Cudworth was a Platonist, of “great strength of genius and vast compass of learning.” His reputation as a writer rests chiefly on his True Intellectual System of the Universe, which appeared in 1678 as the first part of a still greater work which he never completed. It is a defense of human liberty, and of belief in God, against fatalism and atheism. Cudworth describes three false systems or hypotheses of the universe in the preface: “Of the three fatalisms or false hypotheses of the universe mentioned in the beginning of this book, one is absolute atheism,  another immoral theism, or religion without any natural justice and morality (all just and unjust, according to this hypothesis, being mere thetical or factitious things, made by arbitrary will and command only); the third and last such a theism as acknowledges not only a God or omnipotent understanding Being, but also natural justice and morality, founded in him, and derived from him; nevertheless, no liberty from necessity anywhere, and therefore no distributive or retributive justice in the world.” Before erecting the true intellectual system of the universe (the epithet intellectual being used, as he tells us, “to distinguish it from the other, vulgarly so called, systems of the world, that is, the visible and corporeal world, the Ptolemaic, Tychonic, and Copernican”), it was his object to demolish these false systems. And the first of them, atheism, or the atheistic fate, is demolished in the first part of the “Intellectual System.” It is a work of great learning and acuteness. In attacking the atheistic faith, Dr. Cudworth describes the atomic physiology, which, as held by Democritus, and other ancient philosophers, involved atheism. For the better confutation of other forms of atheism, to which he gives the names Hylozoic and Cosmo- plastic, he makes the hypothesis of an “artificial, regular, and plastic nature,” working in complete subordination to the Deity. And to avert an argument brought against the oneness of the Deity, from its unnaturalness as shown by the general prevalence of polytheism among the pagan nations, he contends that “the pagan theologers all along acknowledged one sovereign and omnipotent Deity, from which all their other gods were generated or created,” and that their polytheism was but a polyonymy of one God. The Treatise on Eternal and Immutable Morality corresponds to the second part of the Intellectual System. It is directed against Hobbes and those who, with him, “affirm justice and injustice to be only by law, and not by nature.” Besides the Intellectual System, Cudworth published,

1. A Discourse concerning the true Notion of the Lord's Supper, in which he maintains, as Warburton has since maintained, that the Lord's Supper is a feast upon a sacrifice: —

2. The Union of Christ and the Church Shadowed: —

3. A Sermon on Joh 2:3-4, preached in 1647 before the House of Commons: —

4. A Sermon preached in 1664 at Lincoln's Inn on 1Co 15:57 : —

5. Deus Justificatus against the Assertors of absolute and unconditional Reprobation.

He left several works in MS., only one of which has yet been published, namely, the Treatise concerning Eternal and Immutable Morality (1731). The rest are,

1. A Discourse of Moral Good and Evil: —

2. A Discourse of Liberty and Necessity, in which the Grounds of the Atheistical Philosophy are confuted, and Morality vindicated and explained: —

3. A Commentary on Daniel's Prophecy of the Seventy Weeks: —

4. Of the Verity of the Christian Religion against the Jews: —

5. A Discourse of the Creation of the World and Immortality of the Soul: —

6. A Treatise on Hebrew Learning: —

7. An Explanation of Hobbes's Notion of God, and of the Extension of Spirits.

These MSS. are now in the British Museum. In 1733 a Latin translation of the Intellectual System was published by Mosheim (Lugd. Bat. 2 vols. 4to). The best ed. of the English work is Harrison's (London, 1845, 3 vols. 8vo, with index). A good and cheap edition is that of Andover (1837, 2 vols. 8vo), which includes all the published writings of Cudworth, but has no index. See Birch, Life of Cudworth (prefixed to most editions of his works); Engl. Cyclopeadia; Mackintosh, Ethical Philosophy, p. 73.

## Cue-[[@Headword:Cue-]]

             SEE QUE.

## Cueilly, Olivier De[[@Headword:Cueilly, Olivier De]]

             a French theologian, was born at Laval in 1565. He became a Dominican at the convent there, and afterwards went to Paris, where he taught several branches of theology. He died about 1620, leaving Interpretation sur les Premiers Chapitres' du Prophete Ezechiel (Paris, 1611): — Les Fleaux de Dieu (ibid. 1613). See Hoefer, Nouv. Biog. Generale, s.v.

## Cuenburh[[@Headword:Cuenburh]]

             (Cenburg, Quenburga, etc.), sister of Ina, king of Wessex, co-foundress of Wimburn Abbey with her sister, is perhaps also the same as the abbess Caenburga, probably of Wimburn, A.D. cir. 718.

## Cuernert, Dirk[[@Headword:Cuernert, Dirk]]

             (or THEODORE VAN), a Dutch engraver, was born at Amsterdam in 1522, and lived chiefly at Haarlem, where he was more noted for religious controversy than for attainments in the art He died in 1590. The following are his chief works: The Descent from the Cross; Joseph Explaining his Dream; Joseph Interpreting the Dreams of his Fellow Prisoners; Job Reproached by his Wife; Balaam and his Ass.

## Cueuret (or Curet), Pierre[[@Headword:Cueuret (or Curet), Pierre]]

             a French theologian, who lived about the middle of the 16th century, was canon of the Church of Mans, and chaplain of the duke of Mayenne, who intrusted him with important matters. He wrote, La Fleur de Predication selon Saint Ephrem (without date), from the Latin of Ambrose the Camaldale. According to La Croix du Maine, we are indebted to Caeuret for the first edition of the Triumphant Mystere des Actes des Apotres, of Arnoul and Simon Criban, published in 1537. See Hoefer, Nouv. Biog. Generale, s.v.

## Cueva, Martin De La[[@Headword:Cueva, Martin De La]]

             a Spanish grammarian of the order of Cordeliers, lived in the middle of the 16th century. He wrote De Corrupto Docende Grammaticae Latinos Genere (Anvers, 1550). See Hoefer, Nouv. Biog. Generale, s.v.

## Cufa[[@Headword:Cufa]]

             an abbot of the diocese of Winchester, who attested an act of the Council of Clovesho, October 12, 803.

## Cuff, John Harcombe[[@Headword:Cuff, John Harcombe]]

             an English Congregational minister, was born near Chard, Somerset, in 1790. He was educated at the Western Academy, Axminster; in 1812 commenced his ministry at Wellington, Somerset, and continued it there until his death, November, 1846. See (Lond.) Evang. Magazine, August 1847, page 401.

## Cuffee, Paul[[@Headword:Cuffee, Paul]]

             a native Indian preacher of the Shinnecock tribe of Indians on Long Island, was born in 1757, and was for thirteen years in the employ of the New York Missionary Society. He died March 7, 1812.

## Cuganaeich[[@Headword:Cuganaeich]]

             SEE CONGAN.

## Cui[[@Headword:Cui]]

             SEE QUV--.

## Cuichelm[[@Headword:Cuichelm]]

             an early English prelate, was consecrated seventh bishop of Rochester by archbishop Theodore, but deserted the see (Bede, Hist. Ecc 4:12).

## Cuirbin [[@Headword:Cuirbin ]]

             SEE CERBAN.

## Cujacius[[@Headword:Cujacius]]

             (properly De Cajas), JACQUES, a distinguished teacher of canon law, was born in 1522, at Toulouse. He became in 1554 a professor of law at Cahors, in 1555 at Bourges, in 1567 at Valence, and in 1575 again at Bourges. The civil war in France induced him shortly after to go to Paris, where he also received permission to give lectures on law. In 1577 he once more returned to Bourges, where he thenceforth remained, notwithstanding the most profitable offers from the University of Bologna. He died Oct. 4,1590. Cujacius was the most famous teacher of the Roman  law in the sixteenth century, and his reputation attracted large numbers of students from all countries of Europe. He corrected numerous passages of the Roman law-books from the more than 500 manuscripts which he had collected, and a great many obscure points were by him for the first time elucidated. He gained the love of the thousands of his pupils to a rare degree by the affectionate attention which he paid to the welfare of each. From the theological controversies of his time he cautiously abstained, though he was always a steadfast adherent of the cause of Henry IV. In his will he referred his wife and his daughter to the letter of the pure Bible, without note or comment, as the sole rule of their faith. He published himself a collection of his works (Paris, 1577), which, however, is not complete. The editions by Colombet (Paris, 1617 and 1634) does likewise not contain all the works of Cujacius. A complete edition was prepared by Fabroti (Paris, 1658, 10 vols.), which has several times been reprinted, with some additions (latest edition, Prato, 13 vols. 1836). A life of Cujacius was published in 1590 by Papyrius Masson, but the best account of Cujacius is by Saint Prix (appendix to his work Histoire du droit Romain, Paris, 1821; an extract from this, in German, by Spangenberg, Cujacius u. seine Zeitgenossen, Leipz. 1822). — Brockhaus, Conversations-Lex. s. V.; Wetzer u. Welte, Kirch. — Lex. 2:933.

## Culan [[@Headword:Culan ]]

             (Colan, or Dachualen), a doubtful Irish saint, given by Colgan (Acta Sanctorum) under February 18.

## Culbertson Matthew Simpson, D.D.[[@Headword:Culbertson Matthew Simpson, D.D.]]

             a Presbyterian minister and missionary, was born at Chambersburgh, Pa., Jan. 18, 1819, and was educated at the Military Academy, West Point. While serving as lieutenant of artillery he made a religious profession, and went to the Theological Seminary at Princeton, where he graduated in 1844. In that year he was licensed and ordained as missionary to China; He labored, together with Bridgeman, for several years in preparing a revised translation of the Scriptures in Chinese; and wrote Darkness in the Flowery Land, or Religious Notions and Popular Superstitions in North China (N.Y. 1857, 12mo). He died of cholera, August, 1862. —Wilson, Presb. Almanac, 1863, p. 163.

## Culbertson, James[[@Headword:Culbertson, James]]

             a Presbyterian minister, was born in Franklin County, Pennsylvania. He was educated at Cannonsburg College, and installed at Zanesville, Ohio, in 1812, where, after a long and useful service, he died suddenly, February 23, 1847. (W.P.S.)

## Culcheth, William[[@Headword:Culcheth, William]]

             an English Wesleyan minister, was born at Daventry in 1810. He was converted early in life, admitted into the ministry in 1833, and died July 26, 1852. See Minutes of the British Conference, 1852.

## Culdees[[@Headword:Culdees]]

             The name Culdee is variously derived and explained by several different authorities. Ebrard gives “Kile De” — man of God;” Dr. Braun, “Gille De” — “servant of God.” But the latest, and perhaps best authority, gives us Cuildich as the only name of the Culdees known among native Celts. This  word means “a secluded corner;” a Culdee, therefore, is “the man of the recess.” This accurately enough describes the Culdees' mode of life; though not monks, they were in a certain sense recluses.

The Scottish Church, when it first meets the eye of civilization, is not Romish, nor even prelatical. When the monk Augustine, with his forty missionaries, in the time of the Saxon Heptarchy, came over to Britain under the auspices of Gregory, the bishop of Rome, to convert the barbarian Saxons, he found the northern part of the island already well-nigh filled with Christians and Christian institutions. These Christians were the Culdees, whose chief seat was the little island of Hi or Iona, on the western coast of Scotland. An Irish presbyter, Columba, feeling himself stirred with missionary zeal, and doubtless knowing the wretched condition of the savage Scots and Picts in the year 565, took with him twelve other missionaries, and passed over to Scotland. They fixed their settlement on the little island just named, and from that point became the missionaries of all Scotland, and even penetrated into England. Before the end of the 6th century they had filled the country with their institutions, and subjected it, at least nominally, to Christ. Invited to England by Oswald, king of Northumberland, to preach the Gospel to his people, they sent Corman, who failed because of too great austerity of behavior, and then Aidan, who, without knowing the people's language, succeeded, and proved himself one of the noblest of missionaries. The people in the south of England converted by Augustine and his assistants, and those in the north who had been won by Culdee labor, soon met, as Christian conquest advanced from both sides; and when they came together, it was soon seen that Roman and Culdee Christianity very decidedly differed in a great many respects. The Culdees, for the most part, had a simple and primitive form of Christianity, while Rome presented a vast accumulation of superstitions, and was arrayed in her well-known pomp.

The result was, that in England the Culdee soon gave place to the Roman, and retired to his Northern home. Columba no doubt chose the little island of Iona as a place of safety from barbarian attack, as also because it was near to Ireland, whence he had brought his divine message. Besides, the loneliness of a small island in the sea was favorable to meditation, and accorded with the ascetic tendencies which at least touched the best men of those ages. The institution set up by Columba has been called a monastery, but, in truth, it had no claim to that name. True, the members of the community lived in cells, to which they retired for devotion and study, but this no more made them monks than a  similar life makes monks of theological students of our own day. The Culdee recluses were not pledged to celibacy; many of them were married; many of them were succeeded in office by their own sons ; they were not dedicated for life to their calling, but were free at any time to change it for another. Their families did not live within the sacred enclosure, but the husbands, their work within being done, passed out to spend the rest of their time with their families. Nor, indeed, was the aim of the institution at all kindred to that of monachism. The monk generally retires for his own improvement solely; he is weary of the world, and will have no more contact with it. He renounces it. The Culdee went to Iona that in quiet, with meditation, study, and prayer, he might fit himself for going out into the world as a missionary. Indeed, Iona was a great mission institute, where preachers were trained who evangelized the rude tribes of Scotland in a very short time. To have done such a work as this in less than half a century implies apostolic activity, purity, and success. With the exception of the principal men, they must have been much more out of their cells than in them. Traces of the schools and churches they established are found all over Scotland. The reason of this freedom from Romish asceticism may be found, at least in part, in the doctrines of these men.

They had no dogma of purgatory, no saint worship, no works of supererogation, no auricular confession, or penance, or absolution; no mass, no transubstantiation, no “chrism” in baptism, no priesthood, and no third order (bishops). They knew nothing of any authoritative rule except the Holy Scriptures. “These were held to be the one standard of truth, and were made by the missionaries a subject of close and constant study. Columba's own home work and that of his disciples was transcribing the Scriptures. These early missionaries were thoroughly Biblical. Columba's life by Adamnan represents him in almost every page as familiar with the Word of God, and ready to quote it on all occasions as of supreme authority.” . . . “The great subject of their teaching was the simple truth of the Gospel of salvation. It was ‘verbum Dei,' the Word of God. Adamnan says of Columba that from his boyhood he was instructed in the love of Christ.” “The spirit of the Culdean Church may suitably and rightfully be described as an evangelical spirit, because it was free and independent of Rome; and when it and the papal Church came into contact, it always and obstinately repudiated its authority, under appeal to the single and supreme authority of holy Scripture; but, above all, because in its inner life it was penetrated throughout by the main principles of the evangelical Church. The Culdees read and understood the Scriptures in their original texts. Wherever they  came they translated them orally and in writing into the language of the country, explaining them to the inhabitants, exhorting them to diligent and regular Bible reading. But the Scriptures were more to them than a codex of authoritative doctrines of faith. They were the living word of Christ. In the most earnest manner they preached the natural, inborn inability of man for good; the atoning death of Christ; justification without all merit of works; the worthlessness, especially, of all mere outward works; and the necessity of the new birth” (Ebrard). These views of life and doctrine reveal sufficiently the reason why the Culdees were missionaries rather than monks. The truths of the Gospel, pure and simple, just as they warmed the hearts of the apostles, had possession of them, and all their work was to make men feel and accept them. Their theory of Church government was very simple.

The institution at Iona was under the presidency of a presbyter called a presbyter abbot, who had associated with him twelve other presbyters. In case of a vacancy in the headship, these brethren elected their abbot. That he was a presbyter simply there can be no doubt. Bede, who belonged to the Romish Church, himself mentions it as a very strange thing “that a man who is merely a presbyter should govern a diocese, and have even bishops under him.” The truth is, that the missionaries sent out from these Culdee seminaries were appointed and ordained pastors of the churches they founded, and the pastor of the church was the overseer of it, i.e. the bishop. The presbyter abbot, therefore, had ordained an elder, but, by appointment to a parish, had made him a bishop. They evidently knew nothing of the distinction between the order of presbyter and that of bishop. After the success of Augustine and his monks in England, the Culdees had shut themselves up within the limits of Scotland, and had resisted for centuries all the efforts of Rome to win them over. At last, however, they were overthrown by their own rulers. Margaret, the daughter of William the Conqueror, the queen of Malcolm Canmore, devoted to the cause of Rome, notable for piety, of powerful mind and skillful in the management of others, set her heart upon exchanging the Culdee for the Romish Church in Scotland. She got the Culdee presbyters together, and for three days discussed the matter with them in person. She succeeded by persuasion and artifice. This was in the latter part of the 11th century. It was not, however, till the 13th century that Culdeeism was completely overturned and Romanism established. Nay, it is more than probable that Culdeeism, with its simple and powerful Gospel influence, continued to live in the hearts of the people long after its forms and public ministrations had been buried beneath the finery of  triumphant Romanism. There was a readiness among the Scotch to embrace the Reformation when it came, which, together with their sturdy evangelical character, reminds the historical reader of Culdeeism.

Literature. —McLauchlan, The Early Scottish Church from the 1st to the 12th centuries (Edinb. 1865, 8vo); Alexander, Iona (Edinb. 1866); Ebrard, Kirchen-und Dogmengeschichte (4 vols., vol. 2); Zeitschr. f. d. hist. Theol. 1862, 1863; King, The Culdees and their Remains, 1864; Meth. Quart. Rev. Oct. 1861; Brit. and For. Ev. Rev. Jan. 1866; Princeton Rev. Jan. 1867; The Church of Iona, by the Bishop of Argyll, 1866. See IONA.

## Cull, Hugh[[@Headword:Cull, Hugh]]

             a Methodist Episcopal minister, and an eminent local preacher for nearly sixty years, died near Richmond, Indiana, August 30, 1862, in his one  hundred and fifth year. See Appleton's Annual Cyclopcedia, 1863, page 672.

## Cullen, Gavin[[@Headword:Cullen, Gavin]]

             a Scotch clergyman, born in Lanarkshire, was licensed to preach in 1821; presented to the living at Balmaclellan in 1825, and ordained; and died Jan. 18, 1844, aged fifty years.. See Fasti Eccles. Scoticanae, 1:697.

## Cullen, George Downie[[@Headword:Cullen, George Downie]]

             an English Congregational minister, was born at Doune, in October, 1799. Receiving his education at Glasgow College and Theological Academy, in 1822 he accepted a call to Leith, which church he served until his retirement in 1869. He served as secretary of the Widows' Fund of the Scottish Churches, and chairman of the fund until his death. He also carried on the Yardheads Mission and Leith Sailors' School in connection with his pastorate, and was one of the founders of the Edinburgh Medical Missionary Society, and of the National Bible Society of Scotland, and was also connected with several other societies of like character. He died October 1, 1891. See (Lond.) Cong. Year-book, 1892.

## Cullen, John[[@Headword:Cullen, John]]

             an English Wesleyan minister, was born at Newark, Nottinghamshire, October 25, 1786. He commenced his ministry in 1809, became a supernumerary in 1851, settled at Wellingborough, and died April 15, 1863. See Minutes of the British Conference, 1863, page 20.

## Cullen, John Edward[[@Headword:Cullen, John Edward]]

             an English Congregational minister, first cousin of cardinal Cullen, was born at Gort, in the west of Ireland, May 10, 1794. He was early designed by his parents for the priesthood, and educated for that purpose in Dublin, but his study of the Scriptures led him to renounce the Roman Catholic faith. He resolved to commence preaching at once at Omagh, in the north of Ireland, and at the same time was engaged as private tutor in the family of James Buchanan, Esq., father of president Buchanan of the United States. Persecution from the Catholics induced him to remove to London, where he maintained himself by teaching in schools and private families. About 1820 he was ordained, and preached successively at Caistor, in Lincolnshire; Flocton, in Yorkshire; Fairford, in Gloucestershire; Lacock. in Wiltshire; Boroughbridge, in Yorkshire; Burwell, in Cambridgeshire; and, lastly, at Fordham, until 1856, where he died, December 30, 1878. He published The Voice of Truth. See (Lond.) Cong. Year-book, 1880, page 318.

## Cullen, Paul[[@Headword:Cullen, Paul]]

             an eminent Roman Catholic prelate, was born April 27, 1803, at Prospect, in Ireland. He studied at the college in Carlow; went in 1820 to Rome,. where he completed his education. In 1828 he received the degree of doctor of theology; was rector of the Irish college at Rome, and in 1849 was appointed archbishop of Armagh. In 1851 he was transferred to Dublin, where he opened, in 1854, the Catholic high-school, whose first  rector was John Newman. In 1869 he was made cardinal. He died October 24, 1878. His Pastoral Letters and other Writings of Cardinal Cullen (edit. Moran) were published in 1883. See Brady, The Episcopal Succession in England, Scotland, and Ireland, 1:345; Bellesheim. in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Cullingford, John[[@Headword:Cullingford, John]]

             an English Wesleyan preacher, entered the ministry in 1825. and was sent as a missionary to the West Indies. Being seized with illness in 1845, he left Trinidad for Barbadoes, and died there, March 4, 1846, in the forty-sixth year of his age. See Minutes of the British Conference, 1846.

## Cullum, Sir John[[@Headword:Cullum, Sir John]]

             an English clergyman and an accomplished antiquary, was born in 1733, and educated at St. Catharine Hall, Cambridge; where he became a fellow in 1758. In April 1762, he was presented to the rectory of Hawstead, in Suffolk; and in December 1774, instituted to the vicarage of Great Thurlow. He died October 9, 1785. His History of the Parish of Hawstead and Hardwick House was originally published as the twenty-third number of the Bibliotheca Topographica Britannica. See Chalmers, Biog. Dict. s.v.; Allibone, Dict. of Brit. and Amer. Authors. s.v.

## Culmer, Richard[[@Headword:Culmer, Richard]]

             an English clergyman of Kent, is represented by Wood (Fasti Oxonienses) as "an ignorant person, and with his ignorance one of the most daring schismatics in all that country." He published, Cathedrall Newes from Canterbury (1644): — Minister's Hue and Cry (1651): — Lawless Tithe Robbers Discovered (1655). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Culon[[@Headword:Culon]]

             (Κουλόν v. r. Κουλόμ, Jerome Caulon), the fifth named of the group of eleven cities added by the Septuagint to those in the mountains of Judah (between ver. 59 and 60 of Jos 15:59-60); thought to be the modern Kulonieh, a trace of which appears in the notice of the Crusades (Wilken, Gesch. der Kreuz. 4:509), a village with ruins about 1 1/2 h.W. of Jerusalem towards Jaffa (Van de Velde, Memoir, p. 305); but, as this lay beyond the border of Judah (Schwarz, Palest. p. 118), the authenticity of the names in the Sept. being, moreover, dubious (Wilson, Bible Lands, 2:266 n.), the place perhaps only represents some station or Colonia of the Romans (Robinson, Later Res. p. 158).

## Culshaw, Joseph[[@Headword:Culshaw, Joseph]]

             an English Wesleyan minister, was born of Roman Catholic parents at Ormskirk, September 25, 1856. In 1877 he entered the Richmond Theological School; early in 1879 began circuit-work at the diamond fields, South Africa; and the year following removed to Kronstadt, in Orange Free State. He was drowned February 8, 1880. See Minutes of the British Conference, 1881, page 60.

## Culter[[@Headword:Culter]]

             was a knife used by the ancient pagans in slaughtering victims at the altars of the gods. It usually had one edge, a sharp point, and a curved back.

## Cultrarius[[@Headword:Cultrarius]]

             (Lat. culter, a knife) was the person who killed the victims which were sacrificed to the gods by the heathens of ancient times. The presiding priest never performed this service himself, but appointed one of his attendants to the office of cultrarius for each occasion.

## Cultus[[@Headword:Cultus]]

             SEE WORSHIP.

## Culver, Aaron L[[@Headword:Culver, Aaron L]]

             a Methodist Episcopal minister, was born at Dobb's Ferry, N.Y., February 19, 1841. He was converted at twelve; after studying at Claverack in 1859 or 1860, labored for four years as a local preacher, and then in the New York Conference, till his death in 1878. See Minutes of Annual Conferences, 1878, page 43.

## Culver, Cyrus[[@Headword:Culver, Cyrus]]

             a Methodist Episcopal minister, was born at Chester, Massachusetts, in 1780. He was converted in early life; labored several years as a local preacher; in 1811 entered the New York Conference; in 1827 became a supernumerary, in 1830 a superannuate, and died March 11, 1846. See Minutes of Annual Conferences, 1846, page 29.

## Culver, Newell[[@Headword:Culver, Newell]]

             a Methodist Episcopal minister, was born at Pomfret, Vermont, July 13, 1811. He joined the Church in January, 1833, and in July of the same year was received on trial into the New Hampshire Conference. He continued in the active work, except for three years (1849-52), until 1871, when his health failed. He died September 22, 1882. See Minutes of Annual Conferences, 1883, page 84.

## Culverwell Nathaniel, M.A[[@Headword:Culverwell Nathaniel, M.A]]

             a pious and learned writer. He was fellow of Emmanuel College, Cambride, and died about 1650. We have of him an Elegant and learned Discourse on the Light of Nature (on Pro 20:27), with several other treatises (Lond. 1661, 4to). The Light of Nature abounds in striking thoughts, and has passages of rare eloquence.

## Culverwell, Ezekiel[[@Headword:Culverwell, Ezekiel]]

             an English Puritan divine, published a Treatise onlFaith (Lond. 1629): — A Blessed Estate (1633): — Meditations (1634). See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cuman[[@Headword:Cuman]]

             was an abbot of Glastonbury, England, A.D. 800-802.

## Cumanus[[@Headword:Cumanus]]

             (or Conanus) was second abbot of Abingdon, died A.D. 784.

## Cumanus Ventidius[[@Headword:Cumanus Ventidius]]

             procurator of Judaea immediately next to Alexander (a short time after Fadus), and partly in conjunction with Felix (q.v.), B.C. 4953; under his administration the commotions broke out that led eventually to the final  war with the Romans (Josephus, Ant. 20:5, 2 and 3; 6, 1-3; War, 2:12, 1- 7).

## Cumberland Presbyterian Church[[@Headword:Cumberland Presbyterian Church]]

             SEE PRESBYTERIAN (CUMBERLAND) CHURCH.

## Cumberland Presbyterians[[@Headword:Cumberland Presbyterians]]

             SEE PRESBYTERIANS.

## Cumberland Richard, D.D.[[@Headword:Cumberland Richard, D.D.]]

             bishop of Peterborough, a learned divine and archaeologist, was born in London in 1632, and was educated at St. Paul's School, and Magdalen College, Cambridge. He was made rector of Brampton, and in 1667 vicar of All Hallows, Stamford. In 1691 he was raised to the see of Peterborough without any solicitation on his part. He was previously known by his treatise De Legibus Naturae (Lond. 1672, 4to), in answer to Hobbes, and by his Essay on Jewish Weights and Measures (London, 1686, 8vo). He was indefatigable in performing his episcopal duties. Being advised, on account of his age and infirm state, to relax a little, he replied, “It is better to wear out than rust out.” After his death appeared his Origines Gentiuin (Lond. 1724, 8vo), and his translation of Sanchoniatho's Phoenician History (London, 1720, 8vo). At the age of eighty-three, Dr. Cumberland, having been presented by Dr. Wilkins with a copy of his Coptic Testament, then just published, commenced, like another Cato, the study of Coptic. “At this age,” says Mr. Payne, “he mastered the language, and went through great part of this version, and would often give me excellent hints and remarks as he proceeded in reading of it.” He died Oct. 9, 1718. Cumberland's theory of morals is set forth in his treatise De Legibus Naturae. Tendency to effect the general good is made the standard of morality. To endeavor to effect the greatest amount of general good is the one great duty, or the one great “law of nature;” and we know, according to Cumberland, that it is a duty or law of nature, or law of God, because we know that an individual derives the greatest happiness from the exercise of benevolence, and that God desires the greatest possible happiness of all his creatures. Carrying out the fundamental principle that the greatest general good is to be sought, he deduces the several particular duties or particular “laws of nature.” He founds government upon, and tests it by the same principle. An abridged  translation of the work was published by Tyrrel in 1701. Maxwell, an Irish clergyman, published a translation in 1727. Barbeyrac published a French version in 1744. A third English translation, by the Rev. John Towers, D.D., appeared in 1750. On Cumberland as a moralist, see Mackintosh, Hist. of Ethical Philosophy, p. 70; Whewell, Hist. of Moral Philosophy, p. 52.

## Cumberland, Denison[[@Headword:Cumberland, Denison]]

             an Irish prelate, became bishop of Clonfert nin 1763, and was translated to Kilnmore in 1772. He published some single Sermons.. See Allibone, Dict. of Brit. and Amer. Authors, s.v.

## Cumbertus[[@Headword:Cumbertus]]

             (or Tumbertus), was abbot of GlastonbuSry, England, A.D. 744-753.

## Cumi[[@Headword:Cumi]]

             (κοῦμι), a mode of Graecizing the Hebrews imperative קוּמִי (ku'mi), signifying rise, as it is immediately explained (Mar 5:41).

## Cumin[[@Headword:Cumin]]

             (כִּמֹּן, kammon', lit, a condiment, from its use; Greek κύμινον; and names of similar sound in all the Oriental dialects) is an umbelliferous plant, mentioned both in the Old and New Testaments, and, like the dill and the coriander, continues to be cultivated in modern as it was in ancient times in Eastern countries (Pliny, 19:47). These are similar to and used for many of the same purposes as the anise and caraway, which supply their place, and are more common in Europe. All these plants produce fruits, commonly called seeds, which abound in essential oil of a more or less grateful flavor, and warm, stimulating nature; hence they were employed in ancient as in modern times both as condiments (Pliny, 19:8; Apicius, 1:32; 3. 18; Polyaen. 4:3, 32) and as medicines (Mishna, Shabb. 19:2). A native of Upper Egypt and Ethiopia, it is still extensively cultivated in Sicily and Malta. It would appear to have been a favorite herb among the Hebrews, and as late as the last century it retained a place of some importance in pharmacy (see Ehrmann, De cumino, Argent. 1733), Cumin is first mentioned in Isa 28:25; “When he (the ploughman) hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cumin?” showing that it was extensively cultivated, as it is in the present day, in Eastern countries, as far even as India. In the south of Europe it is also cultivated to some extent. In the above chapter of Isaiah (Isa 28:27) cumin is again mentioned: “For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cumin; but the fitches are beaten out with a staff, and the cumin with a rod.” This is most applicable to the fruit of the common cumin, which, when ripe, may  be separated from the stalk with the slightest stroke, and would be completely destroyed by the turning round of a wheel, which, bruising the seed, would press out the oil on which its virtues depend (see Dioscor, 3. 68). In the New Testament, cumin is mentioned in Mat 23:23, where our Savior denounces the Scribes and Pharisees, who paid their “tithe of mint, and anise, and cumin,” but neglected the weightier matters of the law. In the Talmudical tract Demai (ii. 1) cumin is mentioned as one of the things regularly tithed. (See Celsii Hierob. 1:516; Penny Cyclop. s.v.) SEE AROMATICS.

## Cumin (2)[[@Headword:Cumin (2)]]

             (Cumian, Cumeanus, Cumeneus, or Cunmmein), was the name of about a score of Irish saints, of whom but few are clearly identifiable.

1. Son of Dubh, and abbot of Druimdruith, commemorated January 12.

2. Bishop of. Bobbio, commemorated August 19, died after seventeen years of piety, at the age of ninety-five, about A.D. 744.

3. A poet of Connor, about the middle of the 7th century.

4. Otherwise called Cadhan, commemorated June 1, seems to have been the son of Cronchu, son of Ronan, of the race of Corbmac Cas, and to have lived about A.D. 738.

5. Surnamed Fin, "the Fair," commemorated February 24, is thought to be the same as the son of Ernan, of the district of Tyrconnell, who retired to the monastery of Hy. He probably became abbot A.D. 657, and died in 699. He is famous as the earliest biographer of St.Columba.

6. Surnamed Fodat, "the Tall," of Cluainferta-Brenainn (now Clonfert), commemorated November 12, was the son of Fiachna, of the royal line of West Munster. He was born about A.D. 590, and his original name was Aedh. He seems to have been a man of great learning, and wrote a hymn in praise of the apostles and evangelists (ed(itend by Todd, Book of Hymns, 1:81). He died A.D. 662.

## Cumin, John[[@Headword:Cumin, John]]

             SEE COMIN.

## Cumin, Robert[[@Headword:Cumin, Robert]]

             a Scotch clergyman, was born in 1660; called to the living at Riccarton in 1694; ordained lin 1695, and died April 8,1739. See Fasti Eccles. Scoticance, 2:136.

## Cumine, Andrew[[@Headword:Cumine, Andrew]]

             a Scotch clergyman, was teacher at the grammar-school in Irvine in 1696; called to the living at Largs in 1701, and died July 4, 1762, aged eighty- eight years. See Fasti Eccles. Scoticance, 2:253.

## Cumine, John[[@Headword:Cumine, John]]

             a Scotch clergyman, son of the foregoing, was licensed to preach in 1739; called, in 1742, to be assistant to his father at Largs, and died January 31, 1743. See Fasti Eecles. Scoticanaem, 2:253.

## Cumine, William[[@Headword:Cumine, William]]

             a Scotch clergyman, originally schoolmaster of Fraserburgh, was licensed to preach in 1754; presented to the living at Tyrie in 1761; ordained in 1762; transferred to Ruthen in 1772, and died February 8, 1800, in his eightieth year. See Fasti Eccles. Scoticanae, 3:639, 643.

## Cuming[[@Headword:Cuming]]

             (or Cumming) is the family name of many Scotch clergyman. For others of later date SEE CUMMING.

1. ALEXANDER (1), was licensed to preach in 1672; called to the living at Dallas the same year, and died May 24, 1681. See Fasti Eccles. Scoticanae, 3:179.

2. ALEXANDER (2), was licensed to preach, and presented to the living at Moy-and-Dalarossie in 1680, and ordained. Though a Jacobite, he continued after the Revolution in 1688, and died April 27, 1709. See Fasti Eccles. Scoticanae, 3:268.

3. ALEXANDER (3), was bursar to the presbytery in 1684 and 1685; minister at Liberton in 1689; deprived the same year for not praying for the king and queen, and died at Edinburgh, April 26, 1713, aged sixty years. See Fasti Eccles. Scoticanae, 1:115.

4. DAVID, born at Relugas, took his degree at King's College, Aberdeen, in 1667; succeeded his brother as schoolmaster at Turrif, and then in the living at Edenkeillie in 1672, and was ordained; received into communion in 1694; was one of the ministers appointed in 1699 to visit the Highland parishes of Moray, and died at the end of the same year, aged about fifty- two years. See Fasti Eccles. Scoticanae, 3:183.

5. GEORGE (1), took his degree at King's College, Aberdeen, in 1619; was appointed to the living at Dallas in 1624, and ordained; in 1631 was charged before the presbytery with making railing verses, found among the people, which he denied on oath; was the only minister in the presbytery who refused to subscribe the Covenant in 1638; officiated as synod clerk in 1643; was a member of the Commissions of Assembly in 1644 and 1645; and subscribed the marquis of Huntly's bond in 1646. He died before May 3, 1648, aged about forty-nine years. See Fasti Eccles. Scoticanae, 3:179.

6. GEORGE (2), took his degree at King's College, Aberdeen, in 1647; became schoolmaster at Elgin, where he was obtruded on the grammar- school by the magistrates, in 1649, without the consent of the presbytery; was licensed to preach in 1655; called to the living at Urray in 1658, and died in 1705, aged about seventy-eight years. See Fasti Eccles. Scoticanae, 3:305.

7. GEORGE (3). born at Elgin, took his degree at King's College, Aberdeen, in 1667; was licensed to preach in 1674; presented to the living at Essil in 1676, and ordained. He died September 20, 1723, aged about seventy-six years. His two sons, Archibald and George, both settled as clergymen in England. See Fasti Eccles. Scoticanae, 3:170.

8. JOHN (I), born at Relugas, took his degree at King's College, Aberdeen, in 1661; became schoolmaster at Turrif; was presented to the living at Edenkeillie in 1688, and ordained; transferred to Auldearn in 1672; resigned in 1682, and settled at Cullen. He died at Edenkeillie, February 9, 1689, aged forty-eight years. His son John was the first regius professor of divinity and church history in the Edinburgh University. See Fasti Eccles. Scoticanae, 3:183, 246, 673.

9. JOHN (2), took his degree at King's College, Aberdeen, in 1663; was licensed to preach in 1668; called to the living at Birnie in 1670, and ordained; instituted in 1671; deprived in 1690 for nonconformity; went to Ireland, where he is said to have joined the Romish Church. See Fasti Eccles. Scoticance, 3:159.

10. JOHN (3), was called to the living at Sandstingand-Aithsting in 1701; ordained in 1702; falling under censure, was reproved by the synod in 1704. He died May 21, 1731. See Fasti Eccles. Scoticanae, 3:428.

11. JOHN (4), son of the minister at Edenkeillie, studied theology at Glasgow University; was called to the living at Eyemouth in 1708, and ordained; transferred to Humbie in 1715, and died February 26, 1754, aged seventy-four years. See Fasti Eccles. Scoticanae, 1:338, 437.

12. JOHN (5), D.D., was born in 1685, in Ireland; educated in a Scotch university; removed to England, and was chosen pastor at Cambridge. In 1714 the court designed the overthrow of dissent by act of parliament, and Mr. Cuming resisted that act by publishing The Corruptions and Defections of the Present Times as to Matters of Religion. In 1715 he wrote and published Remarks on Dr. Bentley's Sermon on Popery. In 1716 he took charge of the Scotch Church at Founder's Hall, Lothbury, London. In 1717 he preached a Sermon to Controvert One on the Kingdom of Christ, published by bishop Hoadley. He took an active part in the Salter's Hall Synod in 1719, in defense of the Trinity, and was one of the signers. He preached and published a sermon on the subject, which, in 1722, he defended by a bulky volume On the Authority of Scripture Consequences in Matters of Faith. In 1724 he published the Funeral Sermon of Benjamin Robinson. He died September 7, 1729. See Wilson, Dissenting Churches, 2:487.

13. MICHAEL, took his degree at the University of St. Andrews in 1659; became a chaplain; was licensed to preach in 1663; appointed to the living at Drainy in 1666; declined to take the test in 1681, but was returned to his ministry in 1683, and died in March 1695. See Fasti Eccles. Scoticanae, 3:161.

14. PATRICK (1), was presented by the king to the parsonage of Dallas and vicarage of Alderne in 1576, which he resigned before February 1586; was transferred to Urquhart in 1578, his former parishes being conjoined. See Fasti Eccles. Scoticanae, 3:173, 178.

15. PATRICK (2), born at Relugas, took his degree at Edinburgh University in 1670; became minister to a Presbyterian congregation in Dublin; was called to the living at Ormiston in 1689; ordained in 1690, reserving the liberty to return to Ireland. He was a member of the General Assembly in 1690, and was appointed with principal Dunlop, in 1694, to get the royal sanction to hold the General Assembly, which had been interrupted. He had the care of all the churches, was a constant friend to all young ministers and scholars, and a most instructive and cheerful companion. He died March 10, 1731, aged eighty-one years. See Fasti Eccles. Scoticanae, 1:302.

16. PATRICK (3), D.D., son of the minister of Relugas, took his degree at Edinburgh University in 1716; became chaplain to lord justice Clerk (Grange); was licensed to preach in 1720; appointed to the living at Kirkmahoe the same year, and ordained; transferred to Lochmaben in 1725, and to the Collegiate Church, second charge, Edinburgh, in 1732; elected moderator of the General Assembly several times, and died April 1, 1756, aged eighty years. He was distinguished for erudition. liberal sentiments. and extensive benevolence. His talents as a speaker gave him great influence, and, patronized by the Argyll family, then holding in their hands the government of Scotland, he acquired the chief management of the affairs of the Church in Scotland from the year 1751. His sons, Robert and Patrick, were professors in the universities of Edinburgh and Glasgow. See Fasti Eccles. Scoticanae, 1:15, 588, 642.

17. PATRICK (4), D.D., was born in 1695; in 1737 became professor of church history in the University of Edinburgh, and was also one of the ministers of the city, having been ordained when but seventeen years old. He resigned his professorship in 1762, in favor of his son. Soon after his removal to Edinburgh he became the leader.of the Church party known as the Moderates. He was several times moderator of the assembly, and died April 1, 1776, at Rybreas, in the parish of Edenkeillie. Dr. Cuming was a man of extensive historical and critical knowledge; and as a preacher, equalled by few, having an easy, fluent, neat, and elegant style. See Annals of the Church of Scotland (1739-1766), 1:319.

18. ROBERT, took his degree at King's College, Aberdeen, in 1680; was licensed to preach, and admitted to the living at Urquhart-and- Glenmorriston in 1686, and ordained. He died before April 8, 1730, aged about seventy years. See Fasti Eccles. Scoticanae, 3:120.

19. WILLIAM (1), took his degree at King's College, Aberdeen, in 1622; was licensed to preach, but not settled; complained of to the synod in 1624 for marrying irregularly at Inverness, but continued in the ministry. See Fasti Eccles. Scoticanae, 3:344 .

20. WILLIAM (2), took his degree at King's College, Aberdeen, in 1661; was appointed to the living at Dores in 1663, and ordained; removed in 1664; called to Halkirk in 1677, and continued in 1688. See Fasti Eccles. Scoticane, 3:262, 362.

21. WILLIAM (3), brother of the minister at Riccarton, was licensed to preach in 1693; called to the living at Caterline in 1708, ordained in 1709; and died in 1717. See Fasti Eccles. Scoticane, 3:877.

## Cumings, Abijah Preston[[@Headword:Cumings, Abijah Preston]]

             a Presbyterian minister, was born at Dover, N.Y., July 4, 1803. He graduated from Union College in 1832; studied theology for two years in Princeton Theological Seminary; was licensed by the Presbytery of New Brunswick, October 21, 1835; was editor of the New York Observer from 1836 to 1871, and died at Nice, France, May 13, 1871. See Genesis Cat. of Princeton Theol. Sem. 1881, page 88.

## Cumma[[@Headword:Cumma]]

             was abbot of Abingdon, England, about A.D. 725-737.

## Cumman[[@Headword:Cumman]]

             is the name, of two early Irish virgins and saints:

1. Commemorated July 6, seems to have been minsister of Ethne and daughter of Cormac, of the royal race of Ireland, and flourished about A.D. 560.

2. Commemorated May 29, apparently of the Ards (County Down), and of the royal race of Erin, before A.D. 800.

## Cummian[[@Headword:Cummian]]

             (often confounded with St. Cumin [q.v]), an early Irish ecclesiast of unknown parentage, was probably educated in St. Columba's monastery at Durrow, and had his church at Kilcomin ( King's County). He is known for  his zeal in the Paschal controversy, and a letter of his is extant on the subject, written A.D. 634 (given in Usher, Works, 4:430). He is also thought to be the author of an abridgment of the penitential Psalms (in Fleming, Collect. Sacra, page 197).

## Cumming (or Cuming), Moses[[@Headword:Cumming (or Cuming), Moses]]

             an Irish Presbyterian minister, was ordained over the First Dromore Church in 1784, and removed to Armagh in 1796, where he died in 1816. For many years he was clerk of the synod of Ulster. See Stuart, Armagh, page 498; Reid, Hist. of the Presb. Church in Ireland.

## Cumming Alexander[[@Headword:Cumming Alexander]]

             a Congregational minister, native of Freehold, N. J., was born 1726. He entered the ministry 1747, and was made colleague pastor of the Presbyterian Church in New York, Oct. 1750. Owing to troubles in the Church, both pastors requested to be dismissed by a committee of the Synod in 1753, and Mr. Cumming was relieved Oct. 25, 1753. He was ordained collegiate pastor with Dr. Sewall, of the Old South Church, Boston, Feb. 25, 1761, where he remained until his death, Aug. 25, 1763. He published his ordination sermon at Boston (1761), and Animadversions on Rev. Mr. Croswell's late Letter, etc. (1763). —Sprague, Annals, 1:462.

## Cumming, Alexander[[@Headword:Cumming, Alexander]]

             a Scotch clergyman, was licensed to preach in 1828; presented to the living at Dunbarnie in 1833; ordained in 1834; joined the Free Secession in 1843, and became minister at Gorbals Free East Church in 1853. His publications were. a Lecture, a Sermon, and An Account of the Parish. See Fasti Eccles. Scoticanae, 2:634.

## Cumming, Andrew[[@Headword:Cumming, Andrew]]

             a minister of the Methodist Episcopal Church South, was born in Hawkins County, Tennessee, November 18, 1817. He was converted and joined the Methodist Episcopal Church in .1833, and three years later removed with his father's family to Illinois. There he was licensed to preach in 1843, joined the Illinois Conference, and was transferred immediately to the Arkansas Conference. At the division of the Church the following year he became a member of the southern branch. He was a member successively of the Indian Mission, the East Texas, and the North Texas conferences. He became superannuated in 1864. and died at Turner's Point, Texas, Oct. 6, 1882. See Minutes of Annual Conferences of the M.E. Church South, 1882, page 145.

## Cumming, David B[[@Headword:Cumming, David B]]

             a minister of the Methodist Episcopal Church South, was born at Mercersburg, Pennsylvania, June 3, 1796. He was converted in 1818, licensed to preach in 1819, and entered the Tennessee Conference in 1821. In 1823 he was ordained deacon, and transferred to Holston Conference in 1824. In its bounds he travelled until 1834, excepting three years that he was a supernumerary, being agent for the American Bible Society. From 1834 to 1838 he had charge of the Indian Mission work of that conference. He was transferred in 1838 to the Arkansas Conference, within the bounds of which he served during the next six years. From 1845 until his death he was a member of the Indian Mission Conference. From 1872 to 1879 he was superannuated. He was the pioneer of Methodism among the Wyandottes, the Senecas, the Delawares, the Creeks, and Cherokees. He  served three terms as presiding elder, and was a delegate to the General Conference of 1854. His death occurred in McDonald County, Missouri, August 25, 1880. See Minutes of Annual Conferences of the M.E. Church South, 1880, page 151.

## Cumming, Francis H., D.D[[@Headword:Cumming, Francis H., D.D]]

             a Protestant Episcopal minister, was born at New Haven, Connecticut, October 28, 1799. His literary and theological studies were pursued under Reverend Dr. Rudd of Elizabeth, N.J.; and he was ordained deacon in 1819, and priest in 1820. He remained a year in his first cure in Binghamton, N.Y.; was then called to St. Luke's, Rochester, officiating there during nine years; spent one year in Reading, Pa., and one in Le Roy, N.Y.; became secretary, agent, and editor of the Protestant Episcopal Sunday-school Union, removing to New York meanwhile, and holding these offices for the space of four years. He was the first rector of Calvary Church, New York city; in 1839 entered upon the duties of rector of St. Andrew's, Ann Arbor, Michigan, continuing there four years; became rector in 1843 of St. Mark's Church, Grand Rapids, which post he held until his death, August 26, 1862. He was chaplain of the 3d regiment Michigan Infantry, and twenty-five years represented the diocese of Michigan in the General Convention. Possessed of great energy of character, and a mind well stored, he was by no means an ordinary man. ee Amer. Quar. Church Rev. April 1863, page 150.

## Cumming, Hooper, D.D[[@Headword:Cumming, Hooper, D.D]]

             a Presbyterian minister, was born in New Jersey. He graduated from Princeton College in 1805, and from Andover Theological Seminary in 1810; was ordained in 1811; preached in the Second Presbyterian Church of Newark, N.J., from 1811 to 1814; at Schenectady, N.Y., from 1815 to 1817; in the Third Presbyterian Church, Albany, from 1817 to 1822; and in the Vandewater-street Church, New York city, in 1822 and 1823. He went to Charleston, S.C., in 1824, and died there, December 18, 1825. See Trien. Cat. of Adover Theol. Sem. 1870, page 17.

## Cumming, James[[@Headword:Cumming, James]]

             a Methodist Episcopal minister, was a member of the Holston Conference, and died in 1868 or 1869. See Minutes of Annual Conferences, 1869, page 264.

## Cumming, John (1)[[@Headword:Cumming, John (1)]]

             a Scotch clergyman, a native of Kilmarnock, was licensed to preach in 1795; became assistant minister at Dundee, and afterwards librarian at Glasgow; was presented to the living at Fraserburgh in 1814, ordained in 1815, and died January 25, 1857, aged eighty-four years. See Fasti Eccles. Scoticanae, 3:628.

## Cumming, John (2), D.D[[@Headword:Cumming, John (2), D.D]]

             an eminent minister of the Scotch Church, was born in Aberdeenshire, November 10, 1810. He went to London in 1833; became minister of the Church in Crown Court, and through life maintained his connection with the Established Kirk, having no sympathy with the cause which led Chalmers to forsake it. He died in London, July 6, 1881. Dr. Cumming was equally noted as an opponent of the Church of Rome and as a believer in the speedy advent of Christ. He was a clear thinker and an able preacher, possessing much learning and vivid imagination, which rendered him interesting to those even who did not accept his peculiar views. In 1872 he preached before the queen on "Communion between Heaven and Earth," and was personally thanked by her majesty for his effort, with which she professed herself greatly pleased. His church was not large enough to hold the vast crowds which attended his ministry. The writings of Dr. Cumming were very numerous, among which we notice, The Church of Scotland: — Apocalyptic Sketches: — Lectures on the Seven Churches: — Lecture on the Miracles: — Lecture on the Parables: — Lecture on Daniel: — The Finger of God: — Christ our Passover:. The Comforter: — A Message from God: — The Great Sacrifice: — Christ Receiving Sinners: — Is Christianity from God?-Sabbath Morning Readings on Genesis: — On Exodus: — On Leviticus: — Benedictions: — Voices of the Night: — Of the Day: — Of the Dead: — God in History: — Infant Salvation: — Baptismal Font: — Lectures for the Times: — Christian Patriotism: — The Communion Table: — Almost Protestant: — The Church Before the Flood: — Liberty: — Equality: — Fraternity: — The Revolutionists: — The True Charter: — The True Succession: — Exposition of Psalms 91 : — Occasional Discourses: — Thanksgiving, an Exposition of Psalms 103 : — Our Father; a Week's Family Prayers: — An Edition of the Pulpit Psalm-book, Church of Scotland: — An Edition of Fox's Book of Martyrs: — An Edition of AIbert Barnes's Notes: — Translation of Bonaventura's Psalter of the Blessed Virgin: — Discussion on Protestantism with Daniel  French, Esq.: — The Tent and the Altar: — Daily Family Devotion, etc. See Allibone, Dict. of Brit. and Amer. Authors, s.v. (W.P.S.).

## Cumming, John A[[@Headword:Cumming, John A]]

             a minister in the Methodist Episcopal Church South, was born in Buncombe County, N.C., November 23, 1826. He embraced religion at an early age; and in 1849 was licensed to preach, and received into the Indian Mission Conference. He began his labors among the Indians on the Shawnee and Delaware Mission under great disadvantages. On the change of boundaries he became a member of the St. Louis Conference, in which he ended his days in 1859 or 1860. See Minutes of Annual Conferences of the M.E. Church South, 1860, page 205.

## Cumming, Paxton[[@Headword:Cumming, Paxton]]

             a Methodist Episcopal minister, was born in Rockingham County, Virginia, February 12, 1808. He experienced religion at sixteen; and the same year was licensed to preach, and admitted into the Holston Conference. In 1828 he located, because of ill-health; subsequently removed to Illinois, and in 1837 entered the Illinois Conference. In 1838 he became superannuated, and died August 21, 1839. See Minutes of Annual Conferences, 1840, page 53.

## Cummings, Archibald[[@Headword:Cummings, Archibald]]

             a minister of the Church of England, appeared before the vestry of Christ Church, Philadelphia, Pennsylvania, September 9, 1726, with an appointment to that church from the bishop of London, and was accordingly received as rector, a position which he held until his death, in April 1741. S6e Sprague, Annals of the Amer. Pulpit, 5:88.

## Cummings, Asa, D.D[[@Headword:Cummings, Asa, D.D]]

             a Congregational minister, was born at Andover, Massachusetts, September 29, 1790. He graduated from Harvard College in 1817, and from Andover Theological Seminary in 1820; was ordained pastor at Yarmouth, Maine, in 1821, where he remained until 1829, and then removed to Portland, as proprietor and editor of the Christian Mirror. Here, for thirty years, he labored most faithfully, and by his pen, through the columns of his paper, he was the instrument of largely increasing the efficiency of the Congregational churches of the state. He wrote the interesting and useful Memoirs of Edward Payson. His death occurred suddenly, on the steamer George Law, on his way home from Aspinwall, June 5 or 6, 1856. See Boston Advertiser July 16, 1856; Trien. Cat. of Andover Theol. Sem. 1870, page 41. (J.C.S.)

## Cummings, Charles (1)[[@Headword:Cummings, Charles (1)]]

             a Presbyterian minister, was an Irishman by birth, and came to America in early manhood. It is believed that he obtained most of his education in this country. He was licensed by the Hanover Presbytery, April 18, 1767, as preacher at North Mountain, Virginia, where he remained for five years. le died March, 1812. See Sprague, Annals of the Amer. Pulpit, 3:285.

## Cummings, Charles (2)[[@Headword:Cummings, Charles (2)]]

             a Baptist minister, was born at Seabrook, N.H., September 23, 1777. He removed in early life to Dublin, where he was converted, and was baptized July 16, 1797. In 1805 he was licensed, and in 1810 was ordained at Sullivan, where he remained fifteen years, during a part of the time preaching in Keene, and also laboring as a missionary throughout the state. He was next pastor in Hillsborough, afterwards in Marlborough, and finally in Swanzey. He died in Roxbury, Massahusetts, December 27, 1849. (J.C.S.)

## Cummings, Cyrus[[@Headword:Cummings, Cyrus]]

             a Methodist Episcopal minister, was born at Bridgewater, N.H., April 23, 1791. He experienced religion in 1809, received license to exhort in 1810, and in 1811 entered the New England Conference. In 1816 he located at North Yarmouth, Maine; in 1818 removed to West Cumberland; in 1848, to Portland; in 1852 was admitted into the Maine Conference as a  superannuate; laboring as chaplain to the poor, until his death in 1859 or 1860. See Minutes of Annual Conferences, 1860, page 114.

## Cummings, Henry, D.D[[@Headword:Cummings, Henry, D.D]]

             a Unitarian minister, was born at Tyngsborough, Mass., September 25, 1737. He graduated at Harvard College in 1760, and began the study of theology; in 1762 preached as a candidate at Billerica, and in November accepted a call from the Church to become their pastor. He resigned his charge in 1814, and died September 5, 1823. Dr. Cummings was appointed delegate to the convention which framed the Constitution of Massachusetts. In 1795 he preached the annual sermon before the convention of ministers in Massachusetts, and the same year delivered the Dudleian lecture in Harvard College. He published a great number of Sermons. See Sprague, Annals of the Amer. Pulpit, 8:55.

## Cummings, Jacob[[@Headword:Cummings, Jacob]]

             a Congregational minister, was born at Warren, Massachusetts, December 5, 1792. He studied at Phillips Academy; graduated at Dartmouth College in 1815; taught at the Hampton, N.H. Academy; was ordained in 1824 at Stratham, and remained there for eleven years. His other pastorates were Sharon, Massachusetts, in 1835; Southborough, in 1838; Hillsborough Bridge, N.H., in 1843; and Exeter, where he died, June 20, 1866. See Conrg. Quarterly, 1867, page 40.

## Cummings, Jeremiah W., D.D[[@Headword:Cummings, Jeremiah W., D.D]]

             a Roman Catholic divine, was born in Washington, D.C., April 5, 1824. His father was a lieutenant in the United States navy, and died when on a cruise in the Mediterranean sea when Jeremiah was young. His mother became a Catholic, and sent her son to a seminary established at Nyack-on- the-Hudson by bishop Dubois, whence he went to the Propaganda College, Rome, where he received the highest honors. In 1847 he returned to America, and was for a time stationed at the old St. Patrick's Cathedral, Moott Street, New York city. Thence he went to a temporary church at Madison Avenue and Twentieth Street, and finally built St. Stephen's Church, Twenty-eighth Street, of which he remained pastor until his death, January 4, 1866. Dr. Cummings was well known as an effective preacher, a popular lecturer, a graceful poet, and an elegant writer. He was the author of Italian Legends: — Spiritual Progress: — Hymns and Songs for  Catholic Schools: — The Silver Stole. He wrote and corrected many articles on Catholic subjects for the first edition of Appleton's Cyclopedia. He was a genial gentleman, and of great popularity among all classes. See (N.Y.) Cath. Annual, 1881, page 54.

## Cummings, Joseph, D.D., LL.D[[@Headword:Cummings, Joseph, D.D., LL.D]]

             a Methodist educator, was born in Falmouth County, Maine, March 3, 1817. Graduating from Wesleyan University in 1840 he taught at Amenia (N.Y.) Seminary, becoming principal in 1843; in 1846 he joined the New England Conference; in 1853-54 he was professor of theology in the Concord Biblical Institute; in 1854-57 was president of Genesee College; in 1857-75 president of Wesleyan University, remaining there as professor for two years thereafter. The following four years he was in the pastorate. In 1881 he became president of Northwestern University at Evanston, Ill. He died May 7, 1890. He left numerous addresses and sermons, and an edition of Butler's Analogy of Religion.

## Cummings, Preston[[@Headword:Cummings, Preston]]

             a Congregational minister, was born in Seekonk, Massachusetts, May 1, 1800. He spent his early life in Attleborough, where he fitted for college, and graduated from Brown University in 1822. He studied theology with Dr. Calvin Park; was ordained at Lebanon, N.Y., August 22, 1825; dismissed in February 1827; was pastor in Dighton, Massachusetts, from December 26 following until October 5, 1835; of the North Church, Wrentham, from July 6, 1836, to January 1, 1838; and at Buckland from 1840 to 1848. He resided in Leicester from 1851 to 1871, and thereafter in Holden, where he died April 8, 1875. Mr. Cummings compiled a valuable Dictionary of Congregational Usages and Principles. See Hist. of Meriden Association, page 183. (J.C.S.)

## Cummings, Seneca[[@Headword:Cummings, Seneca]]

             a Presbyterian minister, was born at Antrim, N.H., May 16, 1817. He graduated from Dartmouth College in 1844, began his theological studies at Lane Seminary the same year, and completed them at Union Seminary in 1847; was ordained a Congregational minister, September 30, the same year; became a missionary to Foo-Chow; China, in 1848; returned to the United States in 1856, and died at New Ipswich, N.H., August 12 of that year. See Genesis Cat. of Union Theol. Sem. 1876, page 45.

## Cummings, Stedman[[@Headword:Cummings, Stedman]]

             a Free-will Baptist minister, was born at Washington, Vermont, November 10, 1806. He was converted when fourteen years of age, ordained in 1825, and labored as an evangelist in Vermont and Canada. In 1854 he went West, and about 1870 removed to Kansas, where he preached occasionally. He died at Kirwin, Kansas, October 19, 1883. See Morning Star, May 14, 1884. (J.C.S.)

## Cummins, Alexander[[@Headword:Cummins, Alexander]]

             a Methodist Episcopal minister, was born in Albemarle County, Virginia, September 3, 1787. He embraced religion in his twentieth year, and in  1809 entered the Western Conference. With the exception of one year's intermission as supernumerary he labored zealously until early in 1823, when he became superannuated. He died September 27 of that year. See Minutes of Annual Conferences, 1825, page 474; Meth. Mag. 7:225.

## Cummins, Asa[[@Headword:Cummins, Asa]]

             a Methodist Episcopal minister, was born at Thompson, Windham County, Connecticut, September 1, 1762. He was converted in his tweity-fifth year, licensed to preach in 1797, and in 1802 entered the itinerant ranks, and. began travelling the Albany and Saratoga circuits. His latter years were ini connection with the Oneida Conference, as a superannuate. He died September 5, 1836. See Minutes of Annual Conferences, 1836, page 411.

## Cummins, Charles P., M.D[[@Headword:Cummins, Charles P., M.D]]

             a Presbyterian minister, was born in Franklin County, Pennsylvania, in 1803. He graduated from Jefferson Medical College, Philadelphia, and practiced medicine in his native county until 1836; was licensed by the Carlisle Presbytery the same year, and installed pastor of Dickinson Church, where he remained until 1843. He was pastor of the Presbyterian Church of Clarion, Clarion County, from 1847 to 1862, and died March 22, 1865. See Wilson. Presb. Hist. Almanac, 1866, page 100.

## Cummins, Charles, D.D[[@Headword:Cummins, Charles, D.D]]

             a Presbyterian minister, was born at Strasburg, Pennsylvania, July 15, 1776, of Scotch Irish Presbyterian parents. He graduated from Dickinson College in 1799, was licensed to preach by. the New Castle Presbytery in 1801, and in 1804 was ordained pastor of the churches of Chestnut Level and Little Britain. In 1808 he accepted a call from a church in Florida, Orange County, N.Y., where he remained until his death, January 9, 1863. (W.P.S.)

## Cummins, Francis, D.D[[@Headword:Cummins, Francis, D.D]]

             a Presbyterian minister was born at Shippensburg, Pennsylvania, in 1752, of parents who had been Presbyterians in Ireland. He graduated from the college called "Queen's Museum," in North Carolina, in 1776, and engaged for several years' afterwards in teaching; was licensed to preach by the Presbytery of Orange, in Mecklenburg County, December 15, 1780, and in 1782 accepted a call from Bethel Church, in York District, S.C. He was  never long stationary in any one field. He labored about one year in North Carolina, twenty-four years in South Carolina, and twenty-five years in Georgia. He died February 22, 1832. See Sprague, Annals of the Amer. Pulpit, 3:418.

## Cummins, Frederick P[[@Headword:Cummins, Frederick P]]

             a Protestant Episcopal clergyman, entered the ministry in 1871, doing service as a missionary, in connection with which he was rector of St. John's Church, Crawfordsville, Ind. The following year he was rector, not only of St. John's, but also of St. Philip's Church in Covington, which two parishes he served until his death, January 17, 1874. See Prot. Episc. Almanac, 1875, page 144.

## Cummins, George David, D.D[[@Headword:Cummins, George David, D.D]]

             senior bishop of the Reformed Episcopal Church, has already been noticed under that denomination in volume 8. We here add that he was born near Smyrna, Delaware, December 11, 1822, graduated from Dickinson College in 1841 was a preacher in the Methodist Church for two years; joined the Protestant Episcopal ministry, and was ordained presbyter in 1847. For six years he was rector of Christ Church, at Norfolk, Virginia, and afterwards of St. James's Church, at Richmond; Trinity Church, Washington, D.C.; and St. Peter's Church, Baltimore, Maryland. In 1866 Mr. Cummins was elected assistant bishop of the diocese of Kentucky. Seven years thereafter bishop Cummins withdrew on account of the Romanizing tendencies of the. Episcopal Church, and founded the Reformed Episcopal Church, of which he was made the first bishop, in December, 1873. He died suddenly, June 26, 1876, at his residence in Lutherville, Baltimore County, Maryland. Bishop Cummins was emphatically a Low-Churchman, of broad and evangelical views, of dignified and commanding presence, a ready and clear thinker, and a free pulpit orator and platform speaker. See Memoir, by his wife (N.Y. 1878).

## Cummins, John[[@Headword:Cummins, John]]

             an English Congregational minister, was born in Manchester, April 11, 1804. He was converted in youth, and in due time, after a preparation for village preaching, being recommended to the London Missionary Society, was sent to Madagascar as an artisan missionary. Soon after his arrival Mr. Cummins was compelled to leave, in, consequence of the death of king  Radama, and the accession of queen Ranavalona to the throne. Returning to England, he settled at Smallbridge, and afterwards successively at Blackpool, Holbeck, Kirkheaton, and Stubbin-Elsecar, where he labored fourteen years, and then retired to Sheffield, where he died, May 29, 1872. See (Lond.) Cong. Year-book, 1873, page 321.

## Cummins, V.C[[@Headword:Cummins, V.C]]

             a minister in the Methodist Episcopal Church South, was born in Harrison County, Kentucky, in May 1848. He joined the Church in 1863, was educated at the Kentucky Wesleyan University, and in 1872 connected himself with the Kentucky Conference, in which he labored until his death, July 20, 1875. See Minutes of Annual Conferences of the M.E. Church South, 1875, page 223.

## Cumner, John[[@Headword:Cumner, John]]

             a Methodist Episcopal minister, was born in Massachusetts, about 1789. He was licensed to preach in 1826, and in 1833 entered the Maine Conference, in connection with which he labored, with the exception of a three years' location, until his death, February 5, 1861. See Minutes of Annual Conferences, 1861, page 109.

## Cun-[[@Headword:Cun-]]

             SEE CYN.

## Cundiff, William[[@Headword:Cundiff, William]]

             a Methodist Episcopal minister, was converted in 1824, licensed to exhort in 1825, in 1826 to preach, and was admitted into the Kentucky Conference. In 1830 he removed to Illinois, and in 1837 joined the Illinois Conference. He died in 1839 or 1840, aged about thirty-five. See Minutes of Annual Conferences, 1840, page 54.

## Cundinomarca[[@Headword:Cundinomarca]]

             was the goddess of love of the Mexicans, in whose temple religious and secular assemblies were held.

## Cunego, Aloysio[[@Headword:Cunego, Aloysio]]

             an Italian engraver, the elder Ron and scholar of Domenico, was born at Verona in 1757, and resided principally at Leghorn, where he executed two works, St. Margaret and Mary Magdalene.

## Cunego, Domenico[[@Headword:Cunego, Domenico]]

             an Italian engraver, was born at Verona in 1727. He went to England and engraved the following plates: Three Subjects of the Creation, from the Sistine Chapel; The Birth of St. John Baptist; The Prodigal Son; St. Cecilia Receiving the Palm of Martyrdom. He died at Rome in 1794. See Hoefer, Nouv. Biog. Generale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cunegonda (or Kinge), Saint[[@Headword:Cunegonda (or Kinge), Saint]]

             daughter of Bela IV, king of Hungary, and granddaughter of Theodore Lascaris I, emperor of Constantinople, married Boleslas, called the Chaste, king of Lesser Poland, but lived, like her husband, in a state of complete continence, devoting herself to the sick in the hospitals. After her husband's death, in 1279, she retired to a monastery at Sandecz, and died there, July 24, 1292. She was canonized by Alexander VIII in 1690. See Hoefer, Nouv. Biog. Generale, s.v.

## Cuneiform[[@Headword:Cuneiform]]

             (wedge -shaped) or ARROW-HEADED INSCRIPTIONS, is the name now generally applied to those angular letters first found engraved on Persepolitan relics (see Ker Porter's Travels; Rich's Memoir), and lately in great abundance stamped on Babylonian bricks, SEE BRICK, and carved on the Assyrian monuments. SEE ASSYRIA. The most copious collections of these legends are contained in the great works on the Ninevite antiquities by Botta and Flandin (Monuments de Nineve, Par. 1847, sq.), and by Layard (Assyrian Inscriptions, Lond. 1851), and more lately those of Loftus (Inscriptions from the Ruins of Susa, Lond. 1852); a considerable collection is also given by Rich (Memoir on Bab. Lond. 1839). The character is the simplest and earliest known, and was in common use by the Medes, Persians, Assyrians, and Chaldaeans in the most ancient times. Like the Egyptian hieroglyphics, or rather hieratic, it  seems to have been chiefly employed in monumental inscriptions, there being doubtless another form (like the demotic) better adapted to common use. It appears to have fallen into disuse when, on the fall of Babylon under Alexander, these mighty empires ceased to have any great national annals to record. Within the past eighty years the first specimens found their way into Europe from the fragments of Persepolis, and at length engaged the attention of several German philologists, especially Tyschen; but Dr. Grotefend, of Hanover, was the first who obtained any clew to their decipherment (see Vaux's Nineveh and Persepolis, p. 391 sq.). According to him, this mode of writing is formed of two radical signs, the wedge and the angle, susceptible, however, of about thirty different combinations; and consists of three varieties, the Persian, the Median, and the Assyrian, distinguished from each other by a greater or less complication of the characters, the last being the most elaborate: others make still further subdivisions, e.g. the Achaemanian, Babylonian, Medo-Assyrian, Elymaean, Scythian, Arian, etc. The whole of each alphabet, however, is obviously reducible to a single element, the wedge, which is found either singly or in groups of two, three, or more, and placed vertically, horizontally, or obliquely, in the several characters. It is evidently of Asiatic origin, is written from right to left, and is alphabetic, (See an elucidation of the process of deciphering these letters by Layard, Nineveh. 2:134 sq.) The other great laborer in this field of discovery is Colossians Rawlinson, of England, who has so completely succeeded in confirming and extending the results arrived at by others, that the meaning of these inscriptions, with the exception of the exact rendering of some of the proper names, may now be said to be established beyond dispute. (See his Commentary on the Cuneiform Inscriptions, read before the Roy. As. Soc., and published in a separate form, Lond. 1850.) Dr. Hincks has also successfully prosecuted these inquiries. (See his papers in the Transactions of the Roy. Irish Acad. vol. 22.) The inscriptions are usually trilingual as well as triliteral, the alphabets and entire structure differing in each version. SEE BEHISTUN. The language is Shemitic, but corresponds with neither the Hebrew, Chaldee, Syriac, nor Arabic, as they have come down to us. The inscriptions of various periods and at different places differ considerably in their form and diction.

The following specimens of identification of names mentioned in the Old Test. with those occurring in the Assyrian inscriptions are given by Layard (Nin. and Bab. p. 534-6). Other instances will be noted under the several  kings and deities in their proper places, e.g. Artaxerxes, Asshur, Cyrus, Darius, Xerxes. See Paravey, Ninive et Babylon expliques (Paris, 1845 6); Stern, Die dritte Gattung d. Achiimenidischen Keilschr. (Gott. 1850); Anon. Lecture lit. des hieroglyphes et des cuneiformes (Par. 1853); Grotefend, in the Fundgruden des Orients, 1814; and in Heeren's Ideen, I, i (1t15); Neue Beitrage zur Erliuterung der Persepolit. Keilschr'. (Hann. 1837); N. Erlaut. der Babylon. K. (ib. 1840); Bemerkungen ub. d. Inschr. e. Thongesstses m. Babylon. Keilschr. (Gott. 1848); Erlaut. d. k. — en bab. Backsteine (Hann. 1850); Der Trib. der Obelisken aus Nimrud (Gott. 1852); Burnouf, Mem. surc deux inscriptions cuneiformes (Paris, 1836); Holzmann, Beitrdge zur Erkl. der Pers. Keilinschr. (1845); Hincks, On the three Kinds of Persepolitan Writing, etc. (Lond. 1846); On the third Persepol. Writing (1847); Report to the Trustees of the Brit. Mus., etc. (1854); Polyphony of the Cun. Writing (Lond. 1863); Suzatto, Sulla inscrizione cunifornme de Behistun (Mail. 1848) ; Le Sanscritisme de la langue Assyrienne (Pad. 1844); Etudes sur les inscriptions de Persepolis, etc. (ib. 1850); Botta, emm. sur l'ecriture cuneiforme (Par. 1848); De Saulcy, Recherches sur l'ecri- utre cun. (ib. 1848); Rech. analytiques, etc. (ib. 1849 sq.); Traduction de l'inscrip. de Behistun (ib. 1854); Layard, inscript. in the Cun. Character (Lond. 1851); Norris, Memoir on the Scythic Version ‘of the Beh. Inscr. (ib. 1853); Lassen, Altpersische Keil- Inschriftcn vonz Persepolis (Bonn, 1836); Lichtenstein, Palceographia Assyro-persica (Helmst. 1803); Col. Rawlinson, Cunei. Insc. at Behistun (Assyrian and English, with a vocabulary, 3 pts. 8vo, Lond. 1846, and later being vol. 10, sq. of the Jour. of the Roy. As. Soc.); Commentary on the Cuneiform Inscriptions (London, 1850); Memoir on the Babyl. and Assyr. Inscriptions (ib. 1851); Menant, Inscriptions Assyriennes (Par. 1859); Notice sur les Inscriptions cuneiformes (Paris, 1859); also, Les ecritures Cuneiformes (Paris, 1860, 1864); Oppert, Das Lautsystem des A ltpersischen (Berl. 1847); Miem. sur les inscr. des Achemenides (Paris, 1851); Nnnemm mmresusus Roi de Babylone (Par. 1859); Elements de la grammaire Assyrienne (Paris, 1860); and Grande inscription de Khorsabad (Par. 1866); Brandis, Assyr. Inscr. (tr. in the Bibliotheca Sacra, April, 1857); G. H. Rawlinson, Four Monarchies, i; De Gobineau, Lecture des texts Cuneiformes (Par. 1858); also, Traite des ecritures Cuneiformes (Par. 1864); Olshausen, Privfung der Assyrischen Keilschrift (Herm. 1864); Presb. Quart. Review, April, 1861; Br. and For. Evang. Review, July, 1861; Jour. Sac. Lit. April, 1861, Ocit. 1864; Morris, Assyrian Dictionary (Lond. 1868 sq. 8vo).

## Cungar[[@Headword:Cungar]]

             an early English anchorite, is said to have been the son of a prince at Constantinople, and went to Britain about A.D. 71, establishing a monastery in Congresbury (named from him), on the Yeo, and afterwards one in the north of Wales.

## Cungi[[@Headword:Cungi]]

             (Congi, or Cugni), three painters, brothers — GIOVANNI BATTISTA, LEONARDO, and FRANCESCO — were natives of Borgo San Sepolcro, where they flourished in the middle of the 16th century. They were chiefly employed in the churches and convents in their own country, especially in the Church of San Rocco and the convent of the Osservanti at San Sepolcro.

## Cunha, Don Rodrigo da[[@Headword:Cunha, Don Rodrigo da]]

             a Portuguese prelate and writer was born at Lisbon in 1577. He first studied with the Jesuits, then went to Coimbra; after being admitted to the Royal College of St. Paul, took orders, and familiarized himself especially with canonical jurisprudence. He was promoted in 1615 to the bishopric of Portalegre, and some years later to that of Oporto. In 1626 he occupied the archiepiscopal see of Braga. He also became primate of an important part of the peninsula, and occupied the archbishopric of Lisbon from 1635, where he gave further proof of his patriotism and love of independence when the revolution of 1640 placed the duke of Braganza upon the throne. In the absence of the new sovereign, he was chosen by the people governor of the kingdom. He died at Lisbon January 3, 1643. We are indebted to this prelate for an Ecclesiastical History of Oporto, Braga, and Lisbon, in which he was aided by Pontaleo de Ciabra (Oporto, 1623, 1742). See Hoefer, Nouv. Biog. Generale, s.v.

## Cuniberct[[@Headword:Cuniberct]]

             SEE CYNEBERT.

## Cunibert (Hunibert, Or Chunebert), Bishop Of Cologne[[@Headword:Cunibert (Hunibert, Or Chunebert), Bishop Of Cologne]]

             in the 7th century, was born in the bishopric of Trier, He was made bishop in 623, and died in 663. He took an active part in the religious and political affairs of his time. Under Sigebert III and Childeric II he exercised a great influence. See Gallia Christiana, 3; Gelenius, De Adm. Afagnitudine Coloniae (Cologne, 1645); Rettberg, Kirchengeschichte Deutschlands, 1:296; Hefele, in Wetzer u. Welte's Kirchen-Lexikon; Wagsnmann, in Herzog's Real-Encyclop. s.v. He is set down as a saint in Usuard's Martyrology, November 12. (B.P.)

## Cunibert Of England[[@Headword:Cunibert Of England]]

             bishop and confessor, commemorated April 25, was educated at the monastery of Balnerino, in Fifeshire, and eventually betook himself as a recluse to the desert, where he died. about A.D. 690.

## Cunigunda[[@Headword:Cunigunda]]

             wife of Henry of Bavaria, who afterwards became emperor. She was crowned with her husband by pope Benedict VIII, A.D. 1014. According to the Roman Acts of the Saints, she had made a vow of virginity, and her husband suspecting her fidelity, she “walked over red-hot ploughshares without being hurt,” and thus vindicated her innocence! She died March 3,1040, and was canonized in 1200 by Innocent III. The Romish legends tell of many miracles wrought at her tomb. — Butler, Lives of Saints, March 3.

## Cuniliati, Fulgente[[@Headword:Cuniliati, Fulgente]]

             an Italian theologian of the Dominican order, was born at Venice in 1685. He taught successively philosophy and theology, distinguished himself as a preacher, and became vicar-general of his order. He died October 9, 1759, leaving several lives of saints and works of devotion, for which see Hoefer, Nouv. Biog. Generale, s.v.

## Cunina[[@Headword:Cunina]]

             in Roman mythology, was a goddess who especially gave protection to new-born children; hence her name, from Cuna, the cradle.

## Cuningham[[@Headword:Cuningham]]

             (also spelled Cuninghame, Cunyngham; etc.), the family name of many Scotch clergymen. SEE CUNNINGHAM.

1. ADAM, was licensed to preach in 1831; presented to the living at Eskdalemuir in 1835, and ordained in 1836; transferred to Crailing in 1843. See Fasti Eccles. Scoticanae, 1:635.

2. ALEXANDER (1), took his degree at the University of St. Andrews in 1631; was presented by the king to the living at Ettrick in 1641; refused to conform to episcopacy in 1662, and settled on his estate at Hyndhope, where his descendants resided two centuries afterwards. His son Alexander was minister to Venice, and was author of the History of Great Britain, from 1688 to the Accession of George I, translated from the Latin in 1787 by Dr. William Thompson. See Fasti Eccles. Scoticanae, 1:546.

3. ALEXANDER (2), took his degree at Glasgow University in 1646; was admitted to the. living at Glasserton before 1664, and died before 1674. See Fasti Eccles. Scoticanae, 1:731.

4. ALEXANDER (3), took his degree at Edinburgh University in 1663; was appointed to the living at Colmonell in 1666; transferred to Monkton  in 1676; ousted by the people at the Revolution in 1688, and died in 1692, aged about forty-nine years. See Fasti Eccles. Scoticanae, 1:756; 2:128.

5. ALEXANDER (4), born at Glengarnock, was appointed to the living at Dreghorn in 1695, and ordained. He died in August, 1712, aged forty- seven years. See Fasti Eccles. Scoticanae, 2:164.

6. CHARLES (1), was licensed to preach in 1729; presented to the living at Tranetut in 1739; ordained in 1740, and died April 4, 1793, aged ninety- one years. See Fasti Eccles. Scoticanae, 1:360.

7. CHARLES (2), was licensed to preach in 1795; presented to the living at Lundie and Fowlis in 1797; ordained in 1798; transferred to Dailly in 1806, and died August 10, 1815. See Fasti Eccles. Scoticanae, 2:108; 3:718.

8. DAVID (1), was in orders prior to the Reformation, and in 1562 was the first Protestant minister at Lanark, with a pension for life provided by the pope's bull from Rome. He was transferred to Lesmahago in 1570, thence to Cadder in 1572, and in 1574 had Monkland and Leinzie in charge; was joint visitor for Clydesdale, Renfrew, and Lennox in 1576, and was one of those who drew up the heads of policy in the second book of discipline. He was elevated to the bishopric of Aberdeen in 1577, the first of the reformed religion. He was commissioner for Aberdeen and Banff in 1578; accused of scandal in 1586; appointed visitor of King's College in 1594, and died August 30, 1600. See Fasti Eccles. Scoticanae, 2:49, 306, 327; 3:462, 466, 884, 887.

9. DAVID (2), took his degree at Glasgow University in 1600; was presented to the living at Dunscore in 1609; was a member of the Court of High Commission in 1610, and again in 1619; transferred to Percietown in 1613, and continued there in 1631. See Fasti Eccles. Scoticanae, 1:578; 2:272, 345.

10. DAVID (3), took his degree at Glasgow University in 1650; was admitted to the living at Cambuslang in 1663, and died about 1688. See Fasti Eccles. Scoticanae, 2:272, 273.

11. GABRIEL (1), took his degree at Glasgow University in 1632; was admitted to the living at Kilsyth in 1637, and died in September 1665, aged about fifty-four years. See Fasti Eccles. Scoticanae, 2:72.

12. GABRIEL (2), took his degree at Glasgow University in 1642; was presented to the living at Dunlop in 1648; deprived in 1664 for not conforming to episcopacy, but restored in 1672. In 1674 he was charged with being a conventicle preacher; was called before the privy council in 1677 for not obeying the rules; and in 1683 was denounced, put to the horn, his movable goods seized, and his stipend given to the widow of another minister; but returned to his living in 1687, and was restored by act of parliament in 1690. He preached the opening sermon of the first General Assembly after the Revolution; was on the committee for visiting colleges, and died in May 1691, aged about sixty-nine years. See Fasti Eccles. Scoticanae, 2:166.

13. GEORGE, was born April 24, 1766; licensed to preach in 1790; for some time taught in an academy at Westruther; presented to the living at Dunse in 1797, and ordained. He died suddenly, January 9, 1847.

14. HUGH, was licensed to preach in 1781; presented to the living at Tranent as successor to his uncle Charles in 1784, and died July 20, 1801. He published A Short Explanation of the Ten Commandments: — Sermon on the Death of his Mother: — Account of the Parish. See Fasti Eccles. Scoticanae, 1:360.

15. JAMES (1), took his degree at Glasgow University in 1579; was reader at Dumbarton in 1585 and 1586; was appointed the first Protestant minister at Bonhill in 1588; continued in 1591; transferred to Cardross in 1596, and died before May 10, 1603, aged forty-four years. See Fasti Eccles. Scoticanae, 2:346.

16. JAMES (2), took his degree at Glasgow University in 1602; was presented to the living at Buchanan in 1604; transferred to Dunlop in 1606, thence to Cumnock in 1608; was a commissioner to reside at Edinburgh for the ministers at the Tables in 1637; a member of the Commissions of Assemblies in 1643 and 1644, and died about the latter date, aged sixty- three years. See Fasti Eccles. Scoticanae, 2:103, 166, 348.

17. JAMES (3), took his degree at the University of St. Andrews in 1648, residing in Edinburgh; was called to the living at Lasswade in 1659, and ordained; deprived by act of parliament in 1662, after the Restoration. See Fasti Eccles. Scoticanae, 1:290.

18. JAMES (4), took his degree, at Edinburgh University in 1701; was licensed to preach in 1709; called to the living at Smailholm in 1710, and ordained. He died May 12, 1743, aged about sixty-two years. See Fasti Eccles. Scoticanae, 1:532.

19. JOHN (1), was admitted to baptize and solemnize marriages at Kirkmichael, in 1567; presented to the vicarage of Kirkcudbright-Innlertig in April 1571, where he was probably reader; promoted to the living at Dailly in 1574; admitted in 1575, having also Girvan and Kirkoswald under his care; removed to Girvan as the first Protestant minister there in 1590; continued in 1608, and died before April 6, 1612. See Fasti Ecdes. Scoticanae, 2:106, 116.

20. JOHN (2), took his degree at Glasgow University in 1595; was admitted to the living at Houston in 1599; transferred to Kilallan in 1602, thence to Dairy in 1604, and died in April 1635, aged about sixty years. See Fasti Eccles. Scoticanae, 2:161, 214, 217.

21. JOHN (3), took his degree at Glasgow University in 1621; was admitted to the living at Lecropt in 1627, and resigned in 1637. See Fasti Eccles. Scoticanae, 2:732.

22. JOHN (4), was presented to the living at Old Cumnock in 1647, and admitted; refusing to conform to episcopacy after the Restoration, in 1662, was confined to his parish, and died in October 1668. See Fasti Eccles. Scoticanae, 2:103.

23. JOHN (5), was born at Enterkin; took his degree at Glasgow University in 1665; became curate to the bishop of the diocese, and was called to the living at Parton. He was accused before the privy council, in 1676, of holding conventicles at Bladenoch, Glenluce; was ousted by the people in 1689, and deprived by act of parliament, in 1690, restoring Presbyterian ministers. He died the same year, aged about fortyfive years. See Fasti Eccles. Scoticanae, 1:719.

24. JOHN (6), was licensed to preach in 1755; called to the living at Dalmellington in 1756, and ordained; transferred to Monkton and Prestwick in 1762, and died May 28, 1774, aged forty-four years. See Fasti Eccles. Scoticanae, 2:110, 129.

25. JOHN MACPHERSON, A.M., was licensed to preach in 1809; presented to the living at Newtyle in 1815, and ordained; transferred to  Kinglassie in 1818, and died September 8, 1847, aged sixty years. His son Hugh was a clergyman in the Church of England, near Durham. He published A Short Address to the Congregation at Kirkcaldy (1845). See Fasti Eccles. Scoticance, 2:549; 3:758.

26. PATRICK, took his degree at Edinburgh University in 1666, residing in Hawick; was licensed to preach in 1684; presented to the living at Lochrutton the same year, and ordained; transferred to Kirktown in 1687, and died about 1706. See Iasti Eccles. Scoticanae, 1:504, 595.

27. RICHARD, son of the minister at Dreghorn, was licensed to preach in 1730; called to the living at Symington in 1733, and ordained. He died November 4, 1760, aged fifty-six years. See Fasti Eccles. Scoticanae, 2:145, 146.

28. ROBERT (1), took his degree at Glasgow University in 1608; was licensed to preach in 1617; admitted to the living at Hawick in 1625; was a member of the General Assembly in 1638, of the Commission in 1647, and died after October 8, 1656. See Fasti Eccles. Scoticancae, 1:496.

29. ROBERT (2), took his degree at Edinburgh University in 1642; was admitted to the living at Ashkirk in 1649; deprived after the Restoration by act of parliament in 1662; indulged by the privy council in 1669; suspended again, but restored in 1689, and continued in 1690. See Fasti Eccles. Scoticanae, 1:542.

30. ROBERT (3), took his degree at Edinburgh University in 1689; was licensed to preach in 1693; called to the living at Wilton in 1694, and ordained; joined with three, others in 1703 in a dissent against an act of the synod on the government of the Church; was transferred to Hawick in. 1712; went to Cornwall, England, for his health, in July, 1721, and died August 5, 1722, aged about fifty-four years. See Fasti Eccles. Scoticanae, 1:498, 517.

31. SAMUEL, secretary to his cousin, the archbishop of St. Andrews, in 1591, and afterwards schoolmaster at Forgan; was licensed to preach in 1611; presented to the living at Ferryport-on-Craig in 1615, subscribed to the covenant at Edinburgh in 1638, but was deposed for insufficiency, and died before October 1, 1641. See Fasti Eccles. Scoticanae, 2:427.

32. WILLIAM (1), was appointed to the living at West Kilbride in 1658; deprived by the privy council in 1662, and died in January, 1669. See Fasti Eccles. Scoticanae, 2:190.

33. WILLIAM (2), was licensed to preach in 1681; presented to the living at Lochwinnoch in 1683, and deprived in 1689 for disloyalty to the king and queen. See Fasti Eccles. Scoticanae, 2:225.

34. WILLIAM (3), took his degree at the University of St. Andrews in 1692; was licensed to preach in 1700; called to the living at Kembach in 1702, and ordained; and died before November 20, 1728, aged about fifty- seven years. See Fasti Eccles. Scoticanae, 2:433.

35. WILLIAM (4), son of the foregoing, took his degree at the University of St. Andrews in 1725; had a bursary; was licensed to preach in. 1731; presented to the living at Mouswald in 1736; ordained in 1737; transferred to Durrisdeer in 1743; thence to Sanquhar in 1753; and died August 25, 1758. See Fasti Eccles. Scoticanae, 1:659, 674, 684.

36. WILLIAM BRUCE, was licensed to preach in 1831; presented to the living of Prestonpans in 1833, and ordained. He joined the Free Secession in 1843. He published, Collegiate Education versus Collegiate Extension (1850): — Friendly Hints, a tract: — An Account of the Parish. He was living in 1860. See Fasti Eccles. Scoticanae, 1:353.

## Cunison[[@Headword:Cunison]]

             (or Cunisone), the family name of several Scotch clergymen:

1. ALEXANDER, son of John (2), was called to the living at Kilfinichen and Kilvickeon in 1706, and ordained in 1707. He was bitten by a mad dog, and caused himself to be bled to death, November 15, 1717. See Fasti Eccles. Scoticanae, 3:84.

2. JOHN (1), born at Dunkeld, took his degree at the University of St. Andrews in 1615; was presented to the living at Dull in 1624; and died before January 4, 1682, aged about eighty-six years. See Fasti Eccles. Scoticanae, 2:818.

3. JOHN (2), took his degree at the University of St. Andrews in 1644; was. admitted to the living at Killin before 1650; transferred to Kilbride, Arran, in 1655; deprived by act of Parliament in 1662; returned to the living in 1687; was restored by act of Parliament in 1690; was a member of  the General Assembly the same year; transferred to Killean and Kilchenzie in 1692; resigned on account of old age in 1697, but lived in Killean till his death. See Fasti Eccles. Scoticanae 2:824; 3:41, 45.

4. JOHN (3), took his degree at the University of St. Andrews in 1676; was admitted to the living at Dull in 1682; and died in August 1693, aged about fifty-eight years. See Fasti Eccles. Scoticanae, 2:818.

## Cunla (or Cugna), Theodosius da[[@Headword:Cunla (or Cugna), Theodosius da]]

             an Augustinian and professor at Coimbra, who died April 26, 1742, is the author of, Prooemialia Theologia Universae: — Tractatus de Incarnatione, de Advocatione, de Resurrectione. See Keller, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Cunnera[[@Headword:Cunnera]]

             SEE CAINNER.

## Cunningham (or Cunnyngham), Jesse[[@Headword:Cunningham (or Cunnyngham), Jesse]]

             a minister in the Methodist Episcopal Church South, was born on the French Broad River, East Tennessee, October 25, 1789. He united with the Church at the age of nine; was converted in 1807; received license to preach in 1810; entered the Holston Conference in 1811, and continued his labors until his death, July 10, 1857. See Minutes of Annual Conferences of the M.E. Church South, 1857, page 753.

## Cunningham William, D.D.[[@Headword:Cunningham William, D.D.]]

             an eminent minister of the Free Church of Scotland, was born in October, 1805, and was fully identified with all the movements and controversies which led to the disruption of the Church of Scotland. He received at the hands of the Free Church all the honors in their gift, and was moderator of the Assembly in 1859. At the time of his death he was principal of the college of the Free Church of Scotland. After the disruption he visited America, where his eloquence and intellectual power enabled him to enlist the sympathies of a large portion of the churches, and to secure an amount of material aid at that time greatly needed by the Free Church. He died at his house in Edinburgh, Scotland, December 14,1861. His principal writings were collected after his death by his literary executors, as follows, viz., The Reformers, and the Theology of the Reformation (Edinb. 1862, 8vo); Discussions of Church Principles (Edinb. 1863, 8vo); Historical Theology (Edinb. 1864, 2 vols. 8vo). The first two works consist chiefly of Dr. Cunningham's Review articles; the last, of his lectures in the Free Church College. They manifest large learning, great grasp of theological science, both historical and doctrinal, and a thoroughly evangelical spirit. In regard to Church government, Dr. Cunningham was a Presbyterian, “believing that Christ has committed the government of his Church, not to congregations, nor to prelatic bishops, but to presbyters or elders, otherwise called bishops. But, above all, he was a Calvinist, maintaining that man is by nature helplessly lost, and is and can be saved only by the free and sovereign love of God, giving salvation to whom he will, in what manner he will, because he wills it. He will be recognized in history, not as a Free Churchman, nor as a Presbyterian, but as a great Calvinist, occupying a place in his generation such as Calvin and Turretine occupied in theirs. The Calvinistic system Dr. Cunningham holds not provisionally,  as a half-way house to some more comprehensive system in posse, ‘looming in the future,' but definitely, as what has been ascertained to be the system revealed in God's Word, the only possible exhibition of all the Scripture facts regarding God and man, the only scriptural description of what God actually is, and has done, and is doing, in his relation to rational creatures, and specially in order to man's salvation. He therefore immovably rests in the conviction that no new discovery can be made in theology; that any pretended novelty is either Calvinism under a new form, or some of the old errors in disguise which have been advanced against Calvinism, and which, as opposed to Calvinism, are, ipso facto, shown to involve a lie.” — Brit. and For. Evangelical Review, Jan. 1863, p. 193 sq ; Wilson, Presbyt. Almanac, 1863, p. 163; Lond. Quarterly Review, April, 1863, p. 258; N. British Review, Feb. 1863.

## Cunningham, Alexander[[@Headword:Cunningham, Alexander]]

             a Presbyterian minister, was born in Mercer, Pennsylvania, January 21, 1815. He graduated at Washington College in 1840; studied theology at the Western Theological Seminary; was licensed by the Presbytery of Erie, September 4, 1842; ordained by the same, October 5, 1843, and installed pastor of the churches of Gravel Run and Washington. He was released from this charge in 1851, and dismissed to the Presbytery of Allegheny. He died at Whitestown, September 5, 1874. See Hist. of the Presbytery of Erie.

## Cunningham, Alexander Newton, D.D[[@Headword:Cunningham, Alexander Newton, D.D]]

             a Presbyterian minister, was born near Jonesborough, Tennessee, March 16, 1807. He graduated at Washington College, Tennessee in 1826, and at Princeton Theological Seminary in 1830; was licensed by New Brunswick Presbytery, April 28 of the same year; preached at Montgomery, Alabama, from 1833 to 1836; at Augusta, Georgia, from 1838 to 1842; was stated supply at Franklin, Tennessee, from 1844 to 1858; also founded the Franklin Institute. He preached in Shelbyville from 1859 to 1862; then volunteered as chaplain in the Southern army, and labored in the hospitals at Montgomery, Alabama; from here he returned to Franklin, and was professor in the Female Institute. In 1874 he became pastor in Fayetteville, and in Aberdeen, Mississippi, where he continued until his death, September 5, 1878. He was an excellent preacher and industrious student. See Necrol. Report qf Princeton Theol. Sem. 1879, page 26.

## Cunningham, Amor D[[@Headword:Cunningham, Amor D]]

             a Methodist Episcopal minister, was born in Ripley County, Indiana, July 12, 1833. He experienced religion and entered Brookville College in his nineteenth year, spent some years in school-teaching, and finally entered the Indiana Conference. In 1860 he assumed the editorship of the Daily Indiana American, and afterwards served some time as chaplain of the Fifth Indiana Cavalry. In 1862 he was transferred to the North-west Indiana Conference; subsequently was elected president of Northern Indiana College; and died August 9, 1868. See Minutes of Annual Conferences, 1868, page 250.

## Cunningham, James[[@Headword:Cunningham, James]]

             a Methodist Episcopal minister, was born in Philadelphia, November 30, 1811. He was converted in 1829, licensed to exhort in 1832, joined the Philadelphia Conference in 1834, and labored therein until his death, in 1881. See Minutes of Annual Conferences, 1882, page 71.

## Cunningham, John K[[@Headword:Cunningham, John K]]

             a Presbyterian minister, was born in Pennsylvania. He was a student in Jefferson College, and graduated from Princeton Theological Seminary in 1827; was licensed by the Presbytery of New Brunswick, April 23, 1828; ordained and became stated supply at Montour, Pennsylvania, in 1829, and then pastor from 1830 to 1838: pastor at Island Creek, Ohio, from 1840 to 1852; stated supply at Wayne and Chester in 1854 and 1855; and died at Wooster in the latter year. See Genesis Cat. of Princeton Theol. Sem. 1881, page 49.

## Cunningham, John Whitfield, D.D[[@Headword:Cunningham, John Whitfield, D.D]]

             a Presbyterian minister, was born in Salem, Tennessee, in 1805. He graduated from Washington College in 1823, and from Princeton Theological Seminary in 1824; was professor of Biblical literature and exegesis in Hanover Seminary, Indiana; and stated supply at Middle Fork from 1831 to 1834; was ordained by the Presbytery of Salem in the latter year; pastor at Jonesborough, Tennessee, until 1845; stated supply of Second Church, Knoxville, for one year; pastor of Second Church, La Porte, Indiana, from 1846 to 1849; agent of the American Home Missionary Society from 1859 to 1862; stated supply at Nora and Lena, Illinois, for three years; labored for the Presbyterian missions in Illinois from 1865 to 1867; was stated supply for a Congregational Church in Naperville until 1871, and died there, February 8, 1874. See Genesis Cat. of Princeton Theol. Sem. 1881, page 57.

## Cunningham, John William[[@Headword:Cunningham, John William]]

             an English clergyman, was born in London, January 3, 1780. He graduated at St. John's College, Cambridge; was curate of Ripley, in Surrey; afterwards of Clapham; and in 1811 vicar of Harrow, where he remained to the close of his life, about 1861. Mr. Cunningham was editor of the Christian Observer eight years, beginning with 1850; and was an earnest advocate of the missionary and Bible societies. See (Lond.) Christian Observer, November, 1861, page 878.

## Cunningham, Joseph Parker[[@Headword:Cunningham, Joseph Parker]]

             a Presbyterian minister, was born in Greene County, Georgia, January 21, 1799. He was educated in Transylvania University, Kentucky, and graduated from Princeton Theological Seminary in 1821; was licensed to preach by the New Brunswick Presbytery in 1822; in 1824 was ordained pastor of Concord Church by South Alabama Presbytery, in 1832 became stated supply at Mt. Pisgah, Kentucky, and died there in 1833. See Sprague, Annals of the Amer. Pulpit, 4:60; Genesis Cat. of Princeton Theol. Sem. 1880, page 26.

## Cunningham, Nathaniel Pendleton[[@Headword:Cunningham, Nathaniel Pendleton]]

             a Methodist Episcopal minister, was born in Pendleton County, Virginia, August 1, 1807. He was converted in 1825; received license to preach in  1827; in 1829 entered the Baltimore Conference; and in 1837 was transferred to the Illinois Conference, wherein he served till his death, July 7, 1848. See Minutes of Annual Conferences, 1848, page 283.

## Cunningham, Oscar F[[@Headword:Cunningham, Oscar F]]

             a minister in the Methodist Episcopal Church South, was born in Grayson County, Virginia, May 1, 1813. He embraced religion in his youth; was licensed to preach in his twenty-first year; and in 1835 united with the Holston Conference. After travelling several years he located, but subsequently was made presiding elder, in which office he continued nearly to the close of his life, June 15, 1848. See Minutes of Annual Conferences of the M.E. Church South, 1848, page 169.

## Cunningham, Richard[[@Headword:Cunningham, Richard]]

             a Baptist minister, was born in Halifax, N.S., in 1812. He began to preach in 1828; was ordained pastor at Wilmot Mountain, March 25, 1829; and remained there about twenty years. He was subsequently pastor at Digby, N.S., and died January 15, 1858. See Cathcart, Bapt. Encyclop. p. 300. (J.C.S.)

## Cunningham, Robert[[@Headword:Cunningham, Robert]]

             a Methodist Episcopal minister, was born in Butler County, Pennsylvania. He joined the Church in 1841, and in 1848 entered the Pittsburgh Conference, wherein he toiled until he became superannuated, in 1870. He died April 8, 1872. See Minutes of Annual Conferences, 1873, page 41.

## Cunningham, Robert M., D.D[[@Headword:Cunningham, Robert M., D.D]]

             a Presbyterian minister, was born in York County, Pennsylvania, September 10, 1760. He removed with his father to North Carolina when he was in his fifteenth year; graduated at Dickinson College, Pennsylvania, in 1789; was licensed to preach by the Presbytery of South Carolina in 1792; in 1802 removed to Lexington, Kentucky, and became pastor of the Church at that place, where he remained until 1822. He died July 11, 1839. See Sprague, Annals. of the Amer. Pulpit, 4:58.

## Cunningham, T.M., D.D[[@Headword:Cunningham, T.M., D.D]]

             a Presbyterian minister, was called to succeed Dr. Duncan, in the Church which bore the latter's name in Baltimore, Md., but declined, and was ordained pastor of the Presbyterian Church in St. Louis, Missouri. After some years he removed as pastor to Indianapolis, and thence to the Alexander Church, Philadelphia. For the benefit of his health he went .to San Francisco, California, and became pastor of the Central Church. He identified himself with the Presbyterian Theological Seminary there, and crossed the Continent several times in its behalf. He died at Oakland, California, February 22, 1880. He was a preacher of distinguished ability, and his sermons were eloquent and powerful. See (San Francisco) Occident, March 1880. (W.P.S.)

## Cunningham, Timothy[[@Headword:Cunningham, Timothy]]

             a Free-will Baptist minister, was born in March 1756. He served in the Revolutionary war; was converted in 1790, and commenced preaching soon after. He was ordained January 25, 1804, by the Edgecomb Quarterly Meeting, Maine, and, after a ministry of great usefulness, died, January 16, 1836. See Free-will Baptist Register, 1837, page 67. (J.C.S.)

## Cunningham, W.I.W[[@Headword:Cunningham, W.I.W]]

             a Methodist Episcopal minister, was born in Indiana about 1830. He was converted in early life; educated in part in Asbury (now De Pauw) University; engaged in teaching for a time, and began preaching in 1858. After supplying a circuit in the North-west Wisconsin Conference, lie was received into. the travelling ranks, where he continued for six years, then took a supernumerary relation, and the next year was transferred to the Minnesota Conference, in which he labored until comelled to take a superannuated relation. He died April 3, 1882. See Minutes of Annual Conferences, 1882, page 318.

## Cunningham, William[[@Headword:Cunningham, William]]

             a Presbyterian minister, was born at Blairsville, Pennsylvania, June 14, 1827. He graduated from Jefferson College in 1852; spent three years teaching at Harrodsburg, Kentucky; studied one year at the Western Theological Seminary at Allegheny, Pennsylvania, and graduated from Princeton Seminary in 1858. He was licensed by the Presbytery of Blairsville, June 17, 1857. In June 1858, he went as supply to Blairsville; served as chaplain to a regiment of Pennsylvania Volunteers one year; after which he devoted himself to study and occasional preaching until 1863, when he went West. He served as stated supply Prospect Church, in the Presbytery of Peoria, and then the Church of Princeville, until 1865, teaching at the same time. Returning to Pennsylvania, he became pastor of Fairfield and Union churches, in the Presbytery of Blairsville. He died April 21, 1879. See Necrol. Report of Princeton Theol. Sem. 1880, page 44.

## Cunningham, William Madison, D.D[[@Headword:Cunningham, William Madison, D.D]]

             a Presbyterian minister, was born in Jonesborough, Tennesee, June 28, 1812. He was a student of Washington College; graduated from Princeton Theological Seminary in 1833; was ordained by the Lexington Presbytery, June 26, 1835; served as pastor at Lexington, Virginia, until 1840; stated supply at Chattanooga, Tennessee, for a short time; pastor at La Grange, Georgia, from 1841 until his death, March 3, 1870. See Genesis Cat. of Princeton Theol. Sem. 1881, page 75.

## Cunred[[@Headword:Cunred]]

             became abbot of the monastery of Sts. Peter and Paul (afterwards St. Augustine's) at Canterbury, in 803, and died in 823.

## Cunuberthus[[@Headword:Cunuberthus]]

             SEE CYNIBERCT (2).

## Cunuulfus[[@Headword:Cunuulfus]]

             SEE CYNEWULF.

## Cunyngham[[@Headword:Cunyngham]]

             SEE CUNINGHAM, SEE CUNNINGHAM.

## Cuoenburg[[@Headword:Cuoenburg]]

             an English abbess in Mercia, A.D. 811.

## Cup[[@Headword:Cup]]

             (usually כּוֹס, kos, prop. a receptacle; N.T. ποτήριον, a drinking vessel) denotes originally a wine-cup (Gen 40:11-21), various forms of which, of different materials, are delineated on the Egyptian and Assyrian monuments. SEE WINE. The cups of the Jews, whether of metal or earthenware, were possibly borrowed, in point of shape and design, from Egypt and from the Phoenicians, who were celebrated in that branch of workmanship (Il. 23:743; Od 4:615, 618). Among the Egyptians the forms of cups and vases were very varied, the paintings upon the tombs representing many of most elegant design, though others are equally deficient in the properties of form and proportion. The forms used during the fourth and other early dynasties (1700 B.C.) continued to be common to a late date (Kenrick, Egyptians of Time of Pharaohs, Lond. 1857, p. 48). There are not any representations of cups like the head of an animal (Bonomi, Nineveh and its Palaces, 3d edit. p. 215, 216). Many of the Egyptian vases, cups, and bowls were of gold (Herod. 2:151) and silver  (Gen 44:2; comp. Num 7:84), some being richly studded with precious stones, inlaid with vitrefied substances in brilliant colors, and even enameled. In Solomon's time all his drinking vessels were of gold, none of silver (1Ki 10:21). Babylon is compared to a golden cup (Jer 51:7). Assyrian cups from Khorsabad and Nimroud were of gold and bronze (Layard, Nineveh. 2:236; Nin. and Bab. p. 161; Bonomi, Nineveh. p. 187), as well as of glass and pottery. They were perhaps of Phoenician workmanship, from which source both Solomon and the Assyrian monarch possibly derived both their workmen and the works themselves. The cups and other vessels brought to Babylon by Nebuchadnezzar may thus have been of Phoenician origin (Dan 5:2). SEE BANQUET.

On the bas-reliefs at Persepolis many figures are represented bearing cups or vases, which may fairly be taken as types of the vessels of that sort described in the book of Esther (Est 1:7; Niebuhr, Travels, 2:106; Chardin, Voyages. 8:268, pl. 58). The great laver, or sea,” was made with a rim like the edge of a cup (cos), “with flowers of lilies” (1Ki 6:26), a form which the Persepolitan cups resemble (Jahn, Arch. § 144). Similar large vases have been found represented at Khorsabad (Botta, pl. 76). The use of gold and silver cups was introduced into Greece after the time of Alexander (Athen. 6:229, 230; 11:446, 465; Birch, Anc. Pott. 2:109). The cups of the N.T. (ποτήρια) were often, no doubt, formed on Greek and Roman models. (See Smith, Dict. of Class. Antiq. s.v. Patera.) They were sometimes of gold (Rev 17:4). — Smith, s.v.; Fairbairn, s.v. The common Eastern drinking-cup is of brass, and frequently has devices and sometimes sentences from the Koran engraved on the inside (Lane, Mod. Eg. 1:222). As the Moslem law, however, forbids the drinking of wine to good Mohammedans, the common beverage in its place is coffee, which is invariably offered to visitors. The coffee (kahweh. i.e. the drink) is made very strong, and without sugar or milk. The coffee-cup (which is called fingan) is small, generally holding not quite an ounce and a half of liquid. It is of porcelain or Dutch-ware, and, being without a handle, is placed within another cup (called zarf) of silver or brass, according to the circumstances of the owner, and both in shape and size nearly like an egg-cup. In a full service there are ten fingans and zarfs of uniform kinds, and often another fingan and zarf of a superior kind for the master of the house or for a distinguished guest. In the accompanying sketch, the coffee-pot (bekreg or bakrcag) and the zarfs and tray are of silver, and are represented on a scale of one eighth of the real size. Below this-set are a similar zarf and fingan,  on a scale of one fourth, and a brass zarf, with the fingan placed in it. Some zarfs are of plain or gilt silver filigree, and a few opulent persons have them of gold. Many Moslems, however, religiously disallow all utensils of gold and of silver (Lane, Mod. Eg. 1:205). SEE CUP-BEARER.

The practice of divining by means of a cup (גָּבִיע, gabi'a; Gen 44:2-17; a goblet, distinguished from the preceding or smaller cups used in drinking: rendered “pot” in Jer 35:5; spoken of the calix-form “bowls” of the golden candlestick, Exo 25:31-34; Exo 38:17-26) was a practice of great antiquity in the East. We read in early Persian authors of the mystical cup of Jemshid (Bonomi, Nineveh. 3d ed. p. 306), which was imagined to display all the occurrences on the face of the globe (Tieroff, De Scypho Josephi, Jen. 1657; Tittel, id. Tor. 1727). SEE DIVINATION. The bronze cup, with the sacred beetle engraved in the bottom, found by Layard among the ruins of Nimroud, may have been used for such a purpose (Nineveh and Babylon, p, 157). Κόνδυ, the word used in Genesis by the Sept., occurs in Hipparchus (up. Athen. p. 478, A), and is curiously, like the Indian kundi, a sacred Indian cup (Bohlen on Genesis 1). 403; Kalisch, Comment. p. 673). In Isa 22:24, the word translated “cup” is אֵגָּן(aggan', literally a trough for washing garments), and signifies a laver or basin (as it is rendered in Exo 24:6; “goblet,” Son 7:2). The “cup of trembling” (סִŠ, saph, elsewhere “basin” or “bowl”) signifies a broad convex dish, such as is easily made to rock or vibrate.

The “cups” referred to in 1Ch 28:17, were the קְשָׂווֹת(kesavoth'), or broad bowls for libation (elsewhere improperly rendered “covers,” Exo 25:29; Exo 38:16; Num 4:7). Such vessels appear in the hands of the Assyrian king on the monuments, apparently in festive or religious drinking after public exploits (Bonomi, Nineveh. p. 252). In the Apocrypha we find the sacred vessels of Jehovah called σπονδελα, goblets (1Es 2:13. “In their cups” l. Esdras 3:22, is a rendering for ὅταν πίνωσι, when they drink). SEE BASIN; SEE BOWL; SEE DISH; SEE VASE; SEE VIAL, etc.  “The word ‘cup' is used in both Testaments in some curious metaphorical phrases. Such are the cup of salvation (Psa 116:13), which Grotius, after Kimchi, explains as ‘poculum gratiarum actionis,' a cup of wine lifted in thanksgiving to God (comp. Mat 26:27). That it alludes to a paschal libation cannot be proved; and that it was understood by the Jews to be expressive of gratitude we may see from 3Ma 6:27, where the Jews offer ‘cups of salvation' in token of deliverance. In Jer 16:7 we have the term ‘cup of consolation,' which is a reference to the wine drunk at the περίδειπνα, or funeral feasts of the Jews (2 Samuel 3:95; Pro 31:6; Joseph. War, 2:1).

In 1Co 10:16, we find the well-known expression ‘cup of blessing' (ποτήριον τῆς εὐλογίας), contrasted (1Co 10:21) with the ‘cup of devils.' The sacramental cup is called the cup of blessing because of the blessing pronounced over it (Mat 26:27; Luk 22:17; see Lightfoot Hor. Hebr. in loc.). No doubt Paul uses the expression with a reference to the Jewish ‘cup of blessing' (כֹּס שֶׁל בְּרָכָה), the third of the four cups drunk by the Jews at their Paschal feast (Schottgen, Hor. Hebr. in 1 Corinthians; Jahn, Bibl. Arch. § 353), but it is scarcely necessary to add that to this Jewish custom our Lord, in his solemn institution of the Lord's Supper, gave an infinitely nobler and diviner significance (Buxtorf, De Sacra Cana, § 46, p. 310). Indeed, of itself, the Jewish custom was liable to abuse, and similar abuses arose even in Christian times (Augustine, Serm. 132, de tempore; Carpzov, App. Critic, p. 380 sq.). SEE PASSOVER. In Psa 11:5; Psa 16:5, ‘the portion of the cup' is a general expression for the condition of life, either prosperous or miserable (Psa 23:5). A cup is also in Scripture the natural type of sensual allurement (Jer 51:7; Pro 23:31; Rev 17:4; Rev 18:6). SEE BANQUET.

“But in by far the majority of passages, the cup is a ‘cup of astonishment,' a ‘cup of trembling,' the full red flaming wine-cup of God's wrath and retributive indignation (Psa 75:8; Isa 51:17; Jer 25:15; Lam 4:21; Eze 23:32; Zec 12:2; Rev 16:19, etc.). There is, in fact, in the prophets no more frequent or terrific image; and it is repeated with pathetic force in the language of our Lord's agony (Mat 26:39; Mat 26:42; Joh 18:11; Mar 10:38). God is here represented as the master of a banquet, dealing the madness and stupor of vengeance to guilty guests (Vitringa in Isa 51:17; Wichmannshausen, De irce et tremoris Calice, in Thes. Nov. Theol. Philol. 1:906 sq.). The cup thus became an obvious symbol of death (ποτήριον . .  . σημαίνει καὶ τὸν θάνατον, Etym. M.); and hence the Oriental phrase, to ‘taste of death,' so common in the N.T. (Mat 16:28; Mar 9:1; Joh 8:52; Heb 2:9), in the Rabbis (Schottgen, Hor. Hebr. in Matthew 16), in the Arabian poem Antar, and among the Persians (Schleusner, Lex. N.T., s.v. ποτήριον; Jahn, Bibl. Arch. § 203). The custom of giving a cup of wine and myrrh to condemned criminals (Otho, Lex. Rabb. s.v. Mors) is alluded to in Mat 27:34; Mar 15:22.” See Wemyss, Clavis Symbol. s.v.; Stier, Words of Jesus, 1:378 sq. SEE CRUCIFIXION.

## Cup (2)[[@Headword:Cup (2)]]

             SEE LORDS SUPPER.

## Cup Given To The Laity[[@Headword:Cup Given To The Laity]]

             SEE LORDS SUPPER.

## Cup Of Blessing[[@Headword:Cup Of Blessing]]

             a cup which was blessed among the Jews in ceremonial entertainments, or on solemn occasions. Paul employs the expression (1Co 10:16) to describe the wine used in the Lord's supper.

## Cup Of Salvation[[@Headword:Cup Of Salvation]]

             an offering, probably a libation of wine poured on the victim sacrificed on thanksgiving occasions, which the Jews of Egypt offered in their festivals for deliverance (2Ma 6:27).

## Cup, Eucharistic[[@Headword:Cup, Eucharistic]]

             SEE CHALICE.

## Cup-bearer[[@Headword:Cup-bearer]]

             (מִשְׁקֶה, mashkeh', one who gives to drink; so Gr. οἰνοχόος, wine-pourer; Vulg. pincerna), an officer of high rank with Egyptian, Persian, Assyrian, as well as Jewish monarchs. The chief cup-bearer, or butler, to the king of Egypt was the means of raising Joseph to his high position (Gen 40:12; Gen 41:9). Rabshakeh, who was sent by Sennacherib to Hezekiah, appears from his name to have filled a like office in the Assyrian court (2Ki 18:17; Gesen. Thesaur. p. 1225), and it seems probable, from his association with Rab-saris (chief of the eunuchs), and from Eastern custom in general, that he was, like him, a eunuch (Gesen. p. 973). SEE RABSHAKEH. Herod the Great had an establishment of eunuchs, of whom one was a cup-bearer (Josephus, Ant. 16:8, 1). Nehemiah was cupbearer to Artaxerxes Longimanus, king of Persia (Neh 1:11; Neh 2:1). Cup- bearers are mentioned amonn the attendants of Solomon (1Ki 10:5; 2Ch 9:4; so Achiacharus, Tob 1:22). They are frequently represented on the Assyrian monuments (Bonomi, Nin. p. 250), always as eunuchs (Lavard. Nin. 2:253).

## Cupboard[[@Headword:Cupboard]]

             (κυλικεῖον), a place of deposit for vases, dishes, etc. (so Athen. Deipn. xi, c. 2, p. 48; Zonaras, Lex. col. 1268), e.g. for the royal plate (1Ma 15:32).

## Cupe, Pierre[[@Headword:Cupe, Pierre]]

             a French theologian, who lived in the latter half of the 18th century, was rector of Bois, in the diocese of Saintes, and wrote Le Ciel Ouvert a Tons les Hommes (1768), a work reputed to be profane. See Hoefer, Nouv. Biog. Generale, s.v.

## Cupella[[@Headword:Cupella]]

             in Christian archeology, is a small sepulchral recess for children, in the catacombs. At present, we have only one instance of its use, which is given by Marchi (Monumenti Primit. page 114). The inscription upon it records the burial of her two children, Secundina and Laurentius, by their mother Secunda. The solecisms in grammar and orthography of which it is full show that Secunda was a person of humble rank. The stone is preserved in the Museum Kircherianum.

## Cupella (2)[[@Headword:Cupella (2)]]

             is evidently the diminutive of cupa, explained to mean "urn," "sepulchral chest." This sense is a derivative one, from its classical meaning of a large cask, butt, or vat. It appears in pagan inscriptions but rarely. The use of the word survived until later times. The idea has been propounded that we may find in cupella, as a place of Christian burial, the etymology of the word capella, chapel, which has so long perplexed philologists, and of which no satisfactory derivation has ever yet been discovered. The architectural term cupola is another form of the same root.

## Cupellomancy[[@Headword:Cupellomancy]]

             divination by means of cups. The practice is very ancient. It was known in Egypt in the time of Joseph (Gen 44:5), and is still practiced in England, among the ignorant, who profess to "read" in cups a sign of future events. SEE DIVINATION.

## Cuper, Willem[[@Headword:Cuper, Willem]]

             a Flemish historian of the Jesuit order, was born at Antwerp in 1686, and died February 2, 1741, leaving De Patriarchis Constantinopolitanis (Antwerp, 1733). Cuper aided in collecting the Acta Sanctorum of the Bollandists, July and August. See Hoefer, Nouv. Biog. Generale, s.v.

## Cupido[[@Headword:Cupido]]

             (Cupid), in Roman mythology, was the god of loving desire, a translation of the Greek πάθος. The name is more poetical than mythical, and usually he is identified with Amor (q.v.).

## Cupola[[@Headword:Cupola]]

             (Ital.), a concave ceiling, either hemispherical or of any other curve, covering a circular or polygonal area; also a roof, the exterior of which is of either of these forms, more usually called a dome, and in Latin tholus. — Parker, Gloss. of Architect. s.v.

## Cupples[[@Headword:Cupples]]

             is the family name of several Scotch clergymen:

1. GEORGE (1), son of the minister of Kirkoswald, was licensed to preach in 1752; appointed to the living at Swinton in 1754, and ordained. He died September 14, 1798, aged. seventy-one years. See Fasti Eccles. Scoticanae, 1:447.

2. GEORGE (2), son of the minister of Swinton, was licensed to preach in 1807; became assistant at Dunbar; was presented to the living at Legerwood in 1811; ordained in 1812; elected presbytery clerk in 1825; transferred to the second charge, Stirling, in 1833; admitted in 1834; joined the Free Secession in 1843; and was admitted minister to the Free Church, Kilmnadock, the same year. He died May 1, 1850, aged sixty-four years. See Fasti Eccles. Scoticanae, 1:529; 2:682.

3. WILLIAM, took his degree at Glasgow University; was licensed to preach in 1717; presented to the living at Kirkoswald in 1719; and was the first in Scotland who gave in a letter of acceptance with the presentation, according to the act of Assembly. He was ordained in 1720, and died March 17, 1751, aged about sixty-one years. He published The Experiences of John Stevenson, Land-laborer of Dailly (1729). See Fasti Eccles. Scoticanae, 2:121.

## Cupra[[@Headword:Cupra]]

             in Roman mythology, was the name of Juno among the Etrurians. She had a temple at Firmum Picenum, in Asia.

## Cura[[@Headword:Cura]]

             (care), in Roman mythology, was an allegoric deity of which a fable is told. In thought, she was sitting by the shore of the sea, and watching the waves. Unconsciously to herself, her fingers formed out of clay a form and behold! it was man. She begged Jupiter to give him life, which he did, but required that the man should belong to him, to which Cura was opposed, as she had formed him, and, moreover, the earth, from which he had been taken, would not agree. Saturn, as judge, said: Jupiter shall receive the body after death: Cura shall have it during life, and his name shall be homo (man), because he was taken from humus (the earth).

## Curacao[[@Headword:Curacao]]

             is an island of the Caribbean Sea, belonging to the Dutch. A large proportion of the population consists of free negroes, and for their benefit the Netherlands Bible Society published in 1846 the Gospel of Matthew, to which, since 1865, the Gospel of Mark has been added by the American Bible Society.

## Curae[[@Headword:Curae]]

             (cares), in Roman mythology, were revenging goddesses, who lived at the entrance to Tartarus.

## Curate[[@Headword:Curate]]

             literally one who has the cure (Lat. cura, care) of souls, in which sense it is used in the Church of England Prayer-book, “all bishops and curates.” In the Church of Rome it was originally appropriated to assistants and vicars appointed by the bishops. It is now generally used to denote the humblest degriee of ministers in the Church of England. A curate, in this sense, is a minister employed by the incumbent of a church (rector or vicar), either as assistant to him in the same church, or else in a chapel of ease within the parish belonging to the mother church. He must be licensed and admitted by the bishop of the diocese, or by an ordinary having episcopal jurisdiction, who also usually appoints his salary. Any curate that has no fixed estate in his curacy, not being instituted and inducted, may be removed at pleasure by the bishop or incumbent. But there are perpetual curates as well as temporary, who are appointed where tithes are impropriate and no vicarage was ever endowed: these are not removable, and the impropriators are obliged to maintain them. In general, the salaries of curates, certainly the hardest-worked and not the least devoted of the English clergy, are shamefully small, and reform in this matter is urgently required. “This large class of men are absolutely at the disposal of the bishops; they have no security whatever, no rights, no powers; public opinion may protect them to a certain extent, but any bishop who chooses to set public opinion at defiance is absolute over the whole class.” — Church of England Quarterly Review, April, 1855, p. 25; Chambers, Encyclop. s.v.; Hook, Church Dictionary, s.v.

## Curate (2)[[@Headword:Curate (2)]]

             We add an account of the history of this office from Walcott, Sac. Archaeol. s.v.:  "Until the 4th and 5th centuries in the East there were country curates, and Cyprian mentions town clergy. In the large cities, from the 4th to the 5th century, in the East and at Rome, the churches had their own priests, who instructed the people, the communion being given only in the cathedral. In the beginning of the 4th century pope Marcellns established twenty-five titles for preparatory instruction before baptism and reconciliation of penitents. In the Greek Church cardinal priests discharged the same duty. In the beginning of the 5th century the bishop sent the eucharist for distribution to the parish priests: then by degrees the latter received power to reconcile penitents in case of necessity and heretics In danger of death, in the absence of the bishop; to visit the sick, to administer extreme unction, and to choose singers. In the 7th century the number of assistant clerks was augmented or diminished according to the condition of the Church revenues, as in the 6th century they had received authority to celebrate in their churches and oratories, chapels of ease required by the increase in the numbers of the faithful. The bishops gradually regarding them as fellow-workers, subordinated their assistants to them in all things touching divine worship and burial. It was not until the close of the 16th century, in England, that the word was restricted to, assistant clergy, deputies, or substitutes. In France the latter are still called vicars. In England, in the Middle Ages, the distinction was drawn between temporary and perpetual curates."

## Curcach[[@Headword:Curcach]]

             (Corcair, or Quorrair) is the name of several Irish virgin saints, of whom only two are clearly traceable:

1. Commemorated March 8 or Aug. 8, is said to have been the sister of St.Finnian and daughter of Corpreus, of a princely family in Ulster, and to have lived in the middle of the 6th century.

2. Commemorated July 21 as the patron saint of Kilcorkey, in County Roscommon.

## Curcaeus[[@Headword:Curcaeus]]

             SEE CORCAN.

## Curcellaeus Stephanus[[@Headword:Curcellaeus Stephanus]]

             (Etienne de Courcelles), an eminent aind le irned divine, was born at Geneva in 1586. He studied under Beza at Geneva, and afterwards at Heidelberg. In 1614 he was appointed pastor at Fontainebleau; in 1621, at Amiens; but, on his refusal to subscribe to the canons of Dort (q.v.), he was compelled to resign his pastoral charge. But, yielding to the importunity of friends, he afterwards gave a modified assent to the decrees of Dort, and became pastor at Verrez, in Piedmont, where he remained  until 1634. Becoming satisfied that he could not, with a good conscience, serve in a Church which held the doctrine of absolute predestination, he removed to Amsterdam, where he acquired a great reputation among the followers of Arminius. He read lectures in divinity, and succeeded Episcopius (1634) in the professorship of theology in the Remonstrants' College. He had great skill in Greek, as appears by his translation of Comenius's book, Janua linguarum, into that language. He applied himself particularly to a critical examination of the Greek of the New Testament, of which he gave a new edition, with many various readings drawn from different MSS. He prefixed a large dissertation to this edition, in which he treats of various readings in general (Amst. 1658 and 1675, 12mo). His large culture and tolerant spirit commended him to his great contemporaries in Holland, Grotius and Uitembogaert, with both of whom he was intimately connected. In the discussion between Amyraut and Du Moulin he intervened, as a sort of arbiter, by his Advis d'unpersonnage desinteresse relativement ‘a la dispute sur la predestination (Amst. 1638, 8vo). Later he published Vindicice Arminii ado. III. Amyraldum (1645, 8vo); Defensio D. Blondelli adv. Maresii Criminationes (Amst. 1657); Dissertationes (Amst. 1659, 8vo). These, and other of his writings (translated into Latin), are given, together with his Institutio Religionis Christiana (an incomplete system of Theology), in Curcellei Opera Theologica (Amstelod. 1675, fol.), with preface by Limborch, and eulogy on Curcellaeus by Arnold Poelemburg. Curcellaeus died at Amsterdam in 1659. Poelemburg thus characterizes him: “He first of all directed his mind to a search after divine TRUTH; for he thought that this treasure, descending from heaven, should be preferred to all other acquirements.

Next, he had all the thoughts of his mind directed to INTEGRITY, because he believed that not even truth could be of benefit to us, unless it brought some strikingly advantageous aid to our piety. Finally, this especially he wished, and for this peculiarly he labored, to unite the Christian body, torn into many and terrible schisms to compose and conciliate the separate, distracted feelings of various minds; and to teach that not all the doctrines which were alleged as a pretext for causing or cherishing a schism were vital for salvation, and at the same time to show that those things which had not the weight of necessity by no means sufficed for dividing the Church of Christ. To this all things were to be referred which he meditated, uttered, or performed; for this he refused to subscribe to the famous canons of the synod, because we, whose opinions ought not to be, were condemned; for this he abandoned his loved country, France, and endured  many hardships for the sake of mutual toleration; and for this he determined to contest, as if for some divine palladium. He conceded to others as much as he thought should be equally granted to him; demanded that nothing should be conceded to himself from others except what justice, and right reason, and the sacred writings require should be admitted. What is more holy than this proposition, what more salutary, what more necessary for the times? For many contend concerning the truth, and so contend that they never obtain truth, but lose charity.

Hence the many disputes in Christendom on slight causes. But what is more disgraceful to us as members of Christ, what more ignominious to Christ as our Head and Leader, than that his seamless coat, and his body, which ought to be united by the closest ties of love, should be torn into a thousand fragments? This, indeed, is the distinction of Remonstrantism; this our crown of glory, because we neither caused this schism, nor consented to any other, nor cherished nor approved any; but we invite and exhort all who love Christ and adhere to his Gospel alone to enter this communion of peace” (see translation of Poelemburg's eulogy in the Methodist Quarterly Review, January and April, 1863). The theology of Curcelleeus was a modified Arminianism. He held the Grotian view of the atonement, but, SEE ATONEMENT, set special emphasis upon the sacrificial character of the death of Christ in its reference to God as well as to man, asserting that Christ made satisfaction for sin, but not by enduring the whole punishment due to sinners (Instit. lib. v, chap. xviii, xix). As to the Trinity, he held that Christ and the Holy Spirit are divine, but that both Son and Spirit are subordinate to the Father, from whom they receive both existence and divinity (Instit. Relig. Christ. lib. ii, cap. xix). — Curcellaeus, Opera (as cited above); Hagenbach, History of Doctrines, ii, § 235, 268; Dorner, Doctrine of the Person of Christ (Edinb. transl.), div. ii, vol. 2:350 sq.; Bull, Defence of the Nicene Creed (Lib. of Angl. Cath. Theology), 1:81 sq.

## Curchus[[@Headword:Curchus]]

             a deity of the ancient inhabitants of Prussia, who was believed to preside over eating and drinking, on which account they offered to him their first-  fruits, in his honor kept np a continual fire, and every year, breaking liis old statue, erected a new one.

## Curcodemus[[@Headword:Curcodemus]]

             an ancient deacon commemorated in Usuard's Martyrology as a martyr at Auxerre on May 4.

## Curdie, James[[@Headword:Curdie, James]]

             a Scotch clergyman, took his degree at Edinburgh University. He was licensed to preach in 1821, ordained in 1825 as missionary at Tarbert, presented to the living at Gigha and Cara in 1826, and admitted in 1827. He was there in 1860. See Fasti Eccles. Scoticanae, 3:41.

## Cure[[@Headword:Cure]]

             מִרְפֵּא, marpe' (Jer 36:6); ἴασις (Luk 13:32). From the same Hebrews root, רָפָא, rapha', to “heal” or cure, is derived רִפְאוּתriphuath', the art of healing, curing (Pro 3:8); and רְפֻאוֹת, rephuoth', remedies, medicines (Jer 46:11; Eze 30:21). The Scriptures make no mention of physicians before the time of Joseph, and then it is Egyptian, not Hebrew physicians that are spoken of. Indeed,  it does not appear that physicians were ever much resorted to among the Hebrews, especially for internal maladies. For wounds, bruises, and external injuries, they had physicians or surgeons who understood dressing and binding them, with the application of medicaments (Jer 8:22; Jer 46:11; Eze 30:21); and the Levites, it seems from Lev 13:14; Deu 20:2, had peculiar duties assigned them, which rendered it necessary they should know something of the art of medicine. The probable reason of king Asa's not seeking help from God, but from the physicians, was, that they had not recourse to the simple medicines which nature offered, but to certain superstitious rites and incantations; and this, no doubt, was the ground of the reflection cast upon him (2Ch 16:12). The balsam, or balm of Gilead, was particularly celebrated as a medicine (Gen 37:25; Gen 43:11; Jer 8:22; Jer 46:11; Jer 51:8). That mineral baths were deemed worthy of notice, and perhaps from ancient times, we know from Josephus. SEE CALLIRRHOE.

Although there can be no doubt that there were physicians in the country when our Savior appeared in Palestine, it is evident that the people placed but little confidence in them (Mar 5:26; Luk 8:43). The Egyptian physicians, on the other hand, were highly esteemed. We first read of them as being commanded by Joseph to embalm the body of his father Jacob (Genesis 1, 2). Pliny states that, during the process of embalming, certain examinations took place, which enabled them to study the disease of which the deceased had died. Wilkinson observes (Anc. Egypt., 2d ser., 2:460 sq.), “These examinations appear to have been made in compliance with an order from the government, as, according to Pliny (xix. 5), the kings of Egypt had the bodies opened after death to ascertain the nature of their diseases, by which means alone the remedy for phthisical complaints was discovered. Indeed, it is reasonable to suppose that a people so far advanced as were the Egyptians in knowledge of all kinds, and whose medical art was so systematically arranged that they had regulated it by some of the very same laws followed by the most enlightened and skillful nations of the present day, would not have omitted so useful an inquiry, or have failed to avail themselves of the means which the process adopted for embalming the body placed at their disposal. And nothing can more clearly prove their advancement in the study of human diseases than the fact of their assigning to each his own peculiar branch, under the different heads of oculists, dentists, those who cured diseases in the head, those who confined themselves to intestinal complaints, and those who attended to secret and internal maladies. Their knowledge of drugs, and of their effects,  is sufficiently shown by the preservation of the mummies, and the manner in which the intestines and other parts have been removed from the interior. And such is the skill evinced in the embalming process, that every medical man of the present day, who witnesses the evidence derived from such an examination of the mummies, willingly acquiesces in the praise due to the ability and experience of the Egyptian embalmers.” SEE EMBALMING.

There is reason to believe that the ancient Egyptians encouraged, or at least profited by, the growth of many wild plants of the desert, which were useful for medicinal purposes. Many of them are still known to the Arabs, as the Salvadora Persica, Heliotropium inebrians, Lycium Europceum, Scilla maritima Cassia Senna, Ochradenus baccatus, Ocimum Zatarhendi, Linaria ,Egyptiaca, Spartium monospermum, Headysarum Alhagi, Santolina fragrantissima, Artemisia Judaica (monosperma and inculta), Inula undulata and crispa, Cucumis Colocynthis, etc.; and many others have probably fallen into disuse from the ignorance of the modern inhabitants of the country, who only know them from the Arabs, by whom the traditions concerning their properties are preserved. From what Homer tells us of “the infinity of drugs produced in Egypt” (Odys. 2:229), the use of “many medicines,” mentioned by Jeremiah, ch. 46:11, and the frequent allusion by Pliny to the medicinal plants of that country, we may conclude that the productions of the desert (where those herbs mostly grew) were particularly prized. SEE MEDICINE.

The art of medicine was very ancient in Egypt, and some writers have supposed that Moses, having been instructed in all the learning of the Egyptians, must have known the chief secrets of medicine, a fact which they also infer from his accurate diagnosis, or indications concerning diseases. Though the Arabian physicians were in the Middle Ages the most skillful of their class, medical art in the East has long sunk into mere empiricism and merited contempt. It is, indeed, in the estimation of the common people, of far less utility than the employment of charms for the recovery of health, and is never resorted to till this means has failed. Roberts informs us, “Physicians in England would be perfectly astonished at the numerous kinds of medicine which are administered to a patient in India. The people themselves are unwilling to take one kind for long together, and I have known a sick woman swallow ten different sorts in one day. Should a patient, when about to take his medicine, scatter or spill the least quantity, nothing will induce him to take the rest; it is a bad omen; he must have the nostrum changed. The people of the East give a decided preference to external applications; hence, when they are directed to ‘eat'  or ‘drink' medicine, they ask, Can they not have something to apply outside? For almost every complaint a man will smear his body with bruised leaves or saffron, or ashes of certain woods or oils, and he professes to derive more benefit from them than from those medicines which are taken internally; at all events, he knows they cannot do him so much harm. It ought to be observed that they do not attach any miraculous effects to the being ‘anointed with oil.'“ SEE DISEASES; SEE PHYSICIAN.

## Cure By Faith[[@Headword:Cure By Faith]]

             SEE FAITH-CURE.

## Curetae[[@Headword:Curetae]]

             in Greek mythology, were originally priests of the orgiastic Jupiter cultus on Crete. They were armed, and their worship consisted in weapon-dances. The latter was also the case with the Corybantes and with the Ideaan Dactyles; therefore these three classes were eventually confused. According to Strabo, those Curetae who were among the oldest inhabitants of AEtolia were different from the above.

## Cureton William, D.D.[[@Headword:Cureton William, D.D.]]

             an eminent English divine and Orientalist, was born in 1808, and educated at Christ Church, Oxford. He was ordained priest in 1834, and was for a time sub-librarian of the Bodleian. In 1837 he became assistant keeper of the MSS. in the British Museum, which post he retained till 1849, when he was appointed to a canonry of Westminster and to the attached rectorship of the parish of St. Margaret's. Two years before that date he had been appointed chaplain in ordinary to the queen. He was also a Fellow of the Royal Society, an honorary D.D. of Halle, corresponding member of the Institute of France, and member of the Asiatic Society of Paris, the Oriental Society of Germany, and many other Continental societies. These honors he owed to his great reputation as an Orientalist, and especially as a Syriac scholar. This reputation was formed by his publications while an official in the British Museum. His Corpus Ignatianum, an edition of an ancient Syriac version of the Epistles of St. Ignatius, with commentaries thereon, was published in 1845, and gave rise to an interesting controversy. Among his subsequent works were an edition of a palimpsest of parts of Homer found in an Eastern convent, and his Spicilegium Syriacum, published in 1855. He was understood to be engaged on some work connected with St. Matthew's Gospel at the time of his death, June 17, 1864.

## Cureus, Joachim[[@Headword:Cureus, Joachim]]

             a Protestant theologian and philosopher of Germany, was born at Freistadt, in Silesia, October 22, 1532. He studied at Wittenberg, and in 1551 was rector in his native city. He then went to Padua and Bologna for the study of medicine, and after his return, in 1559, settled as physician at Glogau, where he took an active part in the introduction of the Reformation, but in the spirit, of his friend Melanchthon. He died at Glogau, January 21, 1573. One year after his death his Exegesis Perspicnua, etc., appeared, which caused the deposition and expulsion of all Philippistic theologians by August of Saxony, because he believed them to be the authors of the same.  See Grusinger, Commentatio de Joach. Cureo (Marburg, 1853); Heppe, Geschichte des deutschen Protestantismus (ibid. eod.), 2:422 sq., 467-494; Herzog, Real-Encyklop. s.v. (B.P.)

## Curia Romana[[@Headword:Curia Romana]]

             in the narrower sense, a collective appellation of all the authorities in Rome which exercise the rights and privileges enjoyed by the pope as supreme bishop of the Roman Catholic Church; in a wider sense, the collective appellation of all officers and authorities which assist the pope both in his secular and spiritual rule, or belong in any way to his retinue. In the  following article we speak only of those authorities which assist the pope as supreme bishop, and in the papal court.

I. Judicial Authorities. —They are the following:

1. The Rota Romana (Italian, Ruota Ronana), the supreme Court of the Roman Catholic Church, and in particular the highest court of appeal. SEE ROTA ROMANA.

2. The Signatura Justitice. It decides on the admissibility of appeals to the Rota, and consists of a cardinal as president (praefectus), seven (formerly twelve) voting prelates, some referendaries who prep ire the reports on law cases, and have, with regard to them, a decisive vote. An Auditor of the Rota decides what matter may be brought before the Rota, and decides various preliminary questions; but appeal may be taken from his decisions to the full court of the Signatura. The decisions of the Signatura are signed by the pope with the word Fiat, or, in the presence and by order of the pope, by a cardinal, with the formula Concessum in proesentia Domini nostri Papae.

3. The Signatura gratioc decides on those cases on which a decision is expected from the personal grace of the pope, and which on that account must be expedited more promptly. The pope himself presides in this college, which consists of cardinals appointed by him. The cardinal penitentiary, the secretary of the briefs, and the prefect of the dataria, belong to it in virtue of their office. The reports are made by three referendaries. The members have only a consultative vote. The pope alone decides, and signs personally all decisions.

II. Boards of Administration. — These are as follows:

1. Secretaria Apostolica. To it belong the cardinal secretaryg of memorials, who has to receive and report on all memorials not belonging to any other board, and the cardinal secretary of briefs (carditalis a secretis brevium), who has to draw up certain papal briefs, which he signs and seals with the fisher's ring. This office is now part of the bureau of the cardinal secretary of state for foreign affairs, the leading officer of the papal government, who conducts the negotiations on Church affairs with all the foreign governments. The nuncios and other diplomatic agents of the papal government are his subordinates, receive from him his instructions, and have to report to him on the condition of the Church in  those states to which they have been sent. His office employs a large number of clerks. In important questions he consults extraordinary “congregations,” and even the regular congregation of ecclesiastical affairs. He reports to the pope on indulgences, on dispensations from the defectus cetatis, natalium, interstitiorun, and on holy days.

2. The Dataria Apostolica was formerly a board of expedition, but in the course of time has become an independent board of administration. Its president is called datarius, and if he is — as is usually the case — a cardinal, prodatarius. It has its name from the common subscription, Datum apud Sanctum Petrum. Within the jurisdiction of the Dataria belong the granting of certain privileges, of dispensations from certain cases of consanguinity, etc. Among the officers of the Dataria is the officialis ad obitum, to whom belongs the management of those ecclesiastical benefices which become vacant in consequence of the deaths of their occupants. The Datarius, after obtaining the consent of the pope, signs Annuit Sanctissminus.

3. The Cancellaria Apostolica (Apostolical Chancellory) issues bulls or briefs on all important subjects which have been transacted in the Consistory or in the Dataria. Its chief is a cardinal vice-chancellor, the name vice-chancellor having originated in the fact that formerly (until the thirteenth century) the honorary dignity of chancellor was conferred upon some foreign prelate, and having been retained since, although from that time the presidency of the Chancellory has always been vested in a cardinal.

4. The Camera Apostolica (the Apostolical Chamber) has the administration of the papal revenues. Its president is a cardinal chamberlain (camerarius or camerlengo). The ecclesiastical revenues having been greatly reduced in the course of time, the chief business of the Apostolical Chamber is the administration of the finances of the papal territory.

5. The Panitentiaria Romana (Penitentiary) acts in all cases of absolutions and dispensations which are reserved to the pope; as regards dispensations, however, only in secret cases, or inforo interno. The president of the board is a cardinal, who has the title Paenitentiarius Major.

III. The Papal Court, or the so-called “Papal Family” (Famiglia Pontifica). —It comprises the officers on service who live in the papal  palace (palatini),besides a large number of honorary members. Among them are:

1. The cardinales palatini; namely, the cardinal secretary of state, the cardinal secretary of briefs, and the cardinal prodatarius.

2. The praelatini palatini, embracing a court marshal, a master of ceremonies; a master of the sacred palace (always a Dominican monk, who is also censor of the books published in Rome), the sacristan of the palace (always an Augustinian monk, who assists the pope in his private chapels), an auditor sanctissimi (a lawyer who is consulted by the pope), a large number of privy chamberlains and of honorary domestic prelates (prelati domestics), and bishops assistant of the throne (vescovi assistenti al soglio). These latter titles are conferred on a large number of bishops and priests in all parts of the world. Among the earlier writings on the papal curia, the best is that by the chevalier Lunadoro, Relazione della Corte di Roma (Padua, 1641; many edit. since; latest edition, with all the necessary additions, Rome, 1830, 2 vols.). See also Dr. O. Mejer, Die heutige romische Curie, in Jacobson's Zeitschrift fuir das Recht der Kirche (Leips. 1847); Wetzer und Welte, Kirchen-Lex. 2:944.

## Curia, Francesco[[@Headword:Curia, Francesco]]

             a Neapolitan painter, was born in 1538, and was a pupil of Gio. Filippo Criscuolo; afterwards visited Rome, where he studied the works of Raphael. On his return to Naples he painted for the churches there. His masterpiece was a grand picture of The Crucifixion, in the Chiesa della Pieta. He died in 1610.

## Curial (or Curiel), Juan Alfonso[[@Headword:Curial (or Curiel), Juan Alfonso]]

             a Spanish Benedictine, was professor of theology at Salamanca, where he died, Sept. 28, 1609. After his death were published Lecture in D. Thomas Aq. 1, 2 (Douay, 1618; Antwerp, 1621): — Controversiae in Diversa Loca S. Scripturea (Salamanca, 1611). See Le Mire, De Script. Sec. 17; Nic. Antonio, Biblioth. Hist. 1:631; Hurter, Nomenclator, 1:275; Langhorst, inl Wetzer u. Weite's Kirchen-Lexikon, s.v. (B.P.)

## Curig[[@Headword:Curig]]

             SEE CYRICUS.

## Curio[[@Headword:Curio]]

             (or CURION), COELIUS SECUNDUS, one of the Italian Reformers of the 16th century, was born at Chirico, near Turin, in 1503. He took an active part in the reformatory efforts made in Italy, and, in consequence of his teaching, was persecuted by the Roman Catholic priesthood at Milan, Pavia, and Lucca. He finally fled to Lausanne, where he became rector. Subsequently he was appointed professor of elocution at the University of Basel, in which city he died in 1569. He wrote, among others, the following works: — Pusquilli ecstatici (first edit. without year; again Geneva, 1544); Pasquillorum tomi duo (Basel, 1544); Christianae religionis institutio (Basel, 1549); De perfecto grammatico (Basel, 1555); Forum Romanum (Basel, 1561, 3 vols. fol.); Logicis Elementa (Basel, 1569); De bello Melitensi (Basel, 1567). He also published editions of several Roman classics. —Pierer, Univ. — Lex. 4:590.

## Curio (2)[[@Headword:Curio (2)]]

             was the president of a curia or ward in ancient Rome. His office was to officiate as priest. There were thirty curiones, and over these was a curio maximus or chief priest.

## Curious Arts[[@Headword:Curious Arts]]

             (τὰ περίεργα, literally the sedulous things, hence the term is applied to an over-officious person, e.g. a “busy-body,” 1Ti 5:13), prop.  overwrought, hence magic (see Iren. adv. Haeres. 1:20; Isidor. iii. 139; comp. curiosus, Horace, Epod. 17:77); spoken of the black art as practiced by the Ephesian conjurors (Act 19:19; see Kuinol, in loc.). The appropriateness of the term is shown by Deyling (Observatt. Sacr. iii. 277 sq.). The allusion is doubtless to the famous Ephesian spells (Ε᾿φέσια γράμματα), i.e. charms or scraps of parchment (originating or most used at Ephesus) whereon were written certain marks and formulae, which, like amulets, were worn upon the person as a safeguard against diseases, demons, and other evils (see Wagenseil, Tela Ignea, preface, p. 33; Ursinus, Analect. 2:46; Dietric, Antt. Biblic. in loc.; Cellarins, Disputt. A cadem. p. 441; Wolburg, Observatt. Sacr. p. 470; Laur. Rannires, in Penteconcarch. p. 214). SEE DIVINATION. They are frequently referred to in ancient writings (see Wetstein, Kype, etc. in loc.), e.g. Eustathius (ad Hom. Odyss. i, p. 994, 35), “Ephesian letters: some say these were incantations which were of very great assistance to Croesus when used by him at the stake; in the Olympic games, however, it is said that a certain Milesian failed to outstrip an Ephesian till the charm worn by the latter was discovered and removed” (comp. Erasmus, Adagg. Center. 2:578). The phrase appears to have been applied to any talismanic inscription (Kister, ad Suidam, 1:919; Gale, ad Jamblichum, p. 290). Ortlob, however, in his Diss. de Ephesiorum libris conbustis (Lips. 1708), § 9, contends that the arts in question were rather methods of promoting the worship of the patron goddess of the city (see Wolf, Curae, in loc.). The other and usual view is maintained by Siber (Disputatio de περιεργίᾷ Ephesiorum, Vitemb. 1685; also in Thesaur. Dissertationum super N.T. 1:484 sq.), and Schurzfleisch (Dissertat o de libris Ephesiis, Vitemb. 1698). SEE EPHESUS.

## Curitan[[@Headword:Curitan]]

             is the name of two early Irish saints:

1. Abbot and bishop of Rosmeinn, commemorated March 16, was one of those who assisted in releasing certain women of Erinn from bondage.

2. Ori'ilhore, commemorated August 9. Curnan, an early Irish saint, commemorated January 6, was bishop of Kilcoman, and was the son of Sinell, of the race of Coinan, in Ulster.

## Curnock, Nehemiah[[@Headword:Curnock, Nehemiah]]

             an English Wesleyan minister; was born at Bristol in 1810. He united with the Church at thirteen; began to preach at an early age; entered the ministry in 1834, and died July 26, 1869. He was known as "the children's preacher." He published a work entitled The Father of Methodism (Lond. 1847, 18mo). See Minutes of the British Conference, 1869, page 27; Stevenson, Wesleyan Hymn-book and its Associations (Lond. 1870), page 315.

## Curradi (or Currado), Francesco[[@Headword:Curradi (or Currado), Francesco]]

             a Florentine historical and portrait painter, was born in 1570, and studied under Battista Naldini. His Magdalene, and The Martyrdom of St. Thecla, in the Florentine galleries, are considered his best. He died in 1661. See Hoefer, Nouv. Biog. Gene-rale, s.v.; Spooner, Biog. Hist. of the Fine Arts, s.v.

## Curran, Richard Augustus, D.D[[@Headword:Curran, Richard Augustus, D.D]]

             a Presbyterian minister, was born at Mifflintown, Pennsylvania, July 15, 1808. He graduated from Washington College in 1834, and from Princeton Theological Seminary in 1837; became stated supply at Millville, N.J., and Gallipolis, Ohio, in 1838; Cassville, Georgia, in 1839. He was ordained an evangelist by the Presbytery of New Jersey the same year, and became stated supply at Cedarville, N.J., and pastor in 1842; at Shavers Creek Church, Pennsylvania, in 1849; Cottage Church in 1854, and dismissed in 1859, on being appointed professor of Pottstown Cottage Seminary. He afterwards became stated supply and teacher at Huntington, Indiana; pastor at Minerva, Ohio, in 1872; at Bethlehem, Pennsylvania, in 1874, and dismissed in 1875. He died at Bourbon, Indiana, March 26, 1883. See Necrol. Report of Princeton Alumni, 1884. (W.P.S.)

## Curran, Ricihard Augustus, D.D[[@Headword:Curran, Ricihard Augustus, D.D]]

             a Presbyterian minister, was born at Mifflintown, Pennsylvania, July 15, 1808. He graduated from Washington College in 1834, and from Princeton Theological Seminary in 1837; was licensed the same year, and became stated supply at various churches in New Jersey. Ohio, and Georgia until 1842, after which he. was pastor of several churches successively, in Pennsylvania chiefly, teaching occasionally at the same time until 1875, when he retired to Indiana. He died there, March 26, 1883. See Necrol. Report of Princeton Theol. Sem. 1884, page 22.

## Currelly, Charles[[@Headword:Currelly, Charles]]

             an English Wesleyan preacher, was born at Devonport, January 4, 1806. He was converted at fifteen; began to preach in 1827; was received by the conference in 1830; and retired to Bristol in 1862, where he died, September 29, 1868. See Minutes of the British Conference, 1869, page 10.

## Currey, George, D.D[[@Headword:Currey, George, D.D]]

             an English divine, was born in London. April 7, 1816, and educated at Charterhouse School and St. John's College, Cambridge, graduating in 1838. He became a fellow of the latter in 1839, in 1840 a lecturer, in 1844 a tutor, in 1845 White-hall preacher, in 1849 preacher at the Charterhouse, and in 1871 its master. He died February 7, 1882.

## Currie[[@Headword:Currie]]

             is the family name of numerous Scotch clergymen:

1. HENRY, a native of Kinross-shire, was licensed to preach in 1793; presented to the living at Carsphairn in 1802, and ordained; and died suddenly, December 9, 1815, aged sixty-three years. See Fasti Eccles. Scoticanae, 1:707.

2. JAMES (1), took his degree at Edinburgh University in 1645; was called to the living at Shotts in 1649, and ordained; deprived by act of Parliament in 1662; cited before the privy council in 1669 for keeping conventicles, but escaped censure by not appearing; accepted indulgence in 1672, thereby offending his parishioners, who forsook the church; was again cited in 1677 and in 1684 for keeping conventicles; refused to read the proclamation of thanksgiving for the escape of the king from the Rye- house plot, and was imprisoned in 1685; was returned to his charge at Shotts in 1687, and died before January 24, 1693. See Fasti Eccles. Scoticanae, 2:297, 298.

3. JAMES (2), took his degree at Edinburgh University in 1695; was licensed to preach in 1697; called to the living at Hoddam in 1700, and ordained; and died February 25, 1726, aged fifty-two years. See Fasti Eccles. Scoticanae, 1:621.

4. JAMES (3), son of the minister at Hoddam, received a bursary in Glasgow University in 1741; was presented to the living of Kirkpatrick- Fleming in 1745; ordained in 1746; transferred to Middlebie in 1763; and died October 24, 1773, aged fifty-seven years. See Fasti Eccles. Scoticanae, 1:622, 624.

5. JAMES (4), was licensed to preach in 1809; elected to the living at Catrine in 1815; ordained in 1816; and deposed in June, 1836, for intoxication. See Fasti Eccles. Scoticanae, 2:141.

6. JOHN (1), took his degree at Edinburgh University in 1629; was called to the living at Culter in 1636; was deposed in 1653, but restored by the synod in 1661. He died in reduced circumstances. See Fasti Eccles. Scoticanae, 1:218.

7. JOHN (2), a native of Ochiltree, was called to the living at Oldhamstocks in 1694; ordained in 1695; transferred to Elgin in 1697, but  not confirmed; transferred to Haddington in 1704; elected moderator of the General Assembly in 1709, and died June 18, 1720. See Fasti Eccles. Scoticanae, 1:313, 377.

8. JOHIN (3), took his degree at Glasgow University in 1695; was licensed to preach in 1699; called to the living at Old Monkland in 1700, and ordained; and died in 1741, aged about sixty-six years. See Fasti Eccles. Scoticanae, 2:293.

9. JOHN (4), took his degree at Edinburgh University in 1699; was licensed to preach in 1705; called to the living at Kinglassie the same year, and ordained. He adhered to the protest against loosing the four seceders in 1733, and died September 22, 1765, aged about eighty-six years. He published A Sermon at the Opening of the Synod (1733); and seven separate works in vindication of the Church. See Fasti Eccles. Scoticanae, 2:548.

10. JOHN (5), son of the minister of Old Monkland, took his degree at Glasgow University in 1725; was licensed to preach in 1730; called to the living at New Monkland in 1732; ordained in 1733, and died April 19, 1758. See Fasti Eccles. Scoticanae, 2:295.

11. JOHN (6), a native of Dumfriesshire,was licensed to preach in 1816; presented to the living at Murroes in 1821, and ordained. He assumed the name of Irving in 1846, and died July 20, 1863. See Fasti Eccles. Scoticanae, 3:729.

12. WILLIAM, took his degree at Edinburgh University in 1742; was licensed to preach in 1744; called to the living at Scone, but set aside in 1747; called and ordained assistant and successor to his father at Kinglassie in 1750; and died March 11, 1770, aged forty-eight years. See Fasti Eccles. Scoticanae, 2:548.

## Currie, A.H[[@Headword:Currie, A.H]]

             a Protestant Episcopal clergyman, entered the ministry about 1866, and throughout his life remained in the diocese of Virginia. In 1870 he was living in Warminster; in 1871 became rector of Tillotson Parish, residing at Glenmore; and continued in this rectorship until his death, October 17, 1878. See Prot. Episc. Anlanac, 1880, page 171.

## Currie, Robert O., D.D[[@Headword:Currie, Robert O., D.D]]

             a (Dutch) Reformed minister, was born of Scotch parentage, in 1806. He graduated from Rutgers College in 1829, and from New Brunswick Theological Seminary in 1834. His only settlement as a pastor was at New Utrecht, L.I., from 1835 to 1866, when he died. His mind was remarkable for clearness, precision, and strength; his learning was varied, accurate, and thorough. He was an excellent classical and Biblical scholar. As a preacher, he was instructive, direct, fervid, and strong. He wrote much for the religious periodical press. His only volume is a well-written memoir of his former pastor and friend, the Reverend Richard Sluyter. See Corwin, Manual of the Ref. Church in America, s.v. (W.J.R.T.)

## Currier, John[[@Headword:Currier, John]]

             a Free-will Baptist minister, was born at Meredith, N.H., May 13, 1809. He was converted at twenty-three; licensed to preach by the Durham Quarterly Meeting in May, 1838; and was ordained in January 1842. Soon after he removed to Thornton, where he preached but a short time, and died November 2, 1843. See Free-will Baptist Register, 1844, page 75. (J.C.S.)

## Curry, Daniel, D.D., LL.D[[@Headword:Curry, Daniel, D.D., LL.D]]

             a Methodist Episcopal minister, was born near Peekskill, N.Y., November 26, 1809. He graduated from Wesleyan University in 1837, and immediately afterwards became principal of Troy Conference Academy; then professor in the female college at Macon, Georgia, in 1839, and in 1841 joined the Georgia Conference. When the Church separated into Northern and Southern, he came North and joined the New York Conference, in which he served as pastor until 1854.. For three years thereafter he was president of Asbury University, Greencastle, Indiana. He next served various. churches as pastor until 1864, when he became editor of the Christian Advocate, continuing in that position. until 1876. He edited the National Repository from 1876 to 1880, and then resumed pastoral work until 1884, when he was elected editor of the Methodist Re- view, of which he had been assistant editor since 1881, and continued in that position until his death, August 17, 1887. He published, besides many articles in periodicals, New York: a Historical Sketch (1853): — Life Story of Bishop D.W. Clark (1873): — Fragments, Religious and Theological (1880): — Platform Papers (eod.). He also superintended an American edition of Southey's Life of John Wesley (1847): — a condensed edition of Clarke's Commentary, and a work on The Book of Job (1887). See Simpson, Cyclop. of Methodism, s.v. Minutes of Annual Conferences (Spring), 1887, page 100.

## Curry, Hiram M[[@Headword:Curry, Hiram M]]

             a Methodist Episcopal minister, was born in Adams County, Ohio, April 7, 1818. He was converted in early life; in 1848 was admitted into the Ohio Conference; was transferred in 1863 to the Cincinnati Conference, and died March 3, 1874. See Minutes of Ansnual Conferences, 1874, page 102; Simpson, Cyclop. of Methodism, s.v.

## Curry, J.M[[@Headword:Curry, J.M]]

             a Baptist minister, was born at Canning, N.B. He was appointed to a mission in Miramichi in 1860; ordained in 1864, at Norton; was pastor at Northampton, Rockland, South Richmond, Hampton, and Upham; and labored at Kars, Wickham, McDonald's Corner, Hammond Vale, Peticodiac, North River, and Shediac, all in New Brunswick. He died at Hillsborough, February 8, 1880, aged forty-nine. See Baptist Year-book for Maritime Provinces, 1880; Bill, Fifty Years with the Baptists, page 569.

## Curry, Thomas M[[@Headword:Curry, Thomas M]]

             a Methodist Episcopal minister, was born at Yorktown, Westchester County, N.Y., February 13, 1831. He was converted at twenty-one; studied in the New York Conference Seminary; in 1856 entered the New York Conference, and died September 17, 1868. See Minutes of Annual Conferences, 1869, page 90.

## Curry, William F[[@Headword:Curry, William F]]

             a Presbyterian minister, was born at Paris, Bourbon County, Kentucky, July 23, 1800. He was educated at Transylvania University, Lexington; licensed by the New York Presbytery in 1822, and sent as a missionary to the northern part of Georgia, where his labors were abundantly blessed. About 1830 he was appointed general agent for the Home Missionary Society of northern Ohio. He died May 19, 1861. See Wilson, Presb. Hist. Almanac, 1862, page 179.

## Curse[[@Headword:Curse]]

             (the rendering of various Hebrews and Greek words). God denounced his curse against the serpent which had seduced Eve (Gen 3:14), and against Cain, who had imbued his hands in his brother Abel's blood (iv. 11). He also promised to bless those who should bless Abraham, and to curse those who should curse him. The divine maledictions are not merely imprecations, nor are they impotent wishes; but they carry their effects with them, and are attended with all the miseries they denounce or foretell. (See Zachary, Threats of Scripture, Oxford, 1653.) Holy men sometimes prophetically cursed particular persons (Gen 9:25; Gen 49:7; Deu 27:15; Jos 6:26), and history informs us that these  imprecations had their fulfillment, as had those of our Savior against the barren fig-tree (Mar 11:21). But such curses are not consequences of passion, impatience, or revenge; they are predictions, and therefore not such as God condemns. SEE IMPRECATION.

No one shall presume to curse his father or his mother, SEE CORBAN, on pain of death (Exo 21:17); nor the prince of his people (22:28); nor one that is deaf (Lev 19:14); whether a man really deaf be meant here, or one who is absent, and therefore cannot hear what is said against him. Blasphemy, or cursing of God, is punished with death (Lev 24:10-11). Our Lord pronounces blessed those disciples who are (falsely) loaded with curses, and requires his followers to bless those who curse them; to render blessing for cursing, etc. (Mat 5:11). The Rabbins say that Barak cursed and excommunicated Meroz, who dwelt near the brook Kishon, but who came not to assist Israel against Jabin. Wherefore Barak excommunicated him by the sound of four hundred trumpets, according to Jdg 5:23. But Meroz is more probably the name of a place. — Calmet. The Jews were cursed by the Almighty for rejecting the Messiah (Mal 4:6; see on this the dissertation of Iken, De Anathemate, etc., Brem. 1749). SEE ANATHEMA; SEE OATH.

On the passage in Job (Job 2:9),” Curse God and die,” Mr. Roberts makes the following remarks: “Some suppose this ought to be, ‘Bless God and die' (the Hebrews is בָּרִךְ); but Job would not have reproved his wife for such advice, except she meant it ironically. It is a fact, that when the heathen have to pass through much suffering, they often ask, ‘Shall we make an offering to the gods for this?' that is, ‘Shall we offer our devotions, our gratitude for afflictions?' Job was a servant of the true God, but his wife might have been a heathen; and thus the advice, in its most literal acceptation, might have been in character. Nothing is more common than for the heathen, under certain circumstances, to curse their gods. Hear the man who has made expensive offerings to his deity, in hope of gaining some great blessing, and who has been disappointed, and he will pour out all his imprecations on the god whose good offices have, as he believes, been prevented by some superior deity. A man in reduced circumstances says, ‘Yes, yes, my god has lost his eyes; they are put out; he cannot look after my affairs.' ‘What!' said an extremely rich devotee of the supreme god Siva, after he had lost his property, ‘shall I serve him any more? What! make offerings to him? No, no; he is the lowest of all gods.' With these  facts before us, it is not difficult to believe that Job's wife actually meant what she said.” SEE JOB.

## Cursors, Ecclesile[[@Headword:Cursors, Ecclesile]]

             were messengers employed in the early Christian Church, in times of danger, to give private notice to each member of the time and place of holding meetings for worship. It was also the term used to denote messengers sent from one country to another upon the important affairs of the Church. Cursfales Equi (post-horses), i.e., horses belonging to the "public course;" called also for shortness cursus, "course." The Roman posting or postal system the distinction between the two belongs to a late stage of civilization was established by Augustus. According to the Secret History of Procopius, the day's journey consisted of eight posts, sometimes fewer, but never less than five. Each stable had forty horses, and as many stablemen. Bingham gives a quite incorrect idea of the system in describing the cursuales equi as being simply impressed for the army and exchequer. The early Christian emperors made minute laws regulating these messengers, and some of them evince their regard for the life and comfort of the animals. T'he clergy were exempt from this service, and from the tax for it. See Smith, Diet. of Christ. Antiq. s.v.

## Cursus[[@Headword:Cursus]]

             is the original name of the breviary (q.v.) in the Romish Church. The same term was used to denote the Gallican liturgy, which was used in the British  churches for a long period, until the Roman liturgy came to be employed. SEE LITURGY.

## Curtain[[@Headword:Curtain]]

             the rendering in the Auth. Vers. of three Hebrew terms.

1. יְרִיעָה, yeriah' (from its tremulous motion, invariably thus translated), the ten “curtains” of fine linen, etc., each twenty-eight cubits long and four wide, and also the eleven of goats' hair, which covered the tabernacle of Moses (Exo 26:1-13; Exo 36:8-17). The charge of these curtains and of the other textile fabrics of the tabernacle was laid on the Gershonites (Num 4:25). Having this definite meaning, the word came to be used as a synonym for the tabernacle — its transitoriness and slightness — and is so employed in the sublime speech of David, 2Sa 7:2 (where “curtains” should be “the curtain”), and 1Ch 17:1. In a few later instances the word bears the more geneial meaning of the sides of a tent, as in the beautiful figure of Isa 54:2 (where “habitations” should be “tabernacles,” מִשְׁכְּנוֹתpoetic word for “tents”); Jer 4:20; Jer 10:20 (here “tabernacle” and “tent” are both one word, אֹהֶל, tent); Psa 104:2 (where “stretch,” נָטִן, is the word usually employed for extending a tent). Also specially of nomadic people, Jer 49:29; Hab 3:7 (of the black hair-cloth of which the tents of the real Bedouin are still composed); but Son 1:5 rather refers to the hangings of the palace. SEE TENT.

2. מָסָךְ, masak, the “hanging” for the doorway of the tabernacle (Exo 26:36-37; Exo 35:15; Exo 36:37; Exo 39:38; xl, 5; Num 3:25; Num 4:25); and also for the gate of the court round the tabernacle (Exo 27:16; Exo 35:17; Exo 38:18; Exo 39:40; xl, 33; Num 3:26; Num 4:26). Among these the rendering “curtain” occurs but once (Num 3:26), while “hanging” is shared equally between masak and a very different word -קְלָעִי, kelai'. SEE HANGING. Besides “curtain” and “hanging,” masak is rendered “covering” in Exo 35:12; Exo 39:34; Exo 40:21; Num 4:5; 2Sa 17:19 : Psa 105:39; Isa 22:8. The idea in the root of masak seems to be of shielding or protecting (מָסִךְ, Gesenius, Thes. Heb. p. 951). If this be so, the object denoted may have been not a curtain or  veil, but an awning to shade the entrances — a thing natural and common in the fierce sun of the East (see Fergusson's Nineveh and Persepolis, p. 184). s.v. SEE TABERNACLE. The sacred curtain separating the holy of holies from the sanctuary is designated by an entirely different term, פְּרֹכֶת, pero'keth (Exo 26:31 sq.; Lev 16:2; Num 18:7, etc.). SEE VAIL.

3. דֹּק dok (prop. fineness), fine cloth for a garment, specially a curtain, apparently a tent-covering of superior fineness (Isa 40:22), such as the rich Orientals spread for a screen over their courts in summer (Henderson, in loc.). SEE COURT.

## Curtain (2)[[@Headword:Curtain (2)]]

             (cortina, aukeum, velum; βῆλον, παραπέρασμα, καταπέτασμα, ἀμφίθυρον). Curtains were used in ancient churches for the following purposes:

(1) to hang over the outer doorway of the church;

(2) to close the doorway between the nave of the church and the sanctuary, or perhaps rather to hil the open panels or cancelli of the door, during the time of the consecration of the eucharist;

(3) to fill the space between the pillars of the ciborium, or canopy of the altar;

(4) curtains were also used in baptisteries. Curtchew (Cutchou, or Cowslan) is apparently an early Scottish name for ST. CONSTANTINE SEE CONSTANTINE (q.v.).

## Curteis, Thomas, D.D[[@Headword:Curteis, Thomas, D.D]]

             an English divine, one of the prebendaries of the cathedral at Canterbury in 1755, rector of Sevenoaks, in Kent, of St. Dionis Backchurch, London, and one of the proctors in convocation for the diocese of Rochester, died April 28, 1775. See Annual Register, 1775, page 209.

## Curtenius, Antonius[[@Headword:Curtenius, Antonius]]

             a Reformed (Dutch) minister, was born in Holland in 1698, and came to America in 1730. He was pastor at Hackensack until 1737; at Hackensack and Schraalenburgh until 1755; Brooklyn, Flatlands, Bushwick, Flatbush, New Utrecht, and Gravesend in 1756, when he died. See Corwin, Manual of the Ref. Church in America, 3d ed. page 226.

## Curti, Francesco[[@Headword:Curti, Francesco]]

             a Bolognese engraver, was born in 1603, and studied under Cherubino Alberti. The following are his principal plates: The Virgin and St. Catherine; The Virgin Teaching the Infant Jesus to Read; The Marriage of St. Catherine; The Infant Christ Sleeping. He died about 1670. See  Hoefer. Nouv. Biog. Generate, s.v.; Spooner, Biog. ftist. of the Fine Arts, s.v.

## Curti, Pietro[[@Headword:Curti, Pietro]]

             an Italian Hebraist of the Jesuit order, who was born in Rome in 1711, and died there April 4, 1762, was regarded as one of the best metaphysicians of his time. He taught Hebrew in the Roman College, and published several dissertations on difficult passages of Scripture, especially Christus Sacerdos (Rome, 1751): — Sol Stans (ibid. 1754): — Sol Retrogradus (ibid. 1756). See Hoefer, Nouv. Biog. Generale, s.v.

## Curtice, Corban[[@Headword:Curtice, Corban]]

             a Congregational minister, was born at Windsor, N.H., February 11, 1809. He studied at Hancock Academy, and graduated from Gilmanton Seminary in 1843; October 5 of that year was ordained pastor of Northfield and Sanbornton Bridge (the latter now Tilton), N.H., and was dismissed May 3, 1870. The next three years he was acting pastor at Boscawen, and thereafter resided at Tilton, without charge, until his death, February 19, 1881. See Cong. Year-book, 1882, page 26.

## Curtis, Chandler[[@Headword:Curtis, Chandler]]

             a Baptist minister, was born at Wallingford, Connecticut, in 1795. In 1835 he went to the Indian country, under the direction of the American Baptist Board of Foreign Missions. The field of his labors was among various Indian tribes, from the Choctaws, on Red River, to the Omahas, far to the northwest After five years' service he removed to Griggsville, Illinois, in 1842 to Massachusetts, was pastor for two years in Westminster, and died July 27, 1881. He published, in 1866, The Mystery of Iniquity, and two volumes on Christianity Delineated. See The Watchman, September 8, 1881, (J.C.S.)

## Curtis, Daniel[[@Headword:Curtis, Daniel]]

             an English Baptist minister, was born in London in 1799. He was converted in youth; baptized at Blandford Street Church in 1815, of which he was deacon for many years; and in 1827 assisted in forming a new Church for the Reverend J. Foreman, in Dorset Square. Being an occasional preacher for some years, Mr. Curtis was ordained pastor at  Homerton Row, in August 1837, and died July 26, 1853. See (Lond.) Baptist Hand-book, 1854, page 48.

## Curtis, David[[@Headword:Curtis, David]]

             a Baptist minister, was born at East Stoughton, Massachusetts, February 17, 1782. He graduated from Brown University in 1808; was pastor at two different times in Pawtuxet, R.I., and for one year postmaster of the village. For two years he preached in Harwich, Massachusetts, and for about the same time at New Bedford; lived eight years in Abington, serving part of the time as pastor. His next pastorates, of two years each, were at Fisksville and Chepacket, both in Rhode Island. The last twenty-five years of his life were spent in his native place, and he died there, September 12, 1869. See Fuller, History of Harwtch, page 226. (J.C.S.)

## Curtis, Grandison[[@Headword:Curtis, Grandison]]

             a minister in the Methodist Episcopal Church South, was born in Ohio, July 22, 1818. He joined the Baptists in early life; removed to the Pacific coast in 1850; in 1862 joined the Methodist Episcopal Church South; soon after was licensed to preach, and continued as a local preacher until 1871, when he entered the Columbia Conference, wherein he labored till his death, which occurred near La Grande, Union County, Oregon, January 21, 1873. See Minutes of Annual Conferences of the M.E. Church South, 1873, page 908.

## Curtis, Harvey, D.D[[@Headword:Curtis, Harvey, D.D]]

             a Presbyterian minister, was born at Adams, N.Y., May 30, 1806. He graduated from Middlebury College, Vermont, in 1831; studied the next year at Princeton Theological Seminary; was ordained pastor of the Congregational Church in Brandon, Vermont, February 18, 1836; in 1843 accepted a call from a Presbyterian Church in Madison, Indiana, and remained there eight years. In 1852 he was called to the First Presbyterian Church in Chicago; in 1858 was elected to the presidency of Knox College, Illinois, and died at Galesburg, September 18, 1862. See Wilson, Presb. Hist. Almanac, 1863, page 292; Genesis Cat. of Princeton Theol. Sem. 1881, page 81.

## Curtis, Henry[[@Headword:Curtis, Henry]]

             a Baptist minister, was born at Illston, Leicestershire, England, October 11, 1800. He came to the United States in 1812; resided first in Otsego County, N.Y., and afterwards in the city of New York, where he joined the Baptist Church, and was licensed to preach, March 10, 1824. The same year he was ordained at Harpersville, N.Y.; in 1832 he became pastor of the Church in Bethany, where he remained fourteen years. He did much evangelical labor in Wayne County, during a period of thirty-five years, and thirteen churches were more or less under his pastoral care. He died about 1860. See Cathcart, Baptist Encyclop. page 302. (J.C.S.)

## Curtis, James[[@Headword:Curtis, James]]

             an English Methodist preacher, was born at Westwoodside, Lincolnshire, in 1797. Removing to Sheffield, he was converted at the age of seventeen, and devoted himself to Church work. In 1822 he entered the New Connection ministry, and for thirty-three years travelled in twenty-two circuits, most of them important ones. He became a superannuate in 1855, and died in the city of York, March 8, 1874. See Minutes of the Conference.

## Curtis, John[[@Headword:Curtis, John]]

             a Wesleyan missionary, after spending three years in the theological institution at Richmond, England, was in 1868 appointed to Honduras, Central America, where he labored in various circuits. He returned to England in impaired health, and was ordained at the Conference of 1872. He was next appointed to Turk's Island, Bahama district, but was seized with pulmonary disease, and died at sea, on his homeward voyage, August 6, 1874. See Minutes of the British Conference, 1875, page 34.

## Curtis, John D[[@Headword:Curtis, John D]]

             a Methodist Episcopal minister, was born at Plymouth, England, February 29, 1816. He came to Philadelphia, Pennsylvania, with his parents, when but three years of age; began preaching at the age of twenty; in 1837 united with the Philadelphia Conference; in 1876 became superannuated, and retired to the city of Wilmington, where he died, July 25, 1877. See Minutes of Annual Conferences, 1878, page 22.

## Curtis, Jonathan[[@Headword:Curtis, Jonathan]]

             a Congregational minister, was born at Randolph, Massachusetts, October 22, 1786. He graduated. from Dartmouth College in 1811; was ordained at Epsom, N.H., in 1815; dismissed in 1825. His other charges were Sharon, Mass., Pittsfield, N.H., and South Woodstock, Connecticut. He died at Chicopee, Massachusetts, January 27, 1861. Mr. Curtis published several Sermons and Addresses. See Cong. Quarterly, 1861, page 352.

## Curtis, Joseph[[@Headword:Curtis, Joseph]]

             an English Baptist minister, was born at Exeter in 1815. He labored as an evangelist while yet a layman in the Established Church; afterwards became a Baptist, gave up business entirely, and devoted himself to gratuitous labors from place to place, visiting the cottages, where he read, prayed, and conversed, announcing at each house his intention of preaching in the open air. He was some time pastor at St. Mary Ottery, and at Cranford, Middlesex. He died near Devoran, Cornwall, December 18, 1878. See (Lond.) Baptist Hand-book, 1880, page 294.

## Curtis, Joseph E[[@Headword:Curtis, Joseph E]]

             a Presbyterian minister, was born at Wethersfield, Connecticut, October 9, 1789. He graduated from Williams College, Massachusetts, in 1815, and went to Virginia, where he was licensed by Hanover Presbytery in 1828, and installed pastor of Powhatan Church, remaining there until 1842. He died at Montrose, March 1, 1859. See Wilson, Presb. Hist. Almanac, 1860, page 69.

## Curtis, Joseph Wait[[@Headword:Curtis, Joseph Wait]]

             a Congregational minister, was born in Vermont. He graduated from Dartinouth College in 1811; was ordained, July 5, 1816, pastor at North Yarmouth, Maine; preached at Warren, Ohio, from 1820 to 1832; was chaplain of Vermont penitentiary for two years; missionary in Canada in 1835; without a charge in Vermont the next year; and pastor at Hadley, Massachusetts, from 1836 until his death, March 16, 1857. See Trien. Cat. of Andover Theol. Sem. 1870, page 28.

## Curtis, M. Ashley, D.D[[@Headword:Curtis, M. Ashley, D.D]]

             a Protestant Episcopal clergyman, was rector for several years, until about 1856, in Society Hill, S.C. Shortly after he was rector of St. Matthew's Church, Hillsborough, N.C., and in this pastorate he remained until his death, in April 1872. See Prot. Episc. Almanac, 1873, page 133.

## Curtis, Otis Freeman[[@Headword:Curtis, Otis Freeman]]

             a Congregational minister, was born in Hanover, N.H., July 6, 1804. He studied at Kimball Union Academy; read theology with Reverend William A. Chapin at Craftsbury, Vermont; and was ordained an evangelist October 23, 1828. He was pastor at Barton and Irasburg the two following years; evangelist in Derby and other towns in northern Vermont (Barre, Peacham, Glover, Plainfield) from 1830 to 1835; preached in Canton (11.), Chicago, Racine, Kenosha, Waukesha, and Milwaukee; Shopiere from 1848 to 1850; installed at Emerald Grove, Wisconsin, May 6, 1851; dismissed May 1, 1863; preached at Versailles, N.Y., among the Seneca Indians, from 1864 to 1867; was acting pastor at Dover, Illinois, until 1874; without charge at Emerald Grove until 1878; and died at David City, Nebraska, July 1, 1879. See Cong. Year-book, 1880, page 16.

## Curtis, Reuben B[[@Headword:Curtis, Reuben B]]

             a Methodist Episcopal minister, was born in Lisbon, Maine. He was converted in 1830, in 1845 joined the Maine Conference, in 1862 was transferred to the Wisconsin Conference, in 1868 became superannuated, and died May 21, 1872. See Minutes of Annual Conferences, 1872, page 119.

## Curtis, Thomas F., D.D[[@Headword:Curtis, Thomas F., D.D]]

             a Baptist minister, was born in England in 1816. He was educated in the South Carolina University, and pursued his theological studies under the  direction of his father, the Reverend Thomas Curtis, D.D. After several years' pastorate over a church near Boston, he was called to a professorship in Lewisburg University, Pennsylvania, where he remained until 1865. In 1867 he took up his residence in Cambridge, Massachusetts, where he died in 1872. Dr. Curtis published a volume on Inspiration. He is also author of a work on Communion, and another entitled Progress of Baptist Principles in the Last Hundred Years. (J.C.S.)

## Curtis, Thomas, D.D[[@Headword:Curtis, Thomas, D.D]]

             a Baptist minister and educator, was born in England, and came to America about 1845, being then over fifty years of age. He preached for some time in Charleston, S.C., and eventually established a school for young ladies at Limestone Springs. He lost his life on a steamer that was burned on the Potomac in 1858. See Cathcart, Baptist Encyclop. s.v.

## Curtis, Timothy[[@Headword:Curtis, Timothy]]

             an English Wesleyan minister, a native of Yorkshire, was sent in 1830 to Jamaica, and died at Falmouth, on that island, December 24, 1854, in his forty-ninth year. See Minutes of the British Conference, 1855.

## Curtis, William[[@Headword:Curtis, William]]

             a Congregational minister, was born in Hoxcy, Lincolnshire, England, May 15, 1798. He first united with the Primitive Methodist Church and entered its ministry; came to Illinois in 1830, and joined the Methodist Episcopal Church, but withdrew in 1832; then organized a church at Albion, and was ordained its pastor; and eventually five other churches. He died June 15, 1877.

## Curtis, William A[[@Headword:Curtis, William A]]

             a Protestant Episcopal clergyman, graduated from the General Theological Seminary, N.Y. He was rector of St. Peter's Church, Hobart, for many years, until his death, in Norwich, Connecticut, October 31, 1862. See Prot. Episc. Almanac, 1863, page 94.

## Curtiss, Caleb[[@Headword:Curtiss, Caleb]]

             a Congregational minister, graduated from Princeton College, studied theology, and was ordained pastor at Charlton, Massachusetts, in 1761. He was dismissed in 1776, after which he represented the town in the Provincial Congress, and served in other public capacities. He died March 21, 1802. See Alexander, Princeton College in the 18th Century.

## Curtiss, Claudius G[[@Headword:Curtiss, Claudius G]]

             a Methodist Episcopal minister, was born in Niagara County, N.Y., January 16, 1823. He was converted in his twentieth year, and immediately  joined the Methodist Episcopal Church. In 1854 he removed to Markham, Canada, where he was licensed to preach by the Canada Wesleyan Church. In 1860 he united with the Evangelical Association, was ordained, and appointed to Seneca charge. In 1867 he returned to the Methodist Episcopal Church, and was received as a member of the East Genesee Conference. He took a supernumerary relation in 1881, and retired to his home in Hammondsport, where he died, August 18, 1882. See Minutes of Annual Conferences, 1882. page 320.

## Curtiss, Samuel Ives[[@Headword:Curtiss, Samuel Ives]]

             a Congregational minister, was born at Meriden, Connecticut, March 5, 1803. He studied in the preparatory department of the Bangor Theological Seminary, and in 1832 graduated from Yale Divinity School. In November of that year he was ordained pastor in East Hampton, remaining there five years. From 1837 to 1839 he was acting pastor in West Woodstock, four years acting pastor at Union, and from April 12, 1843, regular pastor until his death, March 26, 1880. See Cong. Year-book, 1881, page 20.

## Curtiss, William M[[@Headword:Curtiss, William M]]

             a minister in the Methodist Episcopal Church South, was born at Norway, Herkimer County, N.Y., August 6, 1798. He received a liberal education; went to Mississippi when about twenty-two, and engaged in teaching; joined the Church in 1821; and in 1822 was licensed to preach, and admitted into the Mississippi Conference. In 1837 he located; in 1855 he entered the effective ranks; in 1861 became superannuated, and died February 9, 1863. See Minutes of Annual Conferences of the M.E. Church South, 1864, page 495.

## Curtius Valentin[[@Headword:Curtius Valentin]]

             a prominent Lutheran minister of the sixteenth century, was born at Lebus Jan. 6, 1493. He studied at the University of Rostock, and early entered the order of Franciscans. He was one of the earliest adherents of the Reformation of Luther, and became its leader, first in the city of Rostock, and subsequently in that of Lubeck. In 1554 he was appointed superintendent of all the churches of Lubeck, and in this position exercised a most beneficent influence upon the religious life of the city. He also took a prominent part in many of the theological conferences of the Lutheran Church. Thus he was present at the “convent of Brunswick” in 1557, which was to settle the adiaphoristie controversies, and in 1561 at the “convent of Luneburg,” when the “‘Luneburg Articles” were drawn up, which were incorporated with the symbolical books of Brunswick. Curtius is also the author of the so-called “Lubeck Formula” (Formula consensus, etc.), which he drew up in concert with the secular authorities and the entire clergy of the city. By it the ministers pledge themselves to abide by the doctrine of the prophets and the apostles, the Apostolic Creed, the Augsburg Confession, the Apology, and the Articles of Schmalkald. It was signed by Curtius and all the other ministers of Lubeck in 1560, aid afterwards. by all ministers appointed in Lubeck until 1683, when the signing of it was no longer required. Curtius also drew up, in the name of the clergy, a “‘Protestatio contra Synodumn Tridentinam.” He died Nov. 28, 1573. —Herzog, Real-Encykl. 19:373; Starke, Liub Kirch-Hist. (Hamburg, 1724, 2 vols., where both the “Formula Consensus” and the Protestatio are printed).

## Curtius, Sebastian[[@Headword:Curtius, Sebastian]]

             a Reformed theologian of Germany, doctor and professor of theology at Marburg, where he died, May 30, 1684, is the author of Radices Ling. S. Hebr. (Weimar, 1629, 1645,1649; Amsterdam, 1652): —Manuale Hebraeo- Chald. at Belgicum (Frankfort, 1668): — Kleiner Juden Katechismus (Cassel, 1650). See Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Steinschneider, Bibliogr. Handbuch, s.v.; Wolf, Bibl. Hebraea, 2:551; Furst, Bibl. Jud. 1:193 (where the first two works are erroneously ascribed to Cursius). (B.P.)

## Curvius[[@Headword:Curvius]]

             SEE CUARAN.

## Curwen, Hugh[[@Headword:Curwen, Hugh]]

             an Irish prelate, was a native of Westmoreland, and became dean of Hereford in 1541. On October 20, 1555, he became archbishop of Dublin; in 1557 was constituted one of the lords-justices of Ireland; in June, 1559, was appointed keeper of the great seal of Ireland; in 1560 was one of the spiritual lords, who sat in the Parliament; in 1563 was again constituted lordchancellor; in 1567 procured his translation to Oxford, and spent one year there. He died at Swinbrook in November 1568. See D'Alton, Memoirs of the Archbishops of Dublin, page 235.

## Curwen, John[[@Headword:Curwen, John]]

             an English Congregational minister, was born at Heckmondwike, Yorkshire, November 14, 1816. He was early brought to Christ; was educated at Coward College, and at University College, London; became assistant minister in the Church at Basingstoke in 1838; in 1841 co-pastor at Stowmarket, Suffolk; in 1844 pastor at Plaistow; resigned in 1867, on account of ill-health, and devoted himself to the improvement of Church music, establishing a printing and publishing business for that purpose. He died May 26, 1880. He published, The Little Tune-book Harmonized: — The Child's Own Hymn-book: — The Standard Course of the Tonic-sol-fa Method: — How to Observe Harmony: — The Teacher's Manual: — Musical Statics: — Constructive Exercises in Elementary Musical Composition: Musical Theory, and other works. See (Lond.) Cong. Year- book, 1881, page 366.

## Curwen, Spedding[[@Headword:Curwen, Spedding]]

             an English Congregational minister, was born at Whitehaven, Cumberland, January 19, 1790. He was brought up in the Established Church, but joined the Independents at Leeds, and was soon engaged in speaking at weekly prayer-meetings and at adjacent villages on Sunday evenings, and finally became a student in Rotherham College. He was ordained at Heckmondwilce in December 1814; was called to the Church at Cottingham, near Hull, in 1819, also preaching on Sunday evenings at Fish Street Chapel; and accepted a call from the Church at Barbican, London, in  1824. While there he, with others, founded the Christian Instruction Society. In 1828 he went to Frome, Somersetshire, where he labored for eleven years; in 1838 he settled for a few months at Newbury, whence he was called by the new society at Castle Street, Reading, and there remained until his death, January 9, 1856. See (Lond.) Cong. Yearbook, 1857, page 173-175; Evangelical Mag. March 1856.

## Curwin, George[[@Headword:Curwin, George]]

             a Congregational minister, son of Hon. Jonathan Curwin, was born at Salem, Massachusetts, May 21, 1683. He graduated from Harvard College in 1701; was ordained in Salem, as colleague to the Reverend Mr. Noves, May 19, 1714; and died November 23, 1717. See Sprague, Annals of the Amer. Pulpit, 1:254.

## Cusa[[@Headword:Cusa]]

             (Cusan, or Cusanus), an early English abbot of the Wicii, in the latter part of the 8th century.

## Cusa Nicholas De[[@Headword:Cusa Nicholas De]]

             or CUSANUS, a cardinal of great learning. His name was properly NICHOLAS KHRYPFFS (KREBS), but he was named Cusanus or De Cusa from Cues on the Mosel, where he was born in 1401. He was the son of a poor fisher, who wished him to learn the same trade. Rather than comply with this request, Nicholas left the paternal home, and found employment with the count of Manderscheid, who, having discovered the eminent talent of his servant, sent him to the school of the Brothers of Common Life at Deventer, and subsequently to the University of Padua. At the age of 23 Nicholas became doctor of law, but when he lost his first lawsuit he left the profession of law for the study of theology. Possessing a thorough knowledge of the Greek, Latin, and Hebrew languages, and a rare degree of eloquence, he soon attracted attention. After holding several ecclesiastical benefices at St. Wendel and Coblentz, he was present as archdeacon of the cathedral church of Liege at the Council of Basel, where he presented to the assembled bishops the celebrated work De Concordantia Catholica. This is one of the ablest works published, during the Middle Ages in favor of the opinion that the pope is subordinate to an oecumenical council; it attacks the pretended donation of Constantine, and the authority of the false decretals, and insists on the reformation of the Church and the Germanic empire. Cusa was opposed to the dissolution of the council which was attempted by Eugene IV, and showed himself favorable to the reforms which the council decreed. But soon after he left the reformatory party and became an adherent of the pope, who added him to the legation which was sent over to Constantinople to dissuade the Greeks from going to Basel, and to induce them to go to Ferrara. After the rupture between the pope and the council, Cusa accompanied the papal legate, Thomas de Sarzana, on his missions to Germany and France. When the latter became pope, under the name of Nicholas V, Cusa was made a cardinal (1449), and bishop of Brixen, in the Tyrol, in 1459. He was also sent on important missions to Germany, England, and Prussia. Being charged with the re-establishment of ecclesiastical discipline in Holland, he acquitted himself of this task with great firmness. His reform measures in his own diocese involved him in a quarrel with the archduke Sigismond of Austria. Cusa excommunicated the archduke, who, in his turn, imprisoned the cardinal, and compelled him to agree to a compromise. The matter was not fully settled when the cardinal died at Lodi in 1464.  The transition of Cusa from the reform party to the adherents of the court of Rome has by some writers been charged to ignoble motives; but, in view of the purity of his life, and the honesty of his purposes exhibited in all his public acts, most of the writers consider it as an honest change of opinion. It is thought that Cusa himself discovered the inconsistency of some of his views on the unity of the Church, the papal prerogatives, and the authority of the councils, as laid down in the work De Concordantia Catholica, and that, finding it necessary to discard the one or the other, he laid greater stress on the monarchical government of the Church than on the representative councils. This agrees with the strong attachment which Cusa shows to the monarchical principle in general. See Brockhaus, Nicolai Cusani de concilii universalis potestate sententia explicatur (Lpzg. 1867).

As a philosopher, Cusa was among the first to abandon the scholastic creed. “He arranged and republished the Pythagorean ideas, to which he was much inclined, in a very original manner, by the aid of his mathematical knowledge. He considered God as the unconditional Maximum, which at the same time, as Absolute Unity, is also the unconditional Minimum, and begets of himself and out of himself equality and the combination of equality with unity (Son and Holy Ghost). According to him, it is impossible to know directly and immediately this absolute unity (the Divinity), because we can make approaches to the knowledge of him only by the means of number or plurality. Consequently he allows us only the possession of very imperfect notions of God, and those by mathematical symbols. It must be admitted that the cardinal did not pursue this thought very consequently, and that his view of the universe, which he connected with it, and which represented the universe as the maximum condensed, and thus become finite, was very obscure. Nor was he more successful in his view of the oneness of the Creator and of creation, or in his attempt to explain the mysteries of the Trinity and Incarnation by means of this pantheistic theism. Nevertheless, numerous profound though undeveloped observations on the faculty of cognition are found in his writings, interspersed with his prevailing mysticism. For instance, he observes that the principles of knowledge possible to us are contained in our ideas of number (ratio explicatea) and their several relations; that absolute knowledge is unattainable to us (precisio veritatis inattingibilis, which he styled docta ignorantia), and that all which is attainable to us is a probable knowledge (conjectura). With such opinions he expressed a sovereign contempt for the dogmatism of the schools.” The  works of Cusa were published in 1514 at Paris (3 vols. fol.),' and again in 1565 at Basel (3 vols. fol.). The latter edition is the more complete. See Tennemann, Manual Hist. Phil. § 286; Scharpff, Der Cardinal und Bishop Nic. von Cusa (vol. 1, Mainz, 1843; the 2d vol, has not appeared); Dix, Der deutsche Cardinal Nic. von Cusa (Ratisbon, 1847, 2 vols.); Clemens, G. Bruno und N. von Cusn (Bonn, 1847); Zimmermann, Cusa als Vorlidvfer Leibnitzens (Vienna, 1852).

## Cusari, The Book Of[[@Headword:Cusari, The Book Of]]

             SEE JEHUDAH (Ha-Levi) ben-Samuel.

## Cush[[@Headword:Cush]]

             (Heb. Kush, כּוּשׁ, deriv. uncertain; A. V. “Cush,” Gen 10:6-8; 1Ch 1:8-10; Psalm vii, title; Isa 11:11; “Ethiopia,” Gen 2:13; 2Ki 19:9; Est 1:1; Est 8:9; Job 28:19; Psa 78:31; Psa 87:4; Isa 18:1; Isa 20:3; Isa 20:5; Isa 37:9; Isa 43:3; Isa 45:14; Eze 29:10; Eze 30:4-5; Eze 38:5; Nah 3:9; Zep 3:10; “Ethiopians,” Isa 20:4; Jer 46:9; Eze 30:9), the name of two men, and of the territory or territories occupied by the descendants of one of them.

1. (Sept. Χούς, Vulg. Chus.) A son (apparently the eldest) of Ham. B.C. cir. 2510. In the genealogy of Noah's children Cush seems to be an individual, for it is said “Cush begat Nimrod” (Gen 10:8; 1Ch 1:10). If the name be older than his time, he may have been called after a country allotted to him. The following descendants of Cush are enumerated: his sons, Seba, Havilah, Sabtah or Sabta, Raamah, and Sabtechah or Sabtecha; his grandsons, the sons of Raamah, Sheba and Dedan; and Nimrod, who, as mentioned after the rest, seems to have been a remoter descendant than they, the text not necessarily proving him to have been a son. SEE HAM. The only direct geographical information given in this passage is with reference to Nimrod, the beginning of whose kingdom was in Babylonia, and who afterwards went, according to the reading which we prefer, into Assyria, and founded Nineveh and other cities. The reasons for our preference are:

(1) that if we read “Out of that land went forth Asshur,” instead of “he went forth [into] Asshur,” i.e. Assyria, there is no account given but of the “beginning” of Nimrod's kingdom; and

(2) that Asshur the patriarch would seem here to be quite out of place in the genealogy. SEE NIMROD.

LAND OF CUSH. — From the eldest son of Ham (Gen 10:6; 1Ch 1:8) seems to have been derived the name of the land of Cush, which is commonly rendered by the Sept. Αἰθιοπία, and by the Vulgate AEthiopia; in which they have been followed by almost all other versions, ancient and modern. The German translation of Luther has Mohrenland, which is equivalent to Negroland, or the Country of the Blacks. A native was called Cushi' (כּוּשִׁי, Αἰθίοψ, AEthiops, Jer 13:23), the feminine of which was Cushith' (כּוּשִׁית, Αἰθιόπισσα, AEthiopissa, Num 12:1), and the plural, Cushiim' (כּוּשִׁיַּים, Αἰθίοπες, tiopes, Amo 9:7). SEE ETHIOPIAN. “Of the four sons of Ham,” says Josephus (Ant. 1:6, 2), “time has not at all hurt the name of Chus; for the Ethiopians over whom he reigned are even at this day, both by themselves and by all men in Asia, called Chusites.” The Peshito Syriac version of Act 8:27, styles both queen Candace and her treasurer Cushaeans. SEE CANDACE.

The locality of the land of Cush is a question upon which eminent authorities have been divided; for while Bochart (Phaleg, 4:2) maintained that it was exclusively in Arabia, Gesenius' (Lex. in voce) held, with no less pertinacity, that it is to be sought for nowhere but in Africa. In this opinion he is supported by Schulthess of Zurich, in his Paradies (p. 11, 101). Others again, such as Michaelis (Spicileg. Geogr. Heb. ‘Ext. cap. 2, p. 237) and Rosenmüller (Bibl. Geogr. by Morren, 1:80; iii. 280), have supposed that the name Cush was applied to tracts of country both in Arabia and Africa — a circumstance which would easily he accounted for on the very probable supposition that the descendants of the primitive Cushite tribes who had settled in the former country emigrated across the Red Sea to the latter region of the earth, carrying with them the name of Cush, their remote progenitor. This idea had been developed by Eichhorn (De Cuschaeis, Ohrduf, 1774). The term Cush is generally applied in the Old Testament to the countries south of the Israelites. It was the southern limit of Egypt (Eze 29:10), and apparently the most westerly of the provinces over which the rule of Ahasuerus extended, “from India even unto Ethiopia” (Est 1:1; Est 8:9). Egypt and Cush are associated in the majority of instances in which the word occurs (Psalm 48:31; Isa 18:1; Jer 46:9, etc.); but in two passages Cush stands in close juxtaposition with Elam (Isa 11:11) and Persia (Eze 38:5). The Cushite king, Zerah, was utterly defeated by Asa at Mareshah, and pursued as far as Gerar, a town of the Philistines, on the southern border of  Palestine, which was apparently under his sway (2Ch 14:9, etc.). In 2Ch 21:16, the Arabians are described as dwelling “beside the Cushites,” and both are mentioned in connection with the Philistines. The wife of Moses, who, we learn from Exodus 2, was the daughter of a Midianite chieftain, is in Num 12:1, denominated a Cushite. Further, Cush and Seba (Isa 43:3), Cush and the Sabaeans (Isa 45:14), are associated in a manner consonant with the genealogy of the descendants of Ham (Gen 10:7), in which Seba is the son of Cush. From all these circumstances it is evident that under the denomination Cush were included both Arabia and the country south of Egypt on the western coast of the Red Sea. It is possible also that the vast desert tracts west of Egypt were known to the Hebrews as the land of Cush, but of this we have no certain proof. The Targumist on Isa 11:11, sharing the prevailing error of his time, translates Cush by India, but that a better knowledge of the relative positions of these countries was anciently possessed is clear from Est 1:1.

Some have sought for another Cush in more northerly regions of Asia, as in the Persian province of Chusistan or Susiana, in Cuthah, a district of Babylonia, etc.; and as Nimrod, the youngest son (or descendant) of Cush, spread his conquests in that direction, it is no doubt possible that his father's name might be preserved in the designation of some part of the territory or people. But here again the data are not very satisfactory; indeed, the chief thing which led to the supposition is the mention, in the description of the site of Paradise (Gen 2:13), of a land of Cush, compassed by the river Gihon. Yet, even though the name of Gush were more variously applied in Scripture than it really is, it would not be more so than was the corresponding term Ethiopia among the Greeks and Romans, which comprised a great many nations far distant, as well as wholly distinct from each other, and having nothing in common but their swarthy, sun-burnt complexion — Αἰθίοψ q. d. αἰθὸς τὴν ὄψιν, i.e. “burnt-black in the face.” Homer (Odyss. 1:22) speaks of them as “‘a divided race — the last of men — some of them at the extreme west, and others at the extreme east.” Strabo (i. 60) describes them as a “two-fold people, lying extended in a long tract from the rising to the setting sun.” Herodotus (vii. 69, 70) distinguishes the eastern Ethiopians in Asia from the western Ethiopians in Africa by the straight hair of the former and the curly hair of the latter. The ancients, in short, with the usual looseness of their geographical definitions, understood by Ethiopia the extreme south in  all the earth's longitude, and which, lying, as they thought, close upon the fiery zone, exposed the inhabitants to the sun's scorching rays, which burned them black. It is the mistaken idea of the scriptural term “Cush” being used in the same vague and indeterminate manner that has led to so much confusion on this subject; and one writer (Buttmann, Allt. Erdkc. d. Morgenl. p. 40, note), in his desire to carry out the parallel between Ethiopia and Cush, derives the latter word from the root כוה(kavh, kau, ku), ‘to burn;” but that is opposed to all the rules of etymological analogy in the formation of Hebrew proper names (comp. Ritter's Erdkunde, 1:222; Heeren's African Nations, Engl. transl. 1:289). SEE CUTH.

1. The existence of an African Cush cannot reasonably be questioned, though the term is employed in Scripture with great latitude, sometimes denoting an extensive but undefined country (Ethiopia), and at other times one particular kingdom (Meroe). It is expressly described by Ezekiel as lying to the south of Egypt beyond Syene (29:10; comp. 30:4-6. Strabo, 17:817; Pliny, Hist. Nat. 6:35; Josephus, War, 4:10, 5). Its limits on the west and south were undefined; but it was probably regarded as extending eastward as far as the Red Sea, if not as including some of the islands in that sea, such as the famous Topaz Isle (Job 28:19; Pliny, Hist. Nat. 6:29; 37:8; Strabo, 16:4, 6; Diod. Sic. iii. 39). It thus corresponded, though only in a vague and general sense, to the countries known to us as Nubia and Abyssinia, so famous for the Nile and other great rivers. Hence the allusions in Scripture (Isa 18:1; Zep 3:11) to the far- distant “rivers of Ethiopia,” a country which is also spoken of (Isa 18:2) in our version as the land “which the rivers have spoiled,” there being a supposed reference to the ravages committed by inundations (Bruce's Travels, iii. 158, and Taylor's Calmet, iii. 593-4); but recent translators prefer to render בָּזָאby “divide,” q. d. “a land intersected by streams.” Isaiah likewise takes notice (in the above passage) of the “bulrush” — boats, or vessels of papyrus, which the Ethiopians employed upon the waters, a fact which is confirmed by Heliodorus in his AEthiopica (x. 460), and also by Bruce, who states that the only kind of boat in Abyssinia is that called tancoa, which is made of reeds, “a piece of the acacia-tree being put in the bottom to serve as a keel. to which the plants are joined, being first sewed together, then gathered up at stem and stern, and the ends of the plants tied fast there.” It is to the swiftness of these papyrus vessels that Job (9:26) compares the rapid speed of his days. From its proximity to Egypt we find Mizraim and Cush (i.e. Egypt and Ethiopia) so often classed  together by the prophets (e.g. Psalm 48:31; Isa 11:11; Isa 20:4; Isa 43:3; Isa 45:14; Nah 3:9). The inhabitants are elsewhere spoken of in connection with the Lubim and Sukkiim (2Ch 12:3; 2Ch 16:8; Jer 46:7; Dan 11:43), supposed to be the Libyans and Ethiopic Troglodytes, and certainly nations of Africa, for they belonged to the vast army with which Shishak, king of Egypt, “came out” of that country against Rehoboam, king of Judah. In these, and indeed in most other passages where “Cush” occurs, Arabia is not to be thought of; the Ethiopia of Africa is beyond all doubt exclusively intended. SEE ETHIOPIA.

In the ancient Egyptian inscriptions Ethiopia above Egypt is termed Keesh or Kish, and this territory probably corresponds perfectly to the African Cush of the Bible (Wilkinson, Anc. Eg. 1:404, abridgment). The Cushites, however, had clearly a wider extension, like the Ethiopians of the Greeks, but apparently with a more definite ethnic relation. The settlements of the sons and descendants of Cush mentioned in Genesis 10, may be traced from Meroe to Babylon, and probably on to Nineveh. Thus the Cushites appear to have spread along tracts extending from the higher Nile to the Euphrates and Tigris. Philological and ethnological data lead to the same conclusion. There are strong reasons for deriving the nop-Shemitic primitive language of Babylonia, variously called by scholars Cushite and Scythic, from an ante-Shemitic dialect of Ethiopia, and for supposing two streams of migration from Africa into Asia in very remote periods; the one of Nigritians through the present Malayan region, the other and later one of Cushites, “from Ethiopia properly so called, through Arabia, Babylonia, and Persia, to Western India” (Poole, Genesis of the Earth, p. 214 sq.). Sir H. Rawlinson has brought forward remarkable evidence tending to trace the early Babylonians to Ethiopia, particularly the similarity of their mode of writing to the Egyptian, and the indication in the traditions of Babylonia and Assyria of “a connection in very early times between Ethiopia, Southern Arabia and the cities on the Lower Euphrates,” the Cushite name of Nimrod himself as a deified hero being the same as that by which Meroa is called in the Assyrian inscriptions (Rawlinson's Herod. 1:353 n.). History affords many traces of this relation of Babylonia, Arabia, and Ethiopia. Zerah the Cushite (A. V. “Ethiopian”), who was defeated by Asa, was most probably a, king of Egypt, certainly the leader of an Egyptian army; the dynasty then ruling (the 22d) bears names that have caused it to be supposed to have had a Babylonian or Assyrian origin, as Sheshonk,  Shishak, Sheshak; Namuret, Nimrod; Tekrut, Teklut, Tiglath. The early spread of the Mizraites illustrates that of the Cushites, SEE CAPHTOR; it may be considered as a part of one great system of migrations. On these grounds we suppose that these Hamite races, very soon after their arrival in Africa, began to spread to the east, to the north, and to the west; the Cushites establishing settlements along the southern Arabian coast, on the Arabian shore of the Persian Gulf and in Babylonia, and thence onward to the Indus, and probably northward to Nineveh; and the Mizraites spreading along the south and east shores of the Mediterranean, on part of the north shore, and in the great islands. These must have been seafaring peoples, not wholly unlike the modern Malays, who have similarly spread on the shores of the Indian Ocean. They may be always traced where very massive architectural remains are seen, where the native language is partly Turanian and partly Shemitic, and where the native religion is partly cosmic or high- nature worship, and partly fetichism or low-nature worship. These indications do not fail in any settlement of Cushites or Mizraites with which we are well acquainted. SEE ETHNOLOGY.

But that part of this vast region of Cush which seems chiefly intended in these and most other passages of Scripture is the tract of country in Upper Nubia which became famous in antiquity as the kingdom of Ethiopia, or the state of Meroe. The Ethiopian nations generally ranked low in the scale of civilization; “nevertheless,” says Heeren, “there did exist a better cultivated, and, to a certain degree, a civilized Ethiopian people, who dwelt in cities; who erected temples and other edifices; who, though without letters, had hieroglyphics; who had government and laws; and the fame of whose progress in knowledge and the social arts spread in the earliest ages over a considerable part of the earth.” Meroe Proper lay between the river Astaboras (now the Atbara or Tacazze) on the east, and the Nile on the west. Though not completely enclosed with rivers, it was called an island, because, as Pliny observes, the various streams which flowed around it were all considered as branches of the Nile, so that to it the above description of a “country of rivers” was peculiarly appropriate. Its surface exceeded that of Sicily more than a half, and it corresponded pretty nearly to the present province of Atbara, between 13° and 18° N. lat. In modern times it formed a great part of the kingdom of Sennaar, and the southern portion belongs to Abyssinia. Upon the island of Meroe lay a city of the same name, the metropolis of the kingdom, the site of which has been discovered near a place called Assur, about twenty miles north of the town of Shendy, under 17° N. lat. The splendid ruins of temples, pyramids, and other edifices found here and throughout the district have been described by Caillaud, Gau, Riippell, Belzoni, Waddington, Hoskins, and other travellers, and attest the high degree of civilization and art among the ancient Ethiopians. SEE MEROE.

Josephus, in his account of the expedition of Moses when commander of the Egyptian army against the Ethiopians, says that the latter “at length retired to Saba, a royal city of Ethiopia which Cambyses afterwards called Meroe, after the name of his own sister” (Ant. 2:10, 2). The same origin of the name is given both by Strabo and Diodorus Siculus, but see Mannert's Geog. of the Greeks and Romans, 10:199. There is still a place called Merawe considerably north of the island and near Mount Berkal, where Heeren thinks there may have been a settlement of the parent state called by the same name. The opinion of Josephus that Meroe was identical with Seba accords well with the statement in Gen 10:7, that Seba was the eldest son of Cush, whose name (סבא) is not to be confounded with either of the Shebas (שׁבא), who are mentioned as descendants of Shem (Gen 10:28; Gen 25:3). Now this country of African Seba is classed with the Arabian Sheba as a rich but far-distant land (Psa 72:10). In Isa 43:3, God says to Israel,” I have given Egypt for thy ransom; Cush and Seba in thy stead;” and in Isa 45:14, “The wealth of Egypt, and the merchandise of Cush and of the Sebaim, men of stature, shall pass over to thee, and shall be thine.” Charles Taylor, the ingenious but fanciful editor of Calmet, had the singular notion that by the expression “men of stature.” in that passage is meant men of short measure, or dwarfs; and hence he identifies the Ethiopians with the pygmies of antiquity (Fragments to Calmet, 322). But the Hebrew phrase plainly denotes “tallness of stature” (comp. 1Ch 11:23), and the Ethiopians are described by Herodotus as of gigantic stature (ἄνδρες μέγιστοι, iii. 114; μέγιστοι ἀνθρώπων, 3, 20); and Solinus affirms that they were twelve feet in height (Polyhist. cap. 30). In common with the other Cushite tribes of Africa the skin was black, to which there is an obvious allusion in Jer 13:23 : “Can the Cushite change his skin?” Bruce finds Seba in Azab, a sea-port on the east coast of Africa, near the entrance to the Red Sea, and in this he is followed by Heeren, while others think of a place called Subah, about lat. 15° N., where are some of the most remarkable ruins of Nubian grandeur; but both opinions are merely conjectural. SEE SEBA.  Among other tribes of Africa said to have been in alliance with Egypt, the prophet Ezekiel (Eze 30:5) mentions along with Ethiopia the name of Chub, which Michaelis connects with Kobe, a trading town described by Ptolemy as on the west coast of the Red Sea. But in the Arabic translation made from the Septuagint, instead of Chub we find “the people of Nubia,” a name easily interchanged for the other, and in some Hebrews MSS. actually read there. There are still two districts adjoining Meroe on the south-west, called Cuba and Nuba, which are said to abound in gold. The Sukkiim, who, along with the Cushites and Lubim or Libyans, formed part of the host of Shishak (2Ch 12:3), are in the Sept. designated as Troglodytes, i.e. cave-dwellers, and were no doubt the people known to the Greeks by the same name as inhabiting the mountain caverns on the west coast of the Red Sea (Diod. Sic. 3, 32; Strabo, 17, p. 785). They ,were noted for swiftness of foot and expertness in the use of the sling, and hence were employed, as Heliodorus informs us (AEthiopica, 8:16), as light troops. Pliny makes mention of a town of Suche in that region (Hist. Nat. 6:29, 34), and there is still on the same coast a place called Suakim, described by Burekhardt in his Travels in Nubia. If, however, the term Sukkiim be of Hebrew derivation, it would specially denote those who lived in booths, i.e. tabernacles made of the boughs of trees; and it deserves remark that the Shangallas who inhabit that country still dwell during the good season in arbors fitted up for tents, repairing in winter to their rocky caves. SEE CHUB.

In the age of Herodotus, the countries known to us as Nubia and Sennaar were occupied by two different races, one of whom he includes under the general appellation of Ethiopians, the other an immigratory Arabian race leading, for the most part, a nomadic life. This distinction has continued down to the present day. Among the original inhabitants the first place is due to the Nubians, who are well-formed, strong, and muscular, and with nothing whatever of the negro physiognomy. They go armed with spear, sword, and a shield of the skin of the hippopotamus. South of Dongola is the country of the Scheygias, whose warriors are horsemen, also armed with a double-pointed spear, a sword, and a large shield (comp. Jer 46:9, the “Cushites who handle the shield”). They were completely independent till subdued by Mehemet Ali, pacha of Egypt. It is in their country that the pyramidal monuments which adorned the ancient Meroe are first met with, and even its name has been preserved in that of their chief place, Merawe, though the original Meroe must be sought  farther south. Next comes the territory of the Berbers, strictly so called, who, though speaking Arabic, evidently belong to the Nubian race. Above these regions, beyond the Tacazze, and along the Nile, the great mass of the inhabitants, though sometimes with a mixture of other blood, may be regarded as of Arab origin. But between the valley of the Nile and the Red Sea there is still, as of old, a variety of scattered aboriginal tribes, among whom the Arabic is much less common; they are, doubtless, partly the descendants of the abovementioned Sukkiim, or Troglodytes, and of the Ichthyophagi, or fish-eaters. Some of them spread themselves over the plains of the Astaboras, or Tacazze, being compelled to remove their encampments, sometimes by the inundations of the river, at other times by the attacks of the dreaded zimb, or gad-fly, described by Bruce, and which he supposes to be the “fly which is in the utmost part of the rivers of Egypt” (Isa 7:18). Another remarkable Ethiopic race in ancient times was the Macrobians, so called from their supposed longevity. They were represented by the ambassadors of Cambyses as a very tall race, who elected the highest in stature as king: gold was so abundant that they bound their prisoners with golden fetters — circumstances which again remind us of Isaiah's description of Ethiopia and Seba in ch. 45:14. (See Ludolf, Hist, AEthiopica, F. ad M. 1681; with his Commentaries thereon, ib. 1691; and his Hodlern. Habess. status, ib. 1693). SEE AFRICA.

2. That some of the posterity of Cush settled in the south of Arabia may readily be granted; but that he gave a permanent name to any portion either of the country or people is by no means so evident: it is, at least, more a matter of inferential conjecture than of historical certainty, Almost all the passages usually cited in support of the averment are susceptible of a different interpretation.

(1.) For example, in Num 1:21, Miriam and Aaron are said to have taken offense at Moses for having married “a Cushitess;” and upon the presumption that this was the same person as Zipporah, daughter of the priest of Midian (Exo 2:16; Exo 2:21), it is inferred that Midian was in Cush. But, to say nothing of Zipporah's high rank, or of the services of her family to Israel, there would have been something so grossly incongruous and absurd in Moses's brother and sister complaining for the first time of his selection of a wife, after the marriage had subsisted for more than forty years, that it is evident Zipporah was now dead, and this second wife, though doubtless a proselyte to Judaism, was (whether born in Asia or Africa) a descendant of Cush, and therefore a Hamite, and not one of the  Midianites, who were of Shemitic origin, being the children of Abraham by Keturah. But, admitting that it is a second marriage which is thus referred to, the case is not materially altered, for still Cush must be sought near the place of Israel's encampment, as it cannot be supposed that Moses would go to Ethiopia to fetch a wife. SEE ZIPPORAH.

(2.) Others discover a connection between Cush and Midian, because in Hab 3:7, the clause, “I saw the tents of Cushan in affliction,” finds a parallelism in “the curtains of the land of Midian did tremble” — Cushan being held to be the poetical and high-sounding form of Cush. But this idea is met by another identification; for while it is acknowledged that part of the sublime description in that chapter refers to the Exodus and the transactions at Sinai, other portions (such as the passage of the Jordan, Hab 3:8, and the standing still of the sun, Hab 3:11) have plainly a reference to incidents in the books of Joshua and Judges. Now in the latter book (3, 10; 8:12) we find a record of signal victories successively obtained by Othniel over Cushan Rishathaim, king of Mesopotamia, and by Gideon over the princes of Midian. SEE CUSHAN.

(3.) But perhaps a stronger argument is the mention of Arabians as contiguous to the Cushites. Thus, in 2Ch 21:16, among those who were stirred up hgainst the Hebrews are mentioned the Philistines, and “Arabs that were near the Cushites,” and the expression “near” (עִל יָד) in this connection can scarcely apply to any but dwellers in the Arabian peninsula. Other arguments adduced by Michaelis (Spicileg. Geograph. Hebr. 1:149) in favor of the Arabian Cush are not decisive, and the passages on which he relies apply with greater probability to the African Cush. Thus the retreat of Sennacherib from Judaea in order to meet Tirhakah (2Ki 19:9; Isa 37:9) does not necessarily imply that the latter passed through Palestine, since the Egyptians had reached Carchemish on the Euphrates without doing so (2Ch 35:20), and Tirhakah was undoubtedly an African prince. SEE TIRHAKAH. Again, it has been rashly concluded that Zerah the Cushite, who attacked Asa, king of Judah, with so immense a host (2Ch 14:9), could not have been an Ethiopian of Africa, and yet the fact of his army having included Libyans (2Ch 16:8) as well as Ethiopians, seems decisive of the fact that the latter were of African origin. Their ancestors may have belonged to the “people without number”' whom Shishak had led forth against Asa's grandfather, Rehoboam (2Ch 12:3), and these their descendants may have retained possession of the north of  Arabia Petraea, between Palestine and Egypt (see Bruce's Travels, 1:30). SEE ZERAH.

Yet, though there is a great lack of evidence to show that the name of Cush was ever applied to any part of Arabia, there seems no reason to doubt that a portion of the Cushite race did early settle there. According to the ethnographic table in the 10th chapter of Genesis, Cush was the father of Seba, Havilah, Sabta, Raamah (whose sons were Sheba and Dedan), Sabtechah, and also of Nimrod (Gen 10:7-8; 1Ch 1:9-10). The last mentioned appears to have moved northward, first into Babylonia and then into Assyria, but the others seem to have migrated to the south, though it is impossible accurately to trace out their settlements. Yet, even if we give Seba to Africa, and pass over as doubtful the names of Havilah, Sheba, and Dedan (for these were also the names of Shemitic tribes, Gen 10:28-29; Gen 25:3), still, in Eze 27:22, Raamah is plainly classed with the tribes of Arabia, and nowhere are any traces of Sabtah and Sabtechah to be found but in the same country. By referring, however, to the relative geographical positions of the south-west coast of Arabia and the east coast of Africa, it will be seen that nothing separates them but the Red Sea, and it is not unlikely that while a part of the Cushite population immigrated to Africa, others remained behind, and were occasionally called by the same name. In the fifth century of our era, the Himaryites, in the south of Arabia, were styled by Syrian writers Cushaeans and Ethiopians (Assemanni, Bibl. Orient. 1:360; 3, 568). The Chaldee paraphrast Jonathan, at Genesis 6, and another paraphrast at 1Ch 1:8, explain “Cush” by Arabia. Niebuhr (Beschr. p. 289) found in Yemen a tribe called Beni Chusi. Job 28:19 speaks of the topaz of Cush, and there was a Topaz Island in the Red Sea (Diod. Sic. 3, 39; Pliny, Hist. Nat. 37:8; Strabo, 16:4, 6). Yet most of these are circumstances:upon which we can lay but little stress; and the passage in 2Ch 21:16, is the only direct evidence we possess of the name “Cush” being applied in Scripture to any part of Arabia, and even that does not amount to absolute demonstration. SEE ARABIA.

3. Cush, as a country, therefore appears to be African or Arabian in all passages except Gen 2:13. We may thus distinguish a primeval and a post-diluvian Cush. The former was encompassed by Gihon, the second river of Paradise: it would seem, therefore, to have been somewhere to the northward of Assyria. See GIHON. From etymological considerations, Huet was induced to place Cush in Chusistan (called Cutha, 2Ki 17:24),  Leclerc in Cassiotis in Syria, and Reland in the “regio Cossaeorum.” Bochart identified it with Susiana, Link with the country about the Caucasus, and Hartmann with Bactria or Balkh, the site of Paradise being, in this case, in the celebrated vale of Kashmir. It is possible that Cush is in this case a name of a period later than that to which the history relates, but it seems more probable that it was of the earliest age, and that the African Cush was named from this older country. Most ancient nations thus connected their own lands with Paradise, or with primeval seats. In this manner the future Paradise of the Egyptians was a sacred Egypt watered by a sacred Nile; the Arabs have told of the terrestrial paradise of Sheddad the son of Ad (q.v.) as sometimes seen in their deserts; the Greeks located the all-destroying floods of Ogyges and Deucalion in Greece; and the Mexicans seem to have placed a similar deluge in America — all carrying with them their traditions, and fixing them in the territories where they established themselves. We are told that, in the Hindoo mythology, the gardens and metropolis of India are placed around the mountain Meru, the celestial north pole; that, among the Babylonians and Medo-Persians, the gods' mountain, Alborj, “the mount of the congregation,” was believed to be “in the sides of the north”. (Isa 14:13); that the oldest Greek traditions point northwards to the birthplace of gods and men; and that, for all these reasons, the Paradise of the Hebrews must be sought for in some far-distant hyperborean region. Guided by such unerring indications, Hasse (Entdeczkunen, p. 49, 50, n.) scrupled not to gratify his national feeling by placing the Garden of Eden on the coast of the Baltic; Rudbeck, a Swede, found it in Scandinavia; and the inhospitable Siberia has not been without its advocates (Morren, Rosenmüller's Geog. 1:96). But, with all this predilection in favor of the north, the Greeks placed the gardens of the Hesperides in the extreme west, and there are strong indications in the Puranas “of a terrestrial paradise, different from that of the general Hindu system, in the southern parts of Africa” (As. Res. 3, 300). Even Meru was no further north than the Himalayan range, which the Aryan race crossed in their migrations. SEE EDEN.

2. (Sept. Χουσί, Vulg. Chusi.) A Benjamite, apparently at the court of Saul, by the name of Cush is mentioned in the title of Psalms 7, respecting whom nothing more is known than that the psalm is there said to have been composed “concerning his words” (or affairs). B.C. 1061. “There is every reason to believe this title to be of great antiquity (Ewald, Psalmen, p. 9). Cush was probably a follower of Saul, the head of his tribe,  and had sought the friendship of David for the purpose of ‘rewarding evil to him who was at peace with him' — an act in which no Oriental of ancient or modern times would see any shame, but, if successful, the reverse. Happily, however, we may gather from Psa 7:15 that he had not succeeded.” By some (see Poole's Synopsis, in loc.) he is believed to have been Saul himself (see Hengstenberg, in loc.); by others he is identified with Shimei (see Pfeiffer, Vict. Vexata, in Opp. 1:297), who treated David so scurrilously on his retreat from Absalom (2Sa 16:5-8). A recent view (Kitto's Daily Illustrations, in loc.) is that this was the name of some treacherous informer in David's corps, through fear of whose intrigues he fled the second time to Achish (1Sa 27:1); or (see Calmet's Comment. in loc.), most probably, some of Saul's malicious courtiers, as no good reason can be given for calling so well-known characters as either Saul or Shimei by so fanciful a title as Cush. SEE DAVID.

## Cushan[[@Headword:Cushan]]

             (Heb. Kushan', כּוּשָׁן). — ; Sept. Αἰθίοπες; Vulg. AEthiopia), usually regarded as a prolonged or poetic form (Hab 3:7) of the name of the land of CUSH SEE CUSH (q.v.), but perhaps rather the same as Cushanrishtthain, (A.V. “Chushan-”), king of Mesopotamia (Jdg 3:8; Jdg 3:10). The order of events alluded to by the prophet seems to favor this supposition. First he appears to refer to former acts of divine favor (Jdg 3:2); he then speaks of the wonders at the giving of the Law, “God came from Teman, and the Holy One from Mount Paran;” and he adds, “I saw the tents of Cushan in affliction: [and] the tent-curtains of the land of Midian did tremble,” as thou, h referring to the fear of the enemies of Israel at the manifestations of God's favor for his people. Chushan-rishathaim, the first recorded oppressor of the days of the Judges, may have been already reigning at the time of the entrance into Palestine. The Midianites, certainly allied with the Moabites at that time, feared the Israelites, and plotted against them (Numbers 22-25); and it is noticeable that Balaam was sent for from Aram (Num 23:7), perhaps the Aram-naharaim of the oppressor. Habakkuk afterwards alludes to the crossing of Jordan or the Red Sea, or both (Num 23:8-10; Num 23:15), to the standing still of the sun and moon (11), and apparently to the destruction of the Canaanites (12, 13, 14). — Smith, s.v. There is, however, good reason for the supposition that Cushan here stands for an Asiatic Cush (see Meth. Quar. Rev. Jan. 1861, p. 81), as it is named in connection with Midian (q.v.). Delitzsch (Der Prophet  Habakuk, Leips. 1843, p. 159), who admits only the African Cush, holds that its mention along with Midian is intended to show how places so far removed from each other were equally affected by the theophany; but this is exceedingly strained, and at variance with the parallelism of the passage. SEE CHUSHAN-RISHATHAIM.

## Cushen, Samuel[[@Headword:Cushen, Samuel]]

             a Methodist Episcopal minister, was born in Frederick County, Maryland, March 21, 1796. He joined the Church at the age of eighteen, and in 1818 entered the travelling ministry, wherein he labored as his health would permit until his decease, in July 1825. See Minutes of Annual Conferences, 1825, page 475; Methodist Magazine, 7:366.

## Cushi[[@Headword:Cushi]]

             (Heb. Kushi', כּוּשִׁיq. d. Cushite or Ethiopiasn; Sept. Χουσί; Vulg. Chusi), a name of three men in the Old Test. SEE CUSH.

1. (With the article, הִכּוּשִׁי, i.e. “the Cushite,” “the Ethiopian;” Sept. ὁ Χουσί; Vulg. Chusi.) The messenger sent by Joab to announce to David the success of the battle against Absalom and the death of the young prince (2Sa 18:21-23; 2Sa 18:31-32). B.C. 1023. He was apparently attached to Joab's person, but unknown and unaccustomed to the king, as may be inferred from his not being recognized by the watchman, and also from the abrupt manner in which he breaks his evil tidings to David — unlike Ahimaaz, who was well aware of the effect they were sure to produce. SEE DAVID. That Cushi was a foreigner — as we should infer from his name-is also slightly corroborated by his ignorance of the ground in the Jordan valley — “the way of the ‘Ciccar”' (q.v.) — by knowing which Ahimaaz was enabled to outrun him. Ewald, however, conjectures that a mode of running is here referred to peculiar to Ahimaaz, and by which he was recognized a long distance off by the watchman.

2. The father of Shelemiah, and great grandfather of Jehudi, which last was sent by the Jewish magnates to invite Baruch to read his roll to them (Jer 36:14). B.C. long ante 605.

3. The son of Gedaliah, and father of the prophet Zephaniah (Zep 1:1). B.C. ante 635.

## Cushing, Caleb[[@Headword:Cushing, Caleb]]

             a Congregational ministers was born at Scituate, Massachusetts. He graduated from Harvard College in 1692; was ordained pastor of the First Church in Salisbury, Massachusetts, November 9, 1698. The Reverend Edmund Noyes became his colleague, November 20, 1751. Mr. Cushing died January 25, 1752, aged eighty years. See Sprague, Annals of the Amer. Pulpit, 1:453.

## Cushing, Christopher, D.D[[@Headword:Cushing, Christopher, D.D]]

             a Congregational minister, was born at Scituate, Massachusetts, May 3, 1820. In 1844 he graduated from Yale College; spent one year in Yale Divinity School, and in 1847 graduated from Andover Theological Seminary. In February, 1849, he was ordained pastor of the Edwards Church, Boston, and remained there until April 1851; from September following until September 1868, was pastor in North Brookfield; for ten years, from 1867, was secretary of the American Congregational Union; from January to July 1879, treasurer of the Massachusetts Home Missionary Society; from 1867 to 1875 one of the editors of the Congregational Quarterly, and was its sole editor and proprietor during the succeeding three years. In 1855 he became one of the overseers of the Charity Fund of Amherst College; from 1852 to 1863 he prepared and published the Annual Reports of the Brookfield Auxiliary Foreign Missionary Society. He also published many Sermons and Addresses. He died October 23, 1881. See Cong. Year-book, 1882, page 26.

## Cushing, Jacob, D.D[[@Headword:Cushing, Jacob, D.D]]

             a Congregational minister, son of Reverend Job Cushing, of Shrewsbury, Mass., graduated from Harvard College in 1748; was ordained pastor in Waltham, November 22, 1752; and died January 18, 1809, aged seventy- nine years. See Sprague, Annals of the Amer. Pulpit, 1:514.

## Cushing, James Royal[[@Headword:Cushing, James Royal]]

             a Congregational minister, was born at Salisbury, N.H., November 24, 1800. He studied at the Thetford (Vermont) Academy; graduated from Bangor Theological Seminary in 1828; the next year, August 12, he was ordained pastor of the Church in Boxborough, Massachusetts, where he remained until June 10, 1833; the next two years was city missionary in Boston; from June 1835, until April 1844, pastor in East Haverhill; from November following uitil May 1854, pastor in Wells, Maine. After this he was acting pastor il the following places: Taunton, Massachusetts, until 1861; North Rochester till 1869; Cotuit Port the next year; Waquoid, 1871-74; subsequently resided without charge at East Haverhill until his death, June 11, 1881. See Cong. Year-book, 1882, page 27.

## Cushing, Job[[@Headword:Cushing, Job]]

             a Congregational minister, was born at Hingham, Massachusetts. He graduated from Harvard College in 1714; was ordained first pastor of the Church in Shrewsbury, December 4, 1723; and died August 6, 1760, aged sixty-seven years. See Sprague, Annals of the Amer. Pulpit, 1:514.

## Cushing, Jonathan[[@Headword:Cushing, Jonathan]]

             a Unitarian minister, was born at Hingham, Massachusetts, in 1690. He graduated from Harvard College in 1712; was ordained at Dover, N. H., September 18, 1717; and died March 25, 1769. See Sprague, Annals of the Amer. Pulpit, 8:74.

## Cushing, Jonathan Peter[[@Headword:Cushing, Jonathan Peter]]

             a Presbyterian minister, was born at Rochester, N.H., March 12, 1793. He studied at Phillips Academy, Exeter; graduated from Dartmouth College in 1817; went to Virginia, and became connected with Hampden-Sidney College, first as a tutor, then as a professor, and after the death of Dr. Hodge, in 1820, as president, in which office he continued until the close of his life, April 25, 1835. See Sprague, Annals of the Amer. Pulpit, 4:524.

## Cushing, Perez Lincoln[[@Headword:Cushing, Perez Lincoln]]

             a Baptist minister, was born in Boston, Massachusetts, March 6, 1822. He graduated from Brown University in 1849; spent one year at the Newton Theological Institution, and was ordained in 1852. For six years thereafter he was chaplain of the Reform School at Westborough; and subsequently, for twelve years, of the State Almshouse at Bridgewater. He was also a teacher at Middleborough for a time. He died at Santa Barbara, California, March 14, 1875. See Newton General Catalogue, page 39. (J.C.S.)

## Cushing, Samuel A[[@Headword:Cushing, Samuel A]]

             a Methodist Episcopal minister, was born at Brattleborough, Vermont, January 24, 1812. In 1831 he entered the ministry, and the following year joined the Vermont and New Hampshire Conference, where he served eleven charges in New Hampshire. His health failing, he became superannuated, supplying, for a season, East Cambridge. Taking a transfer in 1844 to New England Conference, he; filled four more pastorates; and from 1859 was again a superannuate.  During the Rebellion he entered the work of the Christian Commission, until himself prostrated by disease, which terminated his life at Waltham, Massachusetts, March 10, 1881. See Minutes of Annual Conferences, 1881, page 83.

## Cushion[[@Headword:Cushion]]

             SEE BED; SEE PILLOW.

## Cushman, Chester Lemuel[[@Headword:Cushman, Chester Lemuel]]

             a Congregational minister, was born at Stafford, Connecticut, March 29, 1831. He graduated at Amherst College in 1856; was ordained pastor at Townshend, Vermont, December 22, 1859; dismissed October 15, 1866; became pastor at Ludlow and Phillipston, Mlass., alnd at Ludlow Mills; and died April 21, 1880. See Minutes of Genesis Convention of Vermont, 1881, page 49.

## Cushman, Elisha[[@Headword:Cushman, Elisha]]

             a Baptist minister, was born at Kingston, Mass., May 2, 1788. He was ordained pastor of the First Baptist Church of Hartford, June 10, 181:3. In 1824 he was made M.A. (honorary) by Yale College. In 1825 he resigned  his charge in Hartford, and became pastor of the New Market Street Baptist Church of Philadelphia. In September, 1829, he returned to Connecticut, and, after preaching some time at Stratfield, was, in April, 1831, called to the pastoral charge of the Baptist church in New Haven. In 1835 he removed to Plymouth, Mass., but returned to Hartford in 1838, and resumed the editorship of The Christian Secretary, a religious paper of which he had been the original editor in 1822. He died October 26, 1838. Mr. Cushman's preaching was simple, instructive, and often eloquent. He published a number of occasional sermons and addresses. —Sprague Annals, 6:562.

## Cushman, Elisha (2)[[@Headword:Cushman, Elisha (2)]]

             a Baptist minister, son of Reverend Elisha Cushman, was born at Hartford, Connecticut, July 4, 1813. In March 1836, he commenced, with Mr. Isaac N. Bolles, the publication of what was subsequently known as the Hartford Courier, a political newspaper. In March 1838, he began a religious paper, the Christian Secretary, the organ of the Baptists in Connecticut, which had been discontinued for a short time. In the autumn of 1839 he became a Christian, and united with the First Baptist Church in Hartford. Soon after this he retired from the editorship of the political paper, of which he had had charge, and confined his attention to the Secretary. In April 1840, he was licensed to preach, and was ordained pastor of the Baptist Church in Willington, September 30 of the same year. He now gave up his editorial work, and devoted himself to his Church, of which he remained pastor for five years, when, in consequence of ill-health, he resigned. In a year or two his health was so far restored that he was able to resume his ministerial work; and in April 1847, he accepted a call to the pastorate of the Church at Deep River, where he continued for several years. He afterwards acted as pastor of the Church in West Hartford for some time, and returned, at length, to his former position as editor of the Christian Secretary, for a season, performing the duties of pastor of the Church at Bloomfield. His death occurred at Hartford, January 4, 1876. See the Cushman Genealogy, page 408; Turnbull, in the Christian Secretary, January 12, 1876. (J.C.S.)

## Cushman, Isaac Jackson[[@Headword:Cushman, Isaac Jackson]]

             a Presbyterian minister, was born in Ohio. He graduated from the Miami University, Oxford, Ohio, in 1858, and entered the Theological Seminary at Xenia; was licensed to preach by the Chillicothe Presbytery in 1859, and in 1860 was ordained by the Cincinnati Presbytery pastor at Murdock, where be remained till his death, August 26, 1881, at the age of forty-nine. (W.P.S.)

## Cushman, Isaac Somes[[@Headword:Cushman, Isaac Somes]]

             a Methodist Episcopal minister, was born at New-Gloucester, Maine, in 1823. He graduated from Bowdoinl College in 1844; subsequently from the Medical School of the same college; and for three years practiced medicine in Saco. In 1851 he entered Concord Biblical Institute, and in 1853 joined the New England Conference. During the civil war he was chaplain of the Thirty-third Massachusetts Regiment, and afterwards surgeon of the First Massachusetts Cavalry. In 1864 he re-entered the pastorate in the Maine Conference; and in 1867 was transferred to the New England Conference in which he continued until his sudden death, September 6, 1870. See Minutes of Annual Conferences, 1871, page 87.

## Cushman, Job[[@Headword:Cushman, Job]]

             a Congregational minister, was born at Kingston, Massachusetts, January 17, 1797. He studied at the Kingston Grammar School; graduated from Brown University in 1819; studied theology with Calvin Park, D.D., and was ordained in Springfield, N.H., July 6, 1825, where he remained pastor three years. During 1828 and 1829 he was acting pastor in Bristol; the next two years in Sullivan; 1832 in Westford, Connecticut; from 1833 to 1835 in North Wrentham (now Norfolk), Massachusetts; until 1839 pastor in Prescott; from 1841 to 1843 acting pastor in Tolland; from 1852 to 1854, in Palmyra, Pewaukee, and Watertown, Wisconsin; from 1856 to 1859 in Truro and North Truro, Massachusetts; until 1861 in Marlborough, Vermont; 1862 in Plymouth, Massachusetts. From 1863 to 1867 he resided in Plymouth without charge, and thereafter in Grinnell, Iowa. He died August 5, 1878. He published, Address on Washington's Birthday (1835): — The Law of God: — The Living and the Dead: — Revivals of Religion Desirable: — The Blessedness of Living in the Present Age: — A Complaint; Appeal to Churches of the Old Colony (1871). See Cong. Year-book, 1879, page 40.

## Cushman, Ralph[[@Headword:Cushman, Ralph]]

             a Presbyterian minister, was born in Massachusetts in 1792. He graduated from Williams College in 1817, and from Andover Theological Seminary in 1820; was ordained November 16, 1821; travelled as a home missionary in Kentucky from that time to 1824; and then settled at Pittsford, N.Y., until 1826, and at Manlius until 1830, when he acted for a year as an agent for the American Home Missionary Society; and removing to Ohio the same year, died at Wooster, August 27, 1831. See Presbyterianism in Central N.Y. page 504; Trien. Cat. of Andover Theol. Sem. 1870, page 41.

## Cushman, Richards[[@Headword:Cushman, Richards]]

             a Congregational minister, was born in Massachusetts in 1819. He graduated from Brown University in 1844, and studied one year thereafter in Andover Theological Seminary; was ordained in 1847 a missionary for the Foreign Evangelical Society to Hayti, where he remained until his death, June 7, 1849. See Trien. Cat. of Andover Theol. Sem. 1870, page 175.

## Cushman, Robert Woodward, D.D[[@Headword:Cushman, Robert Woodward, D.D]]

             a Baptist minister, son of Job Cushman, a lineal descendant of Robert Cushman, of the Pilgrim Fathers, was born at Woolwich, Maine, April 10, 1800. For some time he was engaged in the watchmaking and jewelry business. Having become a Christian, and fitted for college, he entered Columbian College,Washington, D.C, and graduated in 1826. By his own efforts he paid his way while procuring an education, yet took a high rank as a scholar. He was ordained, August 1826, pastor of the Baptist Church in Poughkeepsie, N.Y., and a little more than a year afterwards removed to Philadelphia. In 1828 he established "a young ladies' institute" of a high order, still constantly employed as a preacher, and for a time was the editor of the Christian Gazette. In the various organizations for religious work, established by his denomination, he took an active interest. He was one of the early and warm friends of the American Baptist Publication Society. After nearly twelve years of labor in Philadelphia, he was called to the pastorate of the Bowdoin Square Church, in Boston, and was installed July 8, 1841. In the winter of 1847-48 he went to Washington, to take charge of the E Street Baptist Church in that city during the temporary absence of its pastor, Reverend G.W. Samson. He remained in Washington, and established a ladies' school, which he conducted for five years, and then  returned to Boston, to become the principal of, the "Mount Vernon Ladies' School." In 1863 he retired from active life on account of impaired health, and spent his closing years in Wakefield, Massachusetts, where he died, April 7, 1868. (J.C.S.)

## Cushman, Rufus Spaulding, D.D[[@Headword:Cushman, Rufus Spaulding, D.D]]

             a Congregational minister, was born at Fairhaven, Vermont, August 31, 1815. He studied at Castleton Seminary; graduated from Middlebury College in 1837; was a teacher in Pickens County, Alabama, in 1838 and 1839, and in Lowndes County, Mississippi, in 1840. He became a member of Lane Theological Seminary in 1841, and graduated from Auburn Theological Seminary in 1843; was ordained at Orwell, Vermont, December 21 of the same year; dismissed May 7, 1862; May 28 following was installed over the Church at Manchester, and died May 18, 1877. See Genesis Cat. of Auburn Theol. Sem. 1883, page 265.

## Cushny, Alexander (1)[[@Headword:Cushny, Alexander (1)]]

             a Scotch clergyman, took his degree at King's College, Aberdeen, in 1774; became schoolmaster of Foveran; was licensed to preach in 1782; presented to the living of Oyne in 1786, and ordained; and died February 1, 1839, aged eighty-five years. Two of his sons were ministers — Dr. Alexander, at Rayne; Robert, at Bellie. See Fasti Eccles. Scoticanae, 3:597.

## Cushny, Alexander (2), D.D[[@Headword:Cushny, Alexander (2), D.D]]

             a Scotch clergyman, took his first degree at Marischal College, Aberdeen, in 1805; commenced teaching in his youth; was presented to the living at Strachan in 1814; ordained in 1815; transferred to Rayne in 1820; elected synod clerk in 1825; deposed in 1842 by the assembly, with others, for holding communion with the deposed ministers at Strathbogie, but the sentence was reversed in five months. His knowledge of business, intrepidity, and straightforward conduct were of great service in defeating the plans of the non-intrusion party ill the synod. He had a son, John, minister of Speymouth. See Fasti Eccles. Scoticanae, 3:542, 600.

## Cushny, Robert[[@Headword:Cushny, Robert]]

             a Scotch clergyman, took his degree at Marischal College, Aberdeen, in 1826; was licensed to preach in 1831; presented to the living at Insch in  1836, and ordained assistant and successor; transferred to Bellie in 1843, and continued in 1860. See Fasti Eccles. Scoticanae, 3:582.

## Cusighe, Simone Da[[@Headword:Cusighe, Simone Da]]

             an old painter of the Venetian school, flourished at Cusighe, a place near the city of Belluno, from 1382 to 1409. There is a good altarpiece executed by him in his native place. See Spooner, Biog. Hist. of the Fine Arts, s.v.

## Cusp[[@Headword:Cusp]]

             (Lat. a spear-point), the projecting points forming the featherings or foliations in Gothic tracery, arches, panels, etc.; they came into use during the latter part of the Early English style, at which period they were sometimes worked with a small leaf, usually a trefoil, on the end. When first introduced, the cusps sprang from the flat under-surface or soffit of the arch, entirely independent of the mouldings, and this method was sometimes followed in decorated work; but they very soon began to be formed from the inner moulding next the soffit (usually either a splay or a hollow), and this continued to be the general practice until the expiration of Gothic architecture. Some of the richest examples may be found in Lincoln Cathedral. SEE PANEL.

In the Decorated and Perpendicular styles they were frequently ornamented at the ends, either with heads, leaves, or flowers, and occasionally with animals. — Parker, Gloss. of Architect. s.v. SEE FOILS.

## Cuspius[[@Headword:Cuspius]]

             SEE FADUS.

## Custodes Archivorum[[@Headword:Custodes Archivorum]]

             (keepers of the records) were the same as the Ceimeliarchs (q.v.).

## Custodes Ecclesiae[[@Headword:Custodes Ecclesiae]]

             (keepers of the church) were, in ancient ecclesiastical use, either those otherwise called Ostiarii, one of the inferior orders in the early Church, or, more probably, perhaps, the same officers who are sometimes distinguished as "elders of the Church," and whose duties corresponded in certain points  with those of the modern CHURCHWARDEN SEE CHURCHWARDEN (q.v.).

## Custodes Locorum Sanctorum[[@Headword:Custodes Locorum Sanctorum]]

             (keepers of the holy places of Palestine), so called because of their relation to our Lord's earthly history: e.g. Bethlehem, Mount Golgotha, the Holy Sepulchre, Mount Olivet. Such an office was probably occasioned by the custom which arose among Christians in early times of visiting these places for purposes of piety and devotion; and in that the function of these "keepers" was accounted a religious service appears from their having been exempted, by a statute of Theodosius, in the same manner as ecclesiastics generally, from personal tribute, out of regard to this their special employment. — Smith, Dict. of Christ. Antiq. s.v.

## Custom[[@Headword:Custom]]

             (Chald. הֲלָךְ, halak', a way-tax. i.e. toll, Ezr 4:13; Ezr 4:20; Ezr 7:24; Gr. τέλος, a tax. 1Ma 11:35; Mat 17:25; Rom 13:7; φόρος, tribute, 2Ma 4:28; τηεή, price; 1Ma 10:29), RECEIPT OF (τελώνιον, collector's office, i.e. toll-house, Mat 9:9; Mar 2:14; Luk 5:27). SEE TOLL. Under the Persian and Syrian supremacy, imposts of various kinds were collected by local agents. Under the Romans, the management of the provincial revenues was generally committed to the Roman knights, who were thence denominated chief publicans, or chief collectors of the taxes; the tax-gatherers or exactors whom they employed were termed publicans. It was different in Judaea, for there the management of the revenues was committed to the Jews themselves, and those who held this office eventually obtained an equal rank with the knights of Rome (Luk 19:2; Josephus, War, 2:14, 9). The subordinate agents, or publicans, in collecting the revenues, took their position at the gates of cities and in the public ways, and, at the place appointed for that purpose, called the “receipt of custom,” examined the goods that passed, and received the moneys that were to be paid (Mat 9:2; Mar 2:14; Luk 5:27; Luk 5:29). These tax-gatherers, if we may believe Cicero (Pro Flacc. 28), were more inclined to exact too much than to forget the promise which they had made to their masters; and were, accordingly, in consequence of their extortions, everywhere, more particularly in Judaea, objects of hatred, and were placed in the same class with notorious sinners (Mar 2:15-16; Luk 3:12-13). The  Pharisees held no communication with them; and one ground of their reproaches against the Savior was, that he did not refuse to sit at meat with persons of such a character (Mat 5:46-47; Mat 9:10-11; Mat 11:19; Mat 18:17; Mat 21:31-32). The half-shekel tax was a tax or tribute to be paid annually by every adult Jew at the Temple. It was introduced after the captivity in consequence of a wrong interpretation of certain expressions in the Pentateuch, and differed from the revenue which accrued to the kings, tetrarchs, and ethnarchs, and from the general tax that was assessed for the Roman Caesars. It was required that this tax should be paid in Jewish coin (Mat 22:17-19; Mar 12:14-15). The prominent object of the temple money-changers (q.v.) was their own personal emolument; but the acquisition of property in this way was contrary to the spirit of the law in Deu 23:20-21. It was for this reason that Jesus drove them from the temple (Mat 21:22; Mar 11:15; Joh 2:15). Messengers were sent into other cities for the purpose of collecting this tax (Mat 17:25). The Jews who collected this tax from their countrymen dwelling in foreign nations transmitted the sums collected every year to Jerusalem. This accounts for the immense amount of the treasures which flowed into the Temple (Josephus, Ant. 14:7, 2). SEE TAX.

## Custos[[@Headword:Custos]]

             (warden) is specially the treasurer or chief sacristan in a foreign cathedral. SEE CUSTOS ARCAE.

There were anciently also various others thus designated: the custos ordinis, one of the great monastic officers, the third and fourth priors, who acted as the rounds; the custos feretri, the shrine-keeper; the custos operis or fabriae, the canon in charge of repairs of the building, in secular cathedrals; the four custodes at Exeter, attendants in the sacristy, bell- ringers, and marshalmen in processions; and the custos puerorum at Salisbury, a canon who had the supervision of the choristers. — Walcott, Sac. Archaeol. s.v.

## Custos Arc[[@Headword:Custos Arc]]

             (keeper of the chest) was a name given to the archdeacon, as having charge of the treasury of the Church, and the care of dispensing the oblations of the people. In this capacity Caecilian was accused by the Donatists of having prohibited the deacons from carrying any provision to the martyrs in prison. The fourth Council of Carthage directs the bishop not to concern himself personally in the care and government of widows, orphans, and strangers, but to commit the duty to his archpresbyter or archdeacon. Smith, Dict. of Christ. Antiq. s.v.

## Cusworth, Joseph[[@Headword:Cusworth, Joseph]]

             an English Wesleyan minister, was born near Rotherham, Yorkshire. He was converted in Sheffield in 1804; in 1807 was received into the ministry; from 1843 was governor of Kingswood School, and to him is due the erection of the noble building at Lansdown, Bath; and for twenty-seven years was one of the treasurers of the Home Mission and Contingent Fund. He died March 19, 1857, in the seventy-first year of his age. See Minutes of the British Conference, 1857.

## Cut the Flesh[[@Headword:Cut the Flesh]]

             Cut off from the People.

SEE CUTTING, etc.; SEE EXCOMMUNICATION.

## Cuth[[@Headword:Cuth]]

             (Hebrew, Kuth, כּוּת, signif. unknown; Sept. Χούθ, 2Ki 17:30) or Cu'thah (Heb. Kuthah', , כּוּתָה, fem. of same; Sept. Χουθά, 2Ki 17:24), one of the districts in Asia whence Shalmaneser transplanted certain colonists into the land of Israel, which he had desolated. SEE SAMARIA. From the intermixture of these colonists with the remaining natives sprung the Samaritans (q.v.), who are called Cuthites (כּוּתִים) in the Chaldee and the Talmud (see Buxtorf, Lexo Tahn. col. 1027), and for the same reason a number of non-Shemitic words which occur in the Samaritan dialect are called Cuthian (compare Χουθαῖοι, Josephus, Ant. 9:14, 3; comp. 13:9,1). Josephus places Cuthah in central Persia (comp. Zonar. i, p. 77), and finds there a river of the same name (Χούθος, Ant. 9:14, 3; 10:9, 7).  Rosenmüller and others inclined to seek it in the Arabian Irak, where Abulfeda and other Arabic and Persian writers place a town of the name of Kutha, in the tract near the Nahr-Malka, or royal canal (the fourth in Xenophon, Anab. 1:7), which connected the Euphrates and Tigris to the south of the present Bagdad. The site has been identified with the ruins of Towibah, immediately adjacent to Babylon (Ainsworth's Assyria, p. 165; Knobel, Volkertafel, p. 252); the canal may be the river to which Josephus refers. Others prefer the conjecture of Stephen Morin (in Ugolini Thes. vii) and Le Clerc, which identifies the Cuthites with the Cosscei in Susiana (Arrian, Indic. xl; Plin. Hist. Nat. 6:31; Diod. Sic. 17:11; Mannert, 2:493), a warlike tribe who occupied the mountain ranges dividing those two countries, and whose lawless habits made them a terror even to the Persian emperors (Strab. 11:524; 16:744). They were never wholly subdued until Alexander's expedition, and it therefore appears doubtful whether Shalmaneser could have gained sufficient authority over them to effect the removal of any considerable number; their habits would have made such a step highly expedient, if practicable. Furst (Heb. Handwort. s.v.) identifies this district with the modern Khusistan of Susiana, the province Jutija of the cuneiform inscriptions of Behistun (Benfey, Die Pers. Keilinzschr. p. 18, 32). All these conjectures refer essentially to the same quarter, and any of them is preferable to the one suggested by Michaelis (Spicil. 1:104), that the Cuthites a were Phoenicians from the neighborhood of Sidon; founding it upon the connection between the Samaritans and the Sidonians, as stated in their letter to Alexander the Great (Joseph. Ant. 8, 6; 12:5, 5), and between the Sidonians and the Cuthaeans, as expressed in the version of the Chaldee Paraphrast Pseudo-Jonathan in Geno 10:19, who substitutes כותנייםfor צדון, and in the Targum, 1Ch 1:13, where a similar change is made; this is without doubt to be referred to the traditional belief that the original seat of the Phoenicians was on the shores of the Persian Gulf (Herod. 1:1). Rawlinson is confident that the ancient Cuth is identical with the modern ruined site Ibrahim, about twelve miles from Babylon (Herod. 1:243, 515; Hist. Ev. p. 340 sq.). SEE NERGAL. After all, it is possible that there is some historical and etymological connection (ש changed to ת) between Cuth and the Cush of Gen 2:13, which must have lain somewhere in the same quarter. SEE CUSH.

## Cuthbald[[@Headword:Cuthbald]]

             was a monk and at length abbot of Medeshamstede (afterwards Peterborough) in 680, and a man of great piety and wisdom. SEE CUDUALD.

## Cuthberht[[@Headword:Cuthberht]]

             was a presbyter of Lichfield, A.D. 803.

## Cuthbert[[@Headword:Cuthbert]]

             ST., an eminent monk, born in the north of England in the beginning of the 7th century. His life, written by Bede, is full of marvelous stories; but it is clear that he was an earnest and faithful minister. He was educated by the Scottish monks at Icolmkill. After being for some time a monk in the monastery of Mailros, he became prior of the monastery of Lindisfarne. In 676 he withdrew to the island of Fame, where he lived a life of most rigorous asceticism as a hermit, and enjoyed the reputation of working many miracles. In 685 he yielded to the entreaties of king Egbert, and accepted the episcopal see of Hexham. When he felt the approach of death he returned to his hermitage on Frnme, and there died, March 20, 687. He is commemorated in the Roman Church March 20. The fame of St. Cuthbert had been great during his life; it became far greater after his death. Churches were dedicated to him throughout all the country between the Trent and Mersey on the south, and the Forth and Clyde on the north. When his tomb was opened at the end of eleven years, it was believed that his body was found incorrupt, and so for more than 800 years it was believed still to continue. It remained at Lindisfarne till 875, when the monks, bearing it on their shoulders, fled inland from the fury of the Danes. After many wanderings through the south of Scotland and the north of England, it found a resting-place at Chester-le-Street in 882. It was transferred to Ripon in 995, and in the same year it was removed to Durham. Here, enclosed in a costly shrine, and believed to work daily miracles, it remained till the Reformation, when it was buried under the pavement of the cathedral. The grave was opened in 1827, when a coffin, ascertained to have been made in 1541 when the body was committed to the earth was found to enclose another, which there was reason to suppose had been made in 1104; and this again enclosed a third, which answered the description of one made in 698, when the saint was raised from his first grave. This innermost case contained, not, indeed, the incorruptible body of St. Cuthbert, but his skeleton, still entire, wrapped in live robes of embroidered silk. Fragments of these, and of the episcopal vestments, together with a comb and other relics, found beside the bones, are to be seen in the cathedral library.

The asceticism which distinguished St. Cuthbert in life long lingered round his tomb. Until the Reformation, no woman was suffered to approach his shrine; the cross of blue marble still remains in the cathedral floor which marked the limits beyond which female footsteps were forbidden to pass, under pain of instant and signal  punishment from the offended saint. His wrath, it was believed, was equally prompt to avenge every injury to the honor or possessions of his church. It was told that William the Conqueror, anxious to see the incorrupt body of the saint, ordered the shrine to be broken up; but scarcely had a stroke been struck, when such sickness and terror fell upon the king that he rushed from the cathedral, and, mounting his horse, never drew bridle till he had crossed the Tees! A cloth, said to have been used by St. Cuthbert in celebrating mass, was fashioned into a standard, which was believed to insure victory to the army in whose ranks it was carried. Flodden was only one of many fields in which the defeat of the Scots was ascribed to the banner of St. Cuthbert. It hung beside his shrine until the Reformation, when it is said to have been burnt by Calvin's sister, the wife of the first Protestant dean of the cathedral. The life of St. Cuthbert was twice written by the Venerable Bede — briefly in vigorous hexameters in his Liber de Miraculis Sancti Cuthbercti Episcopi; at greater length in prose, in his Liber de Vita et Miraculis Sancti Cuthbercti Lindisfarnensis Episcopi. In this latter work he made use of an earlier life by a monk of Lindisfarne, which is still preserved. Besides these lives — all of which have been printed more than once — and what is told of St. Cuthbert in Bede's Historia Ecclesiastica Gentis Angloorum, the chief ancient authorities are the Historia Translationis S. Cuthberti, published by the Bollandists in the Acta Sanctorum, mens. Martii, vol. 3; the Libellus de Exordio Duunlelniensis Ecclesie, by Symeon of Durham; the Libellus de Nativitate S. Cuthberti de Historiis Hybernensium excerptus, and the Libellus de Admirandis B. Cuthberti Virtutibuss; by Reginald of Durham, both published by the Surtees Society. There are two modern Memoirs of St. Cuthbert — the late Rev. James Raine's St. Cuthbert (Durham, 1828), and the Very Rev. Monsignor C. Eyre's History of St. Cuthbert (Lond. 1849).” — Chambers, Encyclopedia, s.v.; Butler, Lives of Saints, March 20; Herzog, Real-Encyklop. 19:374.

## Cuthbert (2)[[@Headword:Cuthbert (2)]]

             was also the name of two early English abbots:

1. Of Malmesbury, in the latter part of the 8th century.

2. Of Jarrow and Wearmouth, in the same century. He was a disciple of Bede, and several of his Letters are extant. See Smith, Dict. of Christ. Biog. s.v.

## Cuthbert, Archbishop Of Canterbury[[@Headword:Cuthbert, Archbishop Of Canterbury]]

             was born in Mercia, of noble parents, and was high in favor with the king. In 736 he was appointed to the see of Hereford, and in 741 was translated to the see of Canter bury, and proceeded to Rome soon after. He seems to have agreed with Boniface, that the center of unity must be the see of Rome, and was ambitious of establishing this principle in the Church of England. He obtained the permission of the king to convene a synod, which in 747 met at Clovesho, and there lie carried many of his points; but the proposal to bring the Anglican Church under subjugation to the see of Rome, although noticed, was very quietly evaded. We hear very little of the provincial labors of Cuthbert after this council. He died in 758. See Hook, Lives of the Archbishops of Canterbury, 1:217 sq.

## Cuthbert, Hayhurst[[@Headword:Cuthbert, Hayhurst]]

             an English minister of the Society of Friends, was born in Yorkshire about 1632, and was among the first in that county who embraced the principles of the Quakers. Soon after reaching his majority he became an accredited minister. More than once during the next few years he was subjected to great hardship on account of his religious opinions, being several times thrown into prison. In 1682 he accompanied William Penn to America, and is said to have been "an instrument, in the divine hand, of comfort and consolation to his brethren under their new circumstances." He died at his residence in Bucks County, Pennsylvania, in January 1683. See Bowden, Hist. of the Friends in America, 2:106. (J. C.S.)

## Cuthbert, James (1)[[@Headword:Cuthbert, James (1)]]

             a Scotch clergyman, was licensed to preach in 1707; called to the living at Culross in 1708, and ordained. He died October 1, 1715. He published, The Counter-Querries Querried (1712): — A Letter on the Danger of Considering the Influence of the Spirit as a Rule of Duty. See Fasti Eccles. Scoticanae, 2:586.

## Cuthbert, James (2)[[@Headword:Cuthbert, James (2)]]

             a promising young missionary of the British Wesleyans, embarked for West Africa in November 1864, and died at Lagos, on his way to Abeokuta, February 22, 1865. See Minutes of the British Conference, 1865, page 31.

## Cuthbertson, Alexander[[@Headword:Cuthbertson, Alexander]]

             a Scotch clergyman, was licensed to preach in 1817; became assistant to Reverend Dr. Somerville of Jedburgh; was presented by the king to the living of Edrom in 1823, and ordained. He died June 4, 1849, aged fifty-six years. See Fasti Eccles. Scoticance, 1:436.

## Cuthbertson, John[[@Headword:Cuthbertson, John]]

             an Associate Reformed minister, was born in Scotland in 1720. He studied for the ministry under the Reverend John McMillan, the father and founder of the Reformed Presbytery of Scotland; emigrated to America in 1752, and for more than twenty years was the only Reformed Presbyterian minister in this country, having charge of the small Reformed Presbyterian societies scattered over the thirteen colonies. He entered cordially into the  union in 1782, and, after this, his field of labor was restricted to his own immediate charge, Octorara, Pennsylvania, where he died, March 10, 1791. See Sprague, Annals of the Amer. Pulpit, IX, 4:7.

## Cuthbertson, Robert, LL.D[[@Headword:Cuthbertson, Robert, LL.D]]

             a Scotch Congregational minister, was born at Paisley, November 15, 1805. He was educated at the University of Glasgow, and at the Divinity Hall of the United Secession Church; was licensed to preach in 1830, and ordained pastor of the Chalmers Street Church, Dunfermline, in 1833. He resigned in 1843; joined the Congregationalists in 1845, and became pastor at Cleckheaton in 1852; retired to Leeds in 1869, and continued to reside there until his death, December 17, 1881. See (Lond.) Cong. Year-book, 1883, page 274.

## Cuthburg[[@Headword:Cuthburg]]

             (Cudburg, Cudburh, Cuthbritha, or Cuthburga), sister of Ina, king of Wessex, was the foundress and first abbess of Wimburn, cir. A.D. 705. She had been the wife of Alfred, king of Northumberland, and a nun at Barking. She is commemorated August 31.

## Cuthbyhrt [[@Headword:Cuthbyhrt ]]

             SEE CUTHBERT.

## Cuthfrith[[@Headword:Cuthfrith]]

             was the twelfth bishop of Lichfield, about A.D. 765-769.

## Cuthill, Alexander[[@Headword:Cuthill, Alexander]]

             a Scotch clergyman, was licensed to preach in 1809; called to the second charge at Ayr in 1814, and ordained. He died February 17, 1852, leaving, Public Sins Aggravated by the Enjoyment of Great Public Blessings (1843): — Discourses on Practical Religion (Ayr, 1851, 2 volumes, 8vo): — An Account of the Parish. See Fasti Eccles. Scoticanae, 2:95.

## Cuthites[[@Headword:Cuthites]]

             SEE CUTH.

## Cuthman[[@Headword:Cuthman]]

             (Cutmen, or Cutmanus), Saint, commemorated February 8, was an English monk at Stenninga or Steyning, in Essex, in the 9th or 10th century. The Bollandists relate many curious legends of him.

## Cuthred[[@Headword:Cuthred]]

             is the name of several early English ecclesiasts:

1. An abbot, probably of Mercia, in the middle of the 8th century.

2. An abbot of Hereford, A.D. 803.

3. A presbyter, probably of Kent, A.D. 808. See Smith, Dict. of Christ. Biog. s.v.

## Cuthwin[[@Headword:Cuthwin]]

             (Cuthuuinus) is the name (1) of the first bishop of Leicester, appointed in 679; also (2) of the eighth bishop of Dunwich, about the middle of the 8th century. SEE CUTHBERT.

## Cutler[[@Headword:Cutler]]

             Benjamin Clarke, D.D., a minister of the Protestant Episcopal Church, was born in Poxbury, Mass., Feb. 6, 1798, and died in Brooklyn, N.Y., Feb. 10, 1863. On his mother's side he was descended from the Huguenots. His  religious character developed early; it was marked by no epoch of sudden transition, but at the age of eighteen, two years after his confirmation, he became a decided Christian. He immediately began to study for the ministry, and graduated with high honor at Brown University in 1822. He discharged the functions of the ministry seven years in Quincy, Mass.; one year in Leesburg, Va.; two years in New York as a city missionary, and thirty years as rector of St. Ann's Church, Brooklyn. As a preacher he was pre-eminently evangelical, and as a pastor remarkably successful. He was one of the originators and most active promoters of the missionary work of the Protestant Episcopal Church. He was a Low-Churchman, and was deeply grieved by the rise of Puseyism, and its introduction into this country. He wrote of it as “the reigning heresy of incipient Romanism.” In 1843 he visited England for the sake of his health. On his return the vessel struck a shoal in the harbor of New York, and for twelve hours it labored heavily in a storm. Always after he observed the anniversary of that day as an occasion of special thanksgiving. Dr. Cutler was a chronic invalid. Before he went to college he was thought to be in a decline, and his life was one long battle with disease. His final illness was protracted and very distressing. He would often say, “the under-currents are all peace.” He left no published works except a few occasional discourses and a volume of sermons, which are good specimens of direct, fervent Gospel preaching.

## Cutler (2)[[@Headword:Cutler (2)]]

             Manasseh, LL.D., a Congregational minister, was born in Killingly, Conn., May 28, 1742, graduated at Yale 1765, studied law, and was admitted to the bar, but in a short time devoted himself to the study of theology. He was installed pastor in Hamilton, Mass., Sept. 11, 1771. After the Revolution the Ohio Company chose him agent for the purchase of land in the West, and Washington offered him the honorable position of judge of the U. S. Court in the North-west Territory, but he declined. He was elected to Congress in 1800. Dr. Cutler devoted himself largely, to botany, and to the study and practice of medicine, but retained his pastoral relation until his death, July 28, 1823. He was made LL.D. by Yale in 1789. He published a number of articles on scientific subjects and a few occasional sermons. —Sprague, Annals, 2:15.

## Cutler Timothy, D.D.[[@Headword:Cutler Timothy, D.D.]]

             minister of the English Church in America, was born at Charlestown, Mass., in the year 1683, and graduated at Harvard in 1701. He was educated and ordained for the Presbyterian ministry, and in 1710 was installed pastor of the Congregational church in Stratford, Conn. He became president of Yale College in 1719, at the request of the trustees; but on the day after Commencement in 1772, a paper was presented to the clergy and others assembled in the college library, signed by the rector and one of the tutors, together with several of the neighboring ministers, in which they say: “Some of us doubt of the validity, and the rest are fully persuaded of the invalidity, of Presbyterian ordination in opposition to Episcopal.” In October following a discussion took place in the college library, the principal speakers being the rector and Mr. Samuel Johnson (afterwards Dr. Johnson, of Hartford) on the one side, and governor Saltonstall on the other. The result was that the rector declared himself confirmed in his Episcopal proclivities, and in October following the trustees voted to excuse the Rev. Mr. Cutler from all further service as rector of Yale College.” He went to England in July, 1722, to procure Episcopal ordination, which he received the following year, with the degree of D.D. from both Oxford and Cambridge. In 1723, on his return, he was appointed missionary to the Society for the Propagation of the Gospel, and became rector of Christ Church, Boston. In that station he died, Aug. 17, 1765. He published several occasional sermons. —Sprague, Annals, v. 50.

## Cutler, Abel[[@Headword:Cutler, Abel]]

             a Congregational minister, was born in Massachusetts. He graduated from Williams College in 1807, and from Andover Theological Seminary in 1810; was acting as home missionary in 1815, and may have been so previously; was ordained October 24, 1816, as pastor at Yarmouth, remaining until 1833; was not afterwards settled, nor in regular service, and died at Northampton, February 27, 1859. See Trien. Cat. of Andover Theol. Sem. 1870, page 17.

## Cutler, Calvin[[@Headword:Cutler, Calvin]]

             a Presbyterian minister, was born at Guildhall, Vermont, in 1791. He graduated from Dartmouth College in 1819; became pastor of the Church in Windham, N.H., April 1828, and died in 1844. See Sprague, Annals of the Amer. Pulpit, 4:414.

## Cutler, Elbridge Gerry[[@Headword:Cutler, Elbridge Gerry]]

             a Congregational minister, was born in Maine. He studied theology one year in Andover Theological Seminary as a member of the class of 1839; was a student in Harvard College; graduated from Yale Divinity School in 1839; was stated supply at Phippsburg, Maine, in 1840 and 1841; was ordained January 15, 1842; and was pastor at Belfast from that year until his death at Reading, Pennsylvania, April 28, 1846. See Trien. Cat. of Andover Theol. Sem. 1870, page 140.

## Cutler, Lyman[[@Headword:Cutler, Lyman]]

             a Congregational minister, was born in Massachusetts in 1827. He graduated from Dartmouth College in 1847, and from Andover Theological Seminary in 1850; was installed January 22, 1851, at Pepperell; and was pastor of Eliot-Church, Newton, from 1854 until his death, April 28, 1855. See Trien. Cat. of Andover Theol. Sem. 1870, page 183.

## Cutler, Rufus Putnam[[@Headword:Cutler, Rufus Putnam]]

             a Congregational minister, was born at Hamilton, Massachusetts, July 11, 1815. He graduated from Yale College in 1840, and from the Divinity School of Harvard University in 1844; in 1846 became pastor of the Second Unitarian Congregational Society of Portland, Maine; in 1854, of the First Unitarian Church in San Francisco, California; and in 1859 returned to New England. He preached for a few months at Staten Island; in 1869 took charge of a church in Charleston, S.C.; in October 1872, sailed for Europe, and on his return voyage, in August, 1873, he was struck with partial paralysis. He died in Brooklyn, N.Y., December 9, 1877. See Obituary Record of Yale College, 1878.

## Cutler, Stephen H[[@Headword:Cutler, Stephen H]]

             a Methodist Episcopal minister, was born at Montpelier,Vermont, November 1, 1802. He was converted at eighteen; in 1827 was licensed to preach, and admitted into the New Hampshire Conference, wherein he labored to the close of his life, May 22, 1834. See Minutes of Annual Conferences, 1834, page 283.

## Cutsuida[[@Headword:Cutsuida]]

             (or Cudsuida) was abbess of Worcester, probably at the end of the 7th century.

## Cuttell, Henry Martyn[[@Headword:Cuttell, Henry Martyn]]

             a preacher of the United Methodist Free Church, was born at Sheffield, Yorkshire, April 27, 1839, where his father was a godly local preacher. He was converted under the ministry of the Reverend James Caughey, an American evangelist; for a short time was a local preacher; in 1861 began  to travel as a minister in the Free Methodist Church and died suddenly, September 4, 1868. See Minutes of the Twelfth Annual Assembly.

## Cutter, Edward Francis, D.D[[@Headword:Cutter, Edward Francis, D.D]]

             a Congregational minister, was born at Portland, Maine, January 20, 1810. He graduated from Bowdoin College in 1828, and from Andover Theological Seminary in 1831; was ordained pastor of the Second Church in Warren, Maine, May 8, 1833; dismissed May 8, 1846; September 23 of the latter year was installed pastor at Belfast, and resigned in October 1855, but was not regularly dismissed until a year afterwards. During 1856 and 1857 he was editor of the Christian Era. The next two years he was acting pastor at Beardstown, Illinois, and then, from 1859 to 1863, resided in Belfast, Maine, without charge. At Rockland he was acting pastor from 1863 to 1871, and at Andover during 1873. Excepting one year in California, he resided, after this, without charge, in Belfast. At two periods he was recording secretary of the General Conference of Maine, viz. 1844- 48 and 1851; from 1868 to 1880, secretary of the Maine Congregational Charitable Society; from 1842 to 1857, trustee of the Maine Missionary Society; from 1873, an overseer of Bowdoin College. His death occurred in Charleston, S.C., March 27, 1880. Mr. Cutter wrote largely for religious periodicals, and besides various sermons and essays, he published, Pastoral Conversations (1846): — Day of Judgment and Day of Salvation: — Household Instruction. See Cong. YearBook, 1881, page 20.

## Cutting[[@Headword:Cutting]]

             (IN THE FLESH), expressed technically by שֶׂרֶט, se'ret (Lev 19:28), or שָׂרֶטֶת, sare'teth (Lev 21:5, where the cognate verb שָׂרִט, sarat', is used in the same connection), a gash or incision (Sept. ἐντομίς, Vulg. incisura) in the flesh (בְּבָשָׂר); also by גְּדוּד, gedud' (Jeremiah 47:37), a cut in the skin (e.g. the hand, as there; the verb גָּדִד, gadad', occurs in the same sense, with reference to the ceremonies of mourning, Jer 16:6; Jer 41:5; Jer 47:5, or as a part of idol worship, Deu 14:1; 1Ki 18:28); and by קִעֲקִע, kaaka', a “mark” punctured on the person (Lev 19:28); compare the daemoniac in Mar 5:5, κατακόπτων ἑαυτόν, “cutting himself” with  stones. Among the prohibitory laws which God gave the Israelites there was one that expressly forbad the practice embraced in those words, viz. “Ye shall not make any cuttings in your flesh for the dead” (Lev 19:28). It is evident from this law that such a species of self-inflicted torture obtained among the nations of Canaan; and it was doubtless to guard his people against the adoption of so barbarous a habit, in its idolatrous form, as well as to restrain desperate grief (comp. 1Th 4:13; see Macdonald, Introd. to the Pentateuch, Edinb. 1861, p. 113), that God led Moses to reiterate the prohibition: “They shall not make baldness upon their heads, neither shall they shave off the corner of their beards, nor make any cuttings in their flesh” (Rev 21:5; Deu 14:1). (See J. G. Michaelis, De incisura.propter mortuos, F. ad O. 1733.) SEE CORNER.

1. The ancients were very violent in their expressions of sorrow. Virgil represents the sister of Dido as tearing her face with her nails, and beating her breasts with her fists (AEn. 4:672). Some of the learned think that that law of Solon's which was transferred by the Romans into the Twelve Tables (Cicero, De Leg.2:23), that women in mourning should not scratch their cheeks (Corp. Jur. Civ. v. 66, 67, ed. Godofredus, 1583), derived its origin from this law of Moses (Lev 19:28). But, however this opinion may be questioned, it would appear that the simple tearing of the flesh out of grief and anguish of spirit is taken in other parts of Scripture as a mark of affection: thus (Jer 48:37), “Every head shall be bald, every beard clipped, and upon all cuttings.” Again (Jer 16:6): “Both the great and the small shall die in the land: they shall not be buried, neither shall men lament for them, nor cut themselves.” So (Jer 41:5): “There came from Samaria fourscore men having their heads shaven and their clothes rent, and having cut themselves, with offerings to the house of the Lord.” A notion apparently existed that self-inflicted baldness or mutilation had a propitiatory efficacy with respect to the manes of the dead, perhaps as representing, in a modified degree, the solemnity of human or animal sacrifices. Herodotus (4. 71) describes the Scythian usage in the case of a deceased king, for whose obsequies not fewer than six human victims, besides offerings of animals and other effects, were considered necessary. An extreme case of funereal bloodshed is represented on the occasion of the burial of Patroclus, when four horses, two dogs, and twelve Trojan captives are offered up (II. 23:171, 176). Originally used with human or animal sacrifices at funerals, after these had  gone out of use, the minor propitiatory acts of self-laceration and depilation continued alone (11. 23:141; Od. 4:197; Virg. AEn. 3, 67, with Servius ad loc. 12:605; Eurip. Ale. p. 425; Seneca, Hippol. v. 1176, 1193; Ovid, Eleg. I, 3, 3; Tibullus, Eleg. I, 1:1). Plutarch says that some barbarians mutilate themselves (De Consol. ad Apollon. p. 113, vol. vi, Reiske). He also says that Solon, by the advice of Epimenides, curtailed the Athenian practice in this respect (Solon. 12-21, 1:184, 194). Such being the ancient heathen practice, it is not surprising that the law should forbid similar practices in every case in which they might be used or misconstrued in a propitiatory sense. “Ye shall not make cuttings for (propter) the dead, לָנֶפֶשׁ(Lev 19:28; see Gesenius, Thes. Heb. p. 731; Spencer, De Leg. Hebr. II, 19:404,405). SEE GRIEF.

2. But the practice of self-mutilation as an act of worship belonged also to heathen religious ceremonies not funereal. The priests of Baal, a Syrian and also an Assyrian deity, cut themselves with knives to propitiate the god “after their manner” (1Ki 18:28). Herodotus says that the Carians, who resided in Europe, cut their foreheads with knives at festivals of Isis; in this respect exceeding the Egyptians, who beat themselves on those occasions (Herod. 2:61). This shows that the practice was not then at least an Egyptian one. Lucian, speaking of the Syrian priestly attendants of this mock deity, says that, using violent gestures, they cut their arms and tongues with swords (Lucian, Asinus, c. 37, vol. 2:102, Amst.; De Dea Syr. 2:658, 681; comp. Eze 8:14). Similar practices in the worship of Bellona are mentioned by Lucan (Phars. 1:560), and alluded to by AElius Lampridius (Comm. p. 209), by Tertullian (Apol. 9), and Lactantius (Div. Instit. i, c. 21, 29, Paris). Herodotus, speaking of means used for allaying a storm, uses the words ἔντομα ποιεῦντες, which may mean cutting the flesh, but more probably offering human sacrifices (Herod. 7:191; 2:119, with Schweighibuser's note; see also Virgo AEn. 2:116; Lucr. 1:85).

Agreeably to the inference which all this furnishes, we find Tacitus declare (Hist. 1:4) that “the gods care, not for our safety, but punishment.” In fact, it was a current opinion among the ancient heathen that the gods were jealous of human happiness; and in no part of the heathen world did this opinion more prevail, according to Sanchoniathon's account, than among the inhabitants of those very countries which surrounded that land where God designed to place his people Israel. The prohibition, therefore, is directed against practices prevailing, not among the Egyptians whom the Israelites were leaving, but among the Syrians, to  whom they were about to become neighbors (Selden, De Diis Syris, lib. ii, c. 1). The spirit of Islam is less favorable than that of heathenism to displays of this kind; yet examples of them are not of rare occurrence even in the Moslem countries of Western Asia, including Palestine itself. The annexed figure is copied from one which is represented in many of the books of travel in Egypt and Palestine that were printed in the seventeenth century. It is described by the missionary Eugene Roger (La Terre Saincte, etc., 1646, p. 252) as representing “one of those calenders or devotees whom the Arabs name Balhoaua,” and whom the simple people honor as holy martyrs. He appears in public with a cimeter stuck through the fleshy part of his side, with three heavy iron spikes thrust through the muscles of his arm, and with a feather inserted into a cut in his forehead. He moves about with great composure, and endures all these sufferings, hoping for recompense in the Paradise of Mohammed. Add to this, the common accounts of the gashes which the Persian devotees inflict upon themselves, in the frenzy of their love and grief, during the annual mourning for Hassan and Hossein (see Mrs. Postans, in the Jour. Sac. Lit., July, 1848, p. 107). The Mexicans and Peruvians offered human sacrifices both at funerals and festivals. The Gosayens of India, a class of Brahminical friars, endeavor in some cases to extort alms by gashing their limbs with knives. Among the native negro African tribes also the practice appears to prevail of offering human sacrifices at the death of chiefs. (See Chardin, Voyages. 6:482; 9:58, 490; Olearius, Travels, p. 237; Lane, Mod. Eg. 2:59; Prescott, Mexico, 1:53, 63; Peru, 1:86; Elphinstone, Hist. of India, 1:116; Strabo, 15:711 et sq.; Niebuhr, Voyages. 2:54; Livingstone, Travels, p. 318, 588; Col. Ch. Chron. No. 131. 179; Muratori, Anecd. 4:99, 100). SEE SACRIFICE.

3. But there is another usage contemplated more remotely by the prohibition, viz., that of printing marks (στίγματα), tattooing, to indicate allegiance to a deity, in the same manner as soldiers and slaves bore tattooed marks to indicate allegiance or adscription. (See Biedermann, De Charact. corpori impressis, Frib. 1755.) This is evidently alluded to in the Revelation of John (Joh 13:16; Joh 19:20; Joh 17:5), though in a contrary direction, in Eze 9:4, by Paul (Gal 6:17), in the Rev 7:3, and perhaps by Isa 45:5 and Zec 13:6. Lucian, speaking of the priests of the Syrian deity, says that they, and, in fact, the Assyrians generally, bear such marks on some part of their body (De Dea Syr. 2:684). A tradition, mentioned by Jerome, was current  among the Jews, that king Jehoiakim bore on his body marks of this kind which were discovered after his death (Spencer, De Leg.Hebr. II, 20:410). Philo, quoted by Spencer, describes the marks of tattooing impressed on those who submitted to the process in their besotted love for idol-worship, as being made by branding (σιδήρῳ πεπυρωμένῳ, Philo, de Monarch. 1:819; Spencer, p. 416). The Arabs, both men and women, are in the habit of tattooing their faces, and other parts of the body, and the members of Brahminical sects in India are distinguished by marks on the forehead, often erroneously supposed by Europeans to be marks of caste (Niebuhr, Descr. de A r. p. 58; Voyages. 1:242; Wellsted, Arabia, 2:206, 445; Olearius, Travels, p. 299; Elphinstone, India, 1:195). SEE MARK (ON THE PERSON).

## Cutting Off (From the People)[[@Headword:Cutting Off (From the People)]]

             SEE EXCOMMUNICATION.

## Cutting, Leonard[[@Headword:Cutting, Leonard]]

             a minister of the Protestant Episcopal Church, was born at Great Yarmouth. England, in 1724. When seventeen years of age he was admitted to Pembroke College, Cambridge University, and received his degree of A.B. in 1747. He came to Virginia, and became overseer of a plantation, and subsequently of a large farm in New Jersey. He was appointed tutor in the college at New York in 1756, and professor of the Greek and Latin languages and of moral philosophy. From November 1757, to March 1758, during the absence of president Johnson, Mr. Cutting had charge of the institution, and again in 1759. Having prepared for the ministry in the meantime, he resigned his professorship in October 1763, and went to England for ordination. He was appointed missionary to Piscataqua (now Stelton) and New Brunswick, N.J., by the Society for the Propagation of the Gospel in Foreign Parts. In 1766 he became rector of  St. George's Church, Hempstead, L.I., conducting a classical school at the same time. His next pastorate was at Snow Hill, Maryland, in 1784, whence, in 1785, he removed to Christ Church, in Newbern, N.C., and thence, after eight years, to New York city. In September 1792, he was a member of the General Convention, and was secretary of the House of Bishops. He died in New York, January 25, 1794. See Sprague, Annals of the Amer. Pulpit, 5:223.

## Cutting, Sewell Sylvester, D.D[[@Headword:Cutting, Sewell Sylvester, D.D]]

             a Baptist minister, was born at Windsor, Vermont, January 19, 1813. He united with the Church in 1827, and commenced the study of law at the age of sixteen, but subsequently decided to prepare for the ministry. He was fitted for college at South Reading, now Wakefield, Massachusetts; spent two years in Waterville College, now Colby University, and two years at the University of Vermont, where he graduated with the highest honors of his class in 1835. He was ordained March 31, 1836, as pastor of the Church in West Boylston, Massachusetts, and not long after was called to the Church in Southbridge, where he remained from 1837 to 1845. He next took editorial charge of The Baptist Advocate, in New York city, afterwards called the New York Recorder. For a short time he was corresponding secretary of the American and Foreign Bible Society. and for a year or two was engaged in editorial work in connection with the Watchman and Reflector of Boston and the Christian Review. In 1853 he once more became editor of the New York Recorder, which, as consolidated with the Baptist Register, became subsequently The Examiner. In 1855 he became professor of rhetoric and of history in the University of Rochester; in 1868, secretary of the American Baptist Educational Commission; in 1879, secretary of the American Baptist Home Mission Society. After serving one year, he went abroad, and did not enter again upon any public position. His death took place February 7, 1882. Among the best known of the publications of Dr. Cutting are his Struggles and Triumphs of Religious Liberty, and his Historical Vindications of the Baptists (Bost. 1858). See Cathcart, Baptist Encyclop. page 305. (J.C.S.)

## Cuttriss, William[[@Headword:Cuttriss, William]]

             an English Baptist minister, was born in 1784. He was converted at sixteen; pursued a course of theological study under Dr. Ryland, at the Bristol College, and was ordained in 1808 as pastor of the Church at  Arnsby, Leicestershire. In 1818 he removed to Ridgemont, Bedfordshire, and died there, December 16, 1829. See (Lond.) Baptist Magazine, 1830, page 409. (J.C.S.)

## Cutty-stool[[@Headword:Cutty-stool]]

             the stool or seat of repentance in the Scotch kirks, placed near the roof and painted black, on which offenders against chastity sit during service, professing repentance and receiving the minister's rebukes. It is somewhat remarkable that a breach of the seventh commandment should be the only sin subjecting the offender in the Scotch Church to this sort of discipline.

## Cutulf[[@Headword:Cutulf]]

             was abbot of Evesham about A.D. 780.

## Cutzupitae[[@Headword:Cutzupitae]]

             (August. Ep. 53; De Unit. Ecclesiastes 6) is probably a corruption for Cutupritae, i.q. Cotopitae or Gotispitae, a name given to the heretics called CIRCUMCELLIONES SEE CIRCUMCELLIONES (q.v.).

## Cuutfert[[@Headword:Cuutfert]]

             SEE CUTHFRITH.

## Cuvier, Charles Chritien Leopold[[@Headword:Cuvier, Charles Chritien Leopold]]

             a French Protestant theologian, was born October 24, 1798. He studied at Montbdliard and Strasburg; in 1821 was appointed professor of history at the royal college of Strasburg, in 1824 professor of history at the university there, and occupied this latter position for nearly forty years. In 1859 he was elected dean of the faculty, but in 1860 resigned his professorship on account of broken health. On his retirement he was decorated with the cross of the legion of honor, and appointed honorary (lean. The remainder of his life he spent in writing and improving the religious state of the Church. He died April 17, 1881, at Montbeliard. He published, Exposition de la Doctrine Evangeqlique (Paris and Strasburg, 1834): — Esquisse sur les Ecrivains Sacres des Hebreux (1843): — Le Petit Catechisme de Luther (1846): — Precis de l'Histoire des l'Missions Chretiennes (eod.): — La Venue du Sauveur (eod.): — Les Souffrances et le Triomphe du Sauveur (eod.): — Conseils et Consolations de l'Experience; Cours d'Etudes Historiques (1860-80). He also edited Recueil de Psaumes et Cantiques, and a new edition of La Liturgie de la Confession d'Augsburg. See Zuchold, Bibl. Theol. 1:254; Lichtenberger, Encyclop. des Sciences Religieuses, s.v. (B.P.)

## Cuyck, Henry Van[[@Headword:Cuyck, Henry Van]]

             a Dutch theologian and scholar, was born in 1546 at Kuilenburg. For fourteen years he taught philosophy at Louvain. After having been vicar- general of the archbishop of Malines, he became bishop of Ruremond in 1596, and won the reputation of being a prelate both pious and instructive. He died October 7, 1609. His principal works are, Orationes Paneqyricae (Antwerp, 1575): — an edition of the works of Cassianus (ibid. 1578): — Speculum Concubinariorum Sacerdotum, Monachorum, Clericorum (Cologne, 1599; Louvain, 1601): — Epistolae Parceneticae. See Hoefer, Nouv. Biog. Generale, s.v.; Jocher, Allgemeines Gelehrten-Lexikon, s.v.

## Cuykendall, E. Nelson[[@Headword:Cuykendall, E. Nelson]]

             a Methodist Episcopal minister, was born in 1826. He was converted in 1842, licensed to preach in 1847; in 1848 entered the Oneida Conference.; in 1857 became superannuated, and died September 4 the same year. See Minutes of Annual Conferences, 1858, page 89; Simpson, Cyclop. of Methodism, s.v.

## Cuyler Cornelius C., D.D.[[@Headword:Cuyler Cornelius C., D.D.]]

             born at Albany, N. Y., Feb. 15, 1783; graduated at Union College 1806; studied theology under the Reverend Drs. Livingston and Bassett; licensed 1808 in the Reformed Dutch Church; settled in Poughkeepsie 1808-1833, and from that year until his decease, Aug. 31, 1850 was pastor of the Second Presbyterian Church, Philadelphia. Dr. Cuyler is represented as “an excellent model of diligence, fidelity, and wisdom,” a man of strong and well-furnished mind, an earnest and effective preacher, an adept in the management of ecclesiastical business. His ministry was characterized by several powerful revivals of religion, in which his wisdom, zeal, and success were very conspicuous. His printed works consist of a number of occasional sermons, tracts, pamphlets, article for periodicals and essays upon special topics, e.g. the subjects of Baptism, the Atonement, the Purity of the Ministry, Capital Punishment, etc. —Sprague, Annals, 4:432.

## Cwenburh[[@Headword:Cwenburh]]

             SEE CUENBURH.

## Cwiffen[[@Headword:Cwiffen]]

             a Welsh saint of the 7th century, commemorated June 3, was founder of Llangwyfen, in Denbighshire, and patron of Tudweilig, in Carnarvonshire (Rees, Welsh Saints, page 304).

## Cyamon[[@Headword:Cyamon]]

             (Κυαμών; Vulgate, Chelmon), a place named only in Jdt 7:3, as lying in the plain (αὐλών, A. V. “valley”) over against (ἀπέναντι) Esdrelom. If by “Esdrelom” we may understand Jezreel, this description answers to the situation of the modern village Tell Kaimon, on the eastern slopes of Carmel, on a conspicuous position overlooking the Kishon and the great plain (Robinson, Later Res. p. 114; Van de Velde, Narrative, 1:330). The place was known to Eusebius (Καμμωνά) and Jerome (Cimana), and is mentioned by them in the Onomasticon (s.v. Camon, Καμών), where they identify it with CAMON, the burial-place of Jair the Gileadite (Jdg 10:5). — Smith, s.v. Schultz assumes Cyamon to be identical with the modern Kumieh, south-east of Little Hermon (Zeitschr. d. morg. Ges. 3, 48); but Dr. Robinson (ut sup. p. 339) thinks this inconsistent with the true position (according to his location) of Bethulia (q.v.), and suggests that “Cyamon” may be only the Greek rendering (κύαμος) of the Hebrews name (פּוֹל, pol, a bean) corresponding to the present Fuleh, on the east side of the plain of Esdraelon, a trace of which appears in the notices of the Crusaders (Wilken, Gesch. der Kreuzz. 3, 2:231, 267). But SEE JOKNEAM.

## Cyaxares[[@Headword:Cyaxares]]

             (Κυαξάρης, Grascised for the Old Pers. Uvakshatara, “beautiful-eyed.” Rawlinson, Herod. 3, 455), the name of two Median kings. SEE MEDIA.

1. CYAXARES I was, according to Herodotus, the third king of Media, being the son of Phraortes, and grandson of Dejoces. His father having been killed while besieging Ninus (Nineveh), he, immediately on his accession, B.C. 634, collected all the military resources of the empire to revenge his father's death; but he was called away from the siege of Ninus by an attack of the Scythians, by whom he was defeated, and reduced to a tributary condition of great rigor for many years, B.C. 634-607 (Herod. 1:103). Herodotus else, where (i. 73 sq.) gives a different account of this war, as having originated in the treachery of Alyattes of Syria, who had sheltered some fugitive Scythians that had served up to Cyaxares as a banquet one of his own sons whom they had killed. The war, carried on for five years against the Lydians by the Median monarch, who evidently still retained his throne, was terminated by the mutual awe inspired by an eclipse, which has been variously calculated, but probably was that of Sept.  30, B.C. 610 (Baily, Philos. Transact. 1811; Oltmann, Schrift. der Berl. Acad. 1812-13; Hales, Anal. of Chronology, 1:74-78; Ideler, Handbuch der Chronoloaqie, 1:209 sq.; Fischer, Grieh. Zeittaf. s. a. 610). Cyaxares after this expelled the Scythians, B.C. 607, and in the following year, with the aid of the king of Babylon, he took and destroyed the Assyrian capital, at that time governed by Sardanapalus. This event is referred to in the Apocrypha (Tob 14:15), where the Median king is styled “Ahasuerus” (q.v.), and his Babylonian ally is called Nabuchodonosor, doubtless referring to Nabopolassar, the father of Nebuchadnezzar. SEE BABYLONIA.

The result of this campaign, according to Herodotus, was, that the Medes made the Assyrians their subjects, except the district of Babylon, probably meaning that the king of Babylon now obtained complete deliverance from the yoke of Assyria. The league between Cyaxares and the king of Babylon is said by Polyhistor and Abydenus (ap. Euseb. Chron. Arm. and Syncell. p. 210 b) to have been cemented by the betrothal of Anyhis or Anytis, the daughter of Cyaxares, to Nabuchadrossar or Nabuchadonosor (i.e. Nebuchadnezzar), the son of the Babylonian king. They have, however, by mistake, put the name of his son Asdapages (Astyages) for Cyaxares (Clinton, 1:271, 279). Cyaxares was a brave and energetic, but violent and cruel prince, and died B.C. 594, after a reign of 44 years, leaving the throne to Astyages, (Herod. 1:73, 74,103- 106; 4:11, 12; 7:20). — Smith, Dict. of Class. Biog. s.v.

2. CYAXARES II, the son of Astyages and grandson of the preceding, succeeded his father at the age of forty-nine years; but, being of a gentle disposition, he left the government principally in the hands of his nephew and son-in-law Cyrus. This account is given by Xenophon (in his Cyclopaedia), with which, however, the statements of Herodotus and Ctesias materially disagree. SEE CYRUS. This Cyaxares is believed to be the “Darius the Mede” (q.v.) referred to in the book of Dan 9:1).

## Cybar[[@Headword:Cybar]]

             (or Cibar; Lat. Eparchius), a French anchorite, at first entered the monastery of Sedaciac, in Perigord, but afterwards secluded himself in a cell nearAngouleme, where he was patronized by Aptonius II the bishop of Angouleme, who ordained him priest. As he became popular, disciples flocked. to him for instruction, and a monastery sprung up. He died July 1, 581, having occupied his cell for thirty-nine years. He is commemorated July 1. See Smith, Dict. of Christ. Biog. s.v.

## Cybi[[@Headword:Cybi]]

             [pronounced Kubby] (Lat. Chebius, or Kebius), a Welsh saint, was a younger cousin of St. David. He was present at the synod of Brefi, and his memory, near Llanddewi Brefi, the place where it was held, is preserved in the name of the Church of Llangybi. The churches of Llangybi, near Caerleon, and Llangybi, in Carnarvonshire, were founded by him. He is especially distinguished as founder of a society at Caergybi or Holyhead, in Anglesey. As presiding over this he was styled, according to the practice of the time, a bishop, though he never had authority over a diocese. The day of commemoration is variously given as November 6 and November 8.

## Cycle[[@Headword:Cycle]]

             a certain number of years in civil and ecclesiastical chronology. The Lunar Cycle (cyclus lune, or decemnnovalis) embraces nineteen years, after the expiration of which the days of the new and full moon generally fall again upon the same day of the month. The Greek astronomer Meton is the inventor of this cycle. Anatolius, bishop of Laodicea, in Syria, toward the close of the third century, first used it for calculating Easter (q.v.). When the Council of Nice terminated the Easter controversy, and established  uniformity in the celebration of Easter, the bishops of Alexandria were commissioned to calculate annually the time of Easter, and to communicate it to the other metropolitans. At first the bishops of Alexandria used astronomical calculations, but subsequently they again adopted the lunar cycle, and by means of it calculated Easter for a number of cycles in advance. Thus the patriarch Theophilus of Alexandria prepared an Easter cycle for 480 years, or 22 lunar-cycles, beginning with the year 380. This cycle was, however; not well received in the Western churches, and patriarch Cyril consequently reduced it to 95 years, or five lunar cycles. This new Easter cycle extended from 437 to 531.

When it approached its termination, Dionysius Exiguus (q.v.), in 525, proposed a new Easter cycle, which embraced 16 lunar cycles, or 304 (Julian) years. The defects of this cycle resulted from the inaccuracy of the Julian year, and were not remedied until the introduction of the Gregorian calendar. Nearly connected with the lunar cycle is the Golden Number (q.v.), which indicates what place a given year occupies in the lunar cycle. The Cycle of the Sun (or of the dominical letter) embraces 28 years, after the expiration of which the Sundays, and consequently also the days of the week, fall again upon the same days of the month. In Christian chronology it ‘became early customary to use the first seven letters of the alphabet for designating the seven days of the week. A was always used for the 1st of January, and the letter upon which fell the first Sunday of the year was called the Dominical Letter, which, in ordinary years, designated every Sunday of the year. But in every fourth year the 25th of February was intercalated, and as it had the same letter as the 24th of February, the intercalary year had two dominical letters, one applying from Jan. 1 to Feb. 24, and the second from Feb. 25 to the close of the year. As an ordinary year consists of 52 weeks and 1 day, the dominical letter of the new year is generally the one preceding the dominical letter of the year past; and if all years were ordinary years of 365 days, the same dominical letter would revert every seventh year. As there is, however, a change of one day every fourth year by the intercalation of one day, and the consequent advance of the dominical letter, it takes four times seven, or 28 years, before the cycle is completed, and the same series of dominical letters recommences. Another slight disturbance is, however, produced by the omission of the intercalary day three times in every 400 years (thus, in the years 1700, 1800, 1900).

To find the dominical letter of a particular year, it is first necessary to find the place of the year in the cycle of the sun. As, according to the  chronology of Dionysius, Christ is said to have been born in the ninth year of the cycle of the sun, the place of a particular year in the cycle of the sun is found by adding 9 to the given year, and dividing the whole by 28; the remainder indicating the place of the year in the cycle. For instance, to find the dominical letter for the year 1868, we add 9 and divide by 28; [thus, (1868+9)/28 = 1877/28] which leaves a remainder of 1. The year 1868, therefore, is the first of the cycle of the sun for the present century (the omission of the intercalary day in the year 1800, as stated above, interrupting the regular order of the cycle). The cycle of the dominical letter is as follows:

Year       Dom. L.

1st          ED

2ND       C

3RD        B

4TH        A

5TH        GF

6TH        D

7TH        E

8TH        C

9TH        BA

10TH      G

11TH      F

12TH      E

13TH      DC

14TH      B

15TH      A

16TH      G

17TH      FE

18TH      D

19TH      E

20TH      B

21ST      AG

22ND     F

23RD     E

24TH      D

25TH      CB

26TH      A

27           G

28TH      F

The intercalary year 1868, as the first of a new cycle, has therefore the two dominical letters e d, e from Jan. 1 to Feb. 24, and d from Feb. 25 to Dec. 31. After thus ascertaining the dominical letter of the year, it is easy to find what days of every month are Sundays. For that purpose the initial letters of the several words in the following two hexameters are used:

Astra Dabit Dominus Gratisque Beabit Egenos Gratia Christicolae Feret Aurea Dona Fideli.

The initial letters of the words of these two verses are the letters designating the first days of every month. A being the 1st of January, and E being the dominical letter of the year 1868 from Jan. 1 to Feb. 24, the Sundays of 1868 are the 5th, 12th, 19th, and 26th of January. The initial D of the second word shows that the first dominical letter (E) of February falls on the 2d of February. For March and the following months, the dominical letter of the year: 1868 is D; consequently, the first Sundays of the following months are, March 1, April 5, May 3, June 7, July 5, August 2, September 6, October 4, November 1, and December 6.,

Finally, in order to ascertain upon which day of the month and the week full and new moons occur, the Epacts are used. —Wetzer und Welte, Kirchen-Lex. 2:960. SEE EPACTS; SEE CHRONOLOGY, CHRISTIAN.

## Cyclis Paschalis[[@Headword:Cyclis Paschalis]]

             SEE EASTER.

## Cyclus Anni[[@Headword:Cyclus Anni]]

             SEE CALENDAR.

## Cyfeilach[[@Headword:Cyfeilach]]

             bishop of Glamorgan, was killed A.D. 756.

## Cyfyw[[@Headword:Cyfyw]]

             (or Cwynllyw), a Welsh saint of the 6th century, was patron of Llangyfyw, near Caerleon (Rees, Welsh Saints page 233).

## Cyhelyn[[@Headword:Cyhelyn]]

             was ninth metropolitan of Caerleon, according to the lolo MSS. of E. Williams (Stubbs, Register, page 154).

## Cylinnius[[@Headword:Cylinnius]]

             a Gallic bishop, is addressed in conjunction with bishop Proculus by Augustine "and the other fathers of Africa." The letter begs them to receive back Leporius, who had been banished for Pelagian opinions, but had not changed his mind. See Smith, Dict. of Christ. Biog. s.v.

## Cyma[[@Headword:Cyma]]

             (Gr.), an undulated moulding, of which there are two kinds: cyma recta, which is hollow in the upper part, and round in the lower; and cyma reversa, called also the ogee, which is hollow in the lower part and round in the upper. The term cyma, without an adjective, is always considered to mean a cyma recta. It is usually the upper member of Grecian and Roman entablatures, excepting in the Tuscan and Doric orders, and in classical architecture is very rarely used in any but a horizontal position, except over pediments. In the Norman style: this moulding is not very often met with, but in Gothic architecture it is frequent, especially in doorways, windows, archways, etc., but the proportions are generally very different from those given to it by the ancients, and it is called an ogee. An example of a quirkced cyma is given under OGEE. — Parker, Gloss. of Architect. s.v. SEE COLUMN.

## Cymatium[[@Headword:Cymatium]]

             This is not easy to define, but it may be called a capping moulding to certain parts and subdivisions of the orders in classic architecture: the projecting mouldings on the upper part of the architrave (except in the Doric order, where it is denominated tenia), the corresponding moulding over the frieze, and the small moulding between the corona and cyma of the cornice, are each called by this name; the small moulding, also, which runs round the upper part of the modillons of an cornice, is their cymatium; and the up per moulding,of the abacus of the Roman Doric capital is likewise so called; the upper mouldings which serve as a cornice to pedestals have occasionally the same name. Parker, Gloss. of Architect. s.v.

## Cymatius[[@Headword:Cymatius]]

             was bishop of Gabala, or perhaps Paltus, in Syria Prima, A.D. 341-362. It is supposed that he is one of the bishops who assisted Lucifer, bishop of  Cagliari, in his sudden consecration of Paulinus, presbyter of Antioch, chief of the Eustathian party. See Smith, Dict. of Christ; Biog, s.v.

## Cymbal[[@Headword:Cymbal]]

             (צְלָצִל, tselatsal', in the plur. 2Sa 6:5; Psa 150:5; or

מְצֵלֶת, metse'leth, in the dual, 1Ch 13:8; 1Ch 15:16; 1Ch 15:19; 1Ch 15:28; 1Ch 16:5; 1Ch 16:42; 1Ch 25:1; 1Ch 25:6; 2Ch 5:12-13; 2Ch 29:25; Ezr 3:10; Neh 12:27; both from צָלִל, tsalal', to tinkle; κύμβαλον, in the plur. 1Es 4:9; Jdt 16:2; 1Ma 4:54; 1Co 13:1), a musical instrument consisting of two convex pieces of brass, which are struck together to make the rythm or time, and produce a loud clanging sound. They are generally employed in connection with the drum in out-door  orchestras. Josephus (Ant. 7:12, 3) describes in like manner the cymbals (κύμβαλα) used in the Temple services as “large plates of brass.” They were used from the most ancient times in the East as a part of a martial band in public religious occasions (1Ch 13:8), and also by females in connection with dancing (Lucian, Saltat. c. 68; comp. Chrysost. in Gen. XXIV, hom. 48; Clem. Al. Paedag. 2:4); also along with the drum (Pliny, v, i). Niebuhr (Reis. 1:181, pl. 27) learned that in Arabia two kinds of castanets were employed in a similar manner; one of small metal clappers held between the thumb and fingers, especially by females, as with the dancing girls of Egypt (Lane, Mod. Eg. 2:106); the other consisting of larger pieces of metal, like our cymbals. Pfeiffer (Musik der Hebr. p. 55) thinks this distinction is intended between the two kinds of cymbals mentioned in Psa 150:5, צִלְצְלֵי שָׁמע, “loud cymbals,” and צִלְצְלֵי תּרוּעִה, “high-sounding cymbals.” “The former probably consisted of four small plates of brass or of some other hard metal; two plates were attached to each hand of the performer, and were smitten together to produce a loud noise. The latter consisted of two larger plates, one held in each hand, and struck together as an accompaniment to other instruments. Asaph, Heman, and Jeduthun, the renowned conductors of the music of the sanctuary, employed the ‘loud cymbals' possibly to beat time, and to give the signal to the choir when it was to take part in the sacred chant.” The ancient Egyptians likewise had cymbals and cylindrical maces (crotala, or clappers), two of which were struck together, and probably emitted a sharp metallic sound. The cymbals were of mixed metal, apparently brass, or a compound of brass and silver, and of a form exactly resembling those of modern times, though smaller, being only seven, or five inches and a half in diameter. The handle was also of brass, bound with leather, string, or any similar substance, and being inserted in a small hole at the summit, was secured by bending back the two ends. The same kind of instrument is used by the modern inhabitants of the country, and from them have been borrowed the very small cymbals played with the finger and thumb, which supply the place of castanets in the almeh dance.

These were the origin of the Spanish castanet, having been introduced into that country by the Moors, and afterwards altered in form, and made of chestnut (castana) and other wood instead of metal. The cymbals of modern Egypt (see Descr. de l'Egypte, 13:496 sq.) are chiefly used by the attendants of sheiks' tombs, who travel through the country at certain periods of the year to exact charitable donations from the credulous or the devout among the Moslems by the promise of some blessing from the indulgent saint. Drums and some  other noisy instruments, which are used at marriages and some other occasions, accompany the cymbals, but these last are more peculiarly appropriated to the service of the sheiks, and the external ceremonies of religion, as among the ancient Egyptians; and a female, whose coffin contained a pair of cymbals, was described in the hieroglyphics of the exterior as the minstrel of a. deity. The cylindrical maces, or clappers, were also admitted among the instruments used on solemn occasions, and they frequently formed part of the military band, or regulated the dance.

They varied slightly in form, and some were of wood or of shells; others of brass, or some sonorous metal having a straight handle, surmounted by a head or other ornamental device. Sometimes the handle was slightly curved, and double, with two heads at the upper extremity; but in all cases the performer held one in each hand; and the sound depended on their size, and the material of which they were made. When of wood they corresponded to the crotala of the Greeks, a supposed invention of the Sicilians, and reported to have been used for frightening away the fabulous birds of Stymphalus; and the paintings of the Etruscans show that they were adopted by them, as by the Egyptians, in the dance (Wilkinson, Anc. Egypt. 1:99 sq.). Among the Greeks and Romans cymbals of a similar description were anciently used in the worship of Cybele, Bacchus, Juno, and other earlier deities. They were probably derived from the East. At Rome they are first mentioned in Livy's account (39. 9) of the Bacchic orgies introduced from Etruria (Smith, Dict. of Class. Antiq., s.v. Cymbalum). See Mendelssohn's Preface to Book of Psalms; Kimchi; Lewis, Origines Hebraece (Lond. 1724,176-7); Forkel, Gesch. der Musik; Jahn, Archceology, Am. ed., cap. v, § 96, 2; Munk, Palestine, p. 456; Esendier, Dict. of Music, 1:112. Lampe has an excellent dissertation, De Cymbalis veterum (Traj. ad Rh. 1703; also in Ugolini Thes. xxxii). Monographs on the subject have also been written in Latin by Ellis (Fortuita Sacra, Rotterd. 1727, p. 257-378), Magius (Amst. 1664), Zorn (Opusc. 1:111-163). See MUSICAL INSTRUMENTS.

## Cymbalum[[@Headword:Cymbalum]]

             This word is occasionally used for a bell, or some other sonorous instrument used instead of a bell. Thus Gregory the Great (Dialogue, 1:9) speaks of a cymbalum; and Durandus (Rationale, 1:4, § 2) of monks being called to the refectory by the sound of a cymbalum which hung in the cloister. See Smith, Diet. of Christ. Biog. s.v. SEE CYMBAL.

## Cyn-[[@Headword:Cyn-]]

             SEE CUNN-; SEE KIN-; SEE KYN-.

## Cynan[[@Headword:Cynan]]

             was sixth metropolitan of Caerleon, according to Iolo MSS. of E. Williams (Stubbs, Regist. page 154).

Cynbryd, a Welsh saint of the 5th century, founder of Llanddulas, in Denbighshire, was slain by the Saxons at Bwlch Cynbryd. He is commemorated March 19 (Rees, Welsh Saints, page 144).

## Cynddilig[[@Headword:Cynddilig]]

             a Welsh saint of the 6th century, is commemorated on November 1 in the parish of Llanrhystud, in Cardiganshire (Rees, Welsh Saints, page 281).

## Cyndeyrn[[@Headword:Cyndeyrn]]

             son of Arthog ab Ceredig, was a Welsh saint of the 6th century, and patron of Llangyndeyrn, formerly subject to Llandyfaelog, in Carmarthenshire. He is commemorated on July 25 (Rees, Welsh Saints, page 211).

## Cyne-[[@Headword:Cyne-]]

             SEE CYNI.

## Cyneberht[[@Headword:Cyneberht]]

             (Cyniberct, Cuniberct, or Kinbert; Lat. Chumbrechus) is the name of two early British bishops:

1. The fourth bishop of the Lindisfari, in the see of Siduacester. His exact date is not known, but is between 706 and 733. It was from him that Bede received his information on the ecclesiastical history of Lindsey.

2. The twelfth bishop of Winchester, was present at the legatine synod of 787. Between 799 and 801 he went to Rome with the archbishop, and as his successor appears in 803. He probably remained or died nabroad.

## Cyneberthus[[@Headword:Cyneberthus]]

             SEE CUMBERTUS

## Cynebryht[[@Headword:Cynebryht]]

             SEE CYNEBERHT.

## Cyneburgh [[@Headword:Cyneburgh ]]

             (or Cyneburga).

SEE CYNIBURGA.

## Cynedrid[[@Headword:Cynedrid]]

             (Cynedryd,Cynedrytha, or Cynedritha).

SEE CYNETHRITH.

## Cynegius[[@Headword:Cynegius]]

             was praefect of the Prastorians at Rome, A.D. 384-390. In A.D. 384 the emperor Theodosius sent him a rescript at the request of Marcellinus and Faustinus, two presbyters of the Luciferian faction, enjoining that the Luciferians should have the same religious liberty as the Catholics, and highly praising some of their representatives. The seventh and eighth letters of Gregory of Nyssa are addressed to this Cynegius, in behalf of Synesius and Alexander, two accused persons.

## Cynegyslus[[@Headword:Cynegyslus]]

             SEE CENGILLE.

## Cyneheard[[@Headword:Cyneheard]]

             (or Kinehard) was the eighth bishop of Winchester, in the ancient lists. According to the Anglo-Saxon Chronicle he was appointed in 754, and his name is found appended to charters from 755 to 766. His death was probably prior to 788, the date given by some MSS. of Florence. Two letters of Cyneheard to Sullus are preserved among the letters of Boniface (Mon. Moguntina, ed. Jaffe, Nos. 110, 121).

## Cyneheardus[[@Headword:Cyneheardus]]

             was a presbyter who attested a donation by Dunuuald to the church of St. Peter and St. Paul (afterwards St. Augustine, at Canterbury).

## Cyneswitha[[@Headword:Cyneswitha]]

             (Cynesuith, Cynesuuith,Kynesuith, Kynesuuith, Kyneswith, or Kineswitha), an English saint, was a daughter of Penda, king of Mercia, and his queen Cynwise or Cyneswith. Her sister Cyniburga and three of their five brothers, Ethelred, Merewald, and Mercelinus, were also reckoned saints. She had been betrothed to Offa, king of the East Angles, but gave him up to become a nun in her sister's convent, "Kineburgae Castrum" or "Castre." Both' the sisters were present at the hallowing of Medeshamstede (afterwards called Peterborough), in the reign of their brother Wulfhere, and their names are attached to his charters. They were both buried in their own convent, and in the 11th century their remains were removed to Peterborough.

## Cynethrith[[@Headword:Cynethrith]]

             was an English abbess of somt religious house belonging to bishop Wilfrid. In A.D. 709 she received the silk robe on which his dead body had been laid, and through which a miracle is said to have been wrought.

## Cyneualc[[@Headword:Cyneualc]]

             (or Cynehualc). SEE COINWALCH.

## Cyneulfus[[@Headword:Cyneulfus]]

             SEE CYNEWULF.

## Cyneuulf[[@Headword:Cyneuulf]]

             (Cynewulf, Cynwulf, Cymwlf, Chenewlf, or Kimuulf-, Lat. Cynewulfus. Cyneuulfus, Conuulfus, Cunwulfus, Conwulfus, Cinewsulfus, or Kineulfus) was consecrated bishop of Lindisfarnie, A.D. 740. In 750 he fell under the displeasure of Eadberht, king of Northumbria, for giving shelter to prince Offa, who had taken sanctuary at Lindisfarne. The monastery was besieged, and Cynewulf imprisoned at Bamborough, the charge of his diocese having been delegated to Friothubert, bishop of Hexham. He was released, and in A.D. 780, worn out with years and labor, made Higbald his deputy in the bishopric, with the assent of the congregation. He spent the remainder of his days in retirement, and died 783.

## Cynfab[[@Headword:Cynfab]]

             an early Welsh saint, was patron of Capel Cynfab, formerly in the parish of Llanfair ar y Bryn, in Carmarthenshire. He is commemorated on November 15 (Rees, Welsh Saints, page 307).

## Cynfarch Oer[[@Headword:Cynfarch Oer]]

             a Welsh saint of the 5th century, was a chieftain in North Britain. He is the reputed founder of Llangyn farch, in Maelor, Flintshire, a church destroyed by the Saxons in the battle of Bangor, A.D. 603 (Rees, Welsh Saints, page 168).

## Cynfarwy[[@Headword:Cynfarwy]]

             an early Welsh saint, was patron of Llechgynfarwy Church, in Anglesey. He is commemorated November 7 (Rees, Welsh Saints, pge 307).

## Cynfelyn ab Bleiddyd[[@Headword:Cynfelyn ab Bleiddyd]]

             a Welsh saint of Bangor Deiniol, in the 6th century, was founder of Llangynfelyn, in Cardiganshire (Rees, Welsh Saints, page 260).

## Cynfran[[@Headword:Cynfran]]

             a Welsh saint of the 5th century, was founder of Llysfaen, in Rhos, Denbighshire, and patron of the well there named Ffynnon Cynfran (Rees, Welsh Saints, page 144).

## Cynfyw[[@Headword:Cynfyw]]

             (or Cynyw), a Welsh saint of the 6th century, is reputed founder of the church of Llangynyw, in Montgomeryshire (Rees, Welsh Saints, page 233).

## Cyngar[[@Headword:Cyngar]]

             (or Cungar) is the name of a number of early Welsh saints, whom it is difficult to identify. An account of them is given in Rees, Welsh Saints, pages 183, 211, 232.

## Cyngen[[@Headword:Cyngen]]

             son of Cadell and prince of Powys, in the 6th century. was reckoned among the Welsh saints for the patronage he afforded them, and for his liberal endowments to the Church. Achurch at Shrewsbury was dedicated to him.

## Cynhafal[[@Headword:Cynhafal]]

             a Welsh saint of the 7th century, founded Llangynhafal, in Denbighshire. He is commemorated October 5 (Rees, Welsh Saints, page 295).

## Cynhaiarn[[@Headword:Cynhaiarn]]

             a Welsh saint of the 6th century, was patron of Ynys Cynhaiarn, a chapel under Cruccaith, in Carnarvonshire (Rees, Welsh Saints, page 275).

C

yni-.

SEE CYNE.

## Cynibaldus[[@Headword:Cynibaldus]]

             an English abbot, attested two charters of Cuthred, king of Wessex, A.D. 749. See Smith, Dict. of Christ. Biog. s.v.

## Cyniberct[[@Headword:Cyniberct]]

             (Cyneberht, or Kinbert; Lat. Cunnberthus). SEE CYNEBERHT.

1. Abbot of Hrentford or Redbridge. He baptized, A.D. 686, the two sons of Arvald, king of the Isle of Wight, before they were put to death by" Caedwalla (Bede. H.E. 4:16).

2. A deacon of Cuthbert. He was archbishop of Canterbury, and is mentioned in a letter from Boniface to his master (Boniface, Epp. ed. Giles, 1:139).

## Cynibill[[@Headword:Cynibill]]

             brother of bishops Cedda and Ceadda, and of the presbyter Caelin, was a presbyter to Cedda. Bede gives his participation in the consecration of a site for the monastery of Lastingham (H.E. 3:1).

## Cyniburga[[@Headword:Cyniburga]]

             (Kineburga, or Kinneburga), a Welsh saint, born in the latter part of the 7th century, was a daughter of Penda, the pagan king of Mercia, and sister of Cyneswitha (q.v.). She married Alfrid, king of Northumbria, but left him "pro amore Dei," and entered the monastery which her brothers Wulfhere and Ethelred, kings of Mercia, constructed, and which was called after her "Kineburgee Castrum " or "Castre." The two sisters were both present at the consecration of Medeshamstede, in the reign of their brother Wulfhere, and signed the charter; and it is said that in the 11th century Aelfsi, abbot of this monastery (then called Peterborough), removed their bodies from Castre, where they died, to Peterborough. The account of these sisters resembles that of Cuenburga and Cuthburga, sisters of Ina, king of Wessex. See Smith, Diet. of Christ. Biog. s.v. SEE CUENBURGA.

## Cynidr[[@Headword:Cynidr]]

             a Welsh saint of the 5th century, was the possible founder of Llangynidr and Aberyscir, two churches in Brecknockshire (Rees, Welsh Saints, pages 148, 149).

## Cynifrid[[@Headword:Cynifrid]]

             (or Cynifrith), abbot of Gilling, County of York, in Gaetlingum, was brother of Ceolfrid, abbot of Jarrow and Wearmouth. He died in the pestilence of A.D. 664. ,

## Cynimund[[@Headword:Cynimund]]

             (or Cynemund) was a monk of Lindisfarne, and afterwards of Jarrow, in the time of Bede, who describes him as "fidelissimus mihi nostroe ecclesiae presbyter."

## Cynin[[@Headword:Cynin]]

             a Welsh saint of the 5th century, was founder of Llangynin, near St. Clears, in Carmarthenshire, and said to have been a bishop (Rees, Welsh Saints, pages 144, 145).

## Cynllo[[@Headword:Cynllo]]

             a Welsh saint of the 5th century, was founder or patron of three churches in north Radnorshire, Nantmel, Llangynllo, and Llanbister (Rees, Welsh Saints, pages 12, 133).

## Cynmur[[@Headword:Cynmur]]

             a Welsh saint of the 6th century, was one of the companions of St. Teilo after his return from Armorica (Rees, Welsh Saints, page 253).

## Cynog[[@Headword:Cynog]]

             (or Cynawg), son of Brychan, was a Welsh saint in the 5th century, of eminent sanctity. He was patron of several churches in Brecknockshire, among which are Defynog, Merthyr Cynog, and Llangynog (Rees, Welsh Saints, pages 138, 139).

## Cynog (2)[[@Headword:Cynog (2)]]

             (Cynoc, Cinauc, Cinnauc, Kenauc, or Kinochus) was bishop of Llanbadarn, and after wards successor of David, at St. David's. He died A.D. 606.. 606.

## Cynon[[@Headword:Cynon]]

             was a Welsh saint of the 6th century. He accompanied Cadfan to Bardsey, where he was made chancellor of the monastery. He is the reputed founder of the church of Tregynon, in Montgomeryshire, and the patron of Capel Cynon, subject to Llandyssilio Gogo, in Cardiganshire (Rees, Welsh Saints, page 215).

## Cynred[[@Headword:Cynred]]

             (Lat. Cynrsedus). SEE COENREKD.

## Cynudyn[[@Headword:Cynudyn]]

             a Welsh saint of the 6th century, was dean of the college of Padarn, at Llanbadarn Fawr. It has been suggested that a stone in the church-yard of Llanwnws, in Cardiganshire, inscribed “Canotinn," may have been a monument to his memory (Rees, Welsh Saints, page 261).

## Cynulf[[@Headword:Cynulf]]

             was one of four presbyters from the diocese of Dunwich, attesting an act of the Council of Clovesho, October 12, 803.

## Cynwyd[[@Headword:Cynwyd]]

             (or Cynwydion), a Welsh saint of the 6th century, was a member of the congregation of Cattwg, and presumed founder of Llangynwyd Fawr, in Glamorganshire (Rees, Welsh Saints, pages 208, 270).

## Cynwyl[[@Headword:Cynwyl]]

             a Welsh saint of the 6th century, was one of the sons of Dunod, Dinothus, or Dinott, and co-founder with him of the monastery of Bangor Iscoed. He is himself deemed the founder of Cynwyl Gaio, the church of a parish adjoining that of Llanddewi Brefi; of Cynwyl, Elfed, in Carmarthenshire; and of Aberporth, in Cardiganshire. He is commemorated on April 30 (Rees, Welsh Saints, pages 206, 260).

## Cynyw [[@Headword:Cynyw ]]

             SEE CYNFYW.

## Cypress[[@Headword:Cypress]]

             (תִּרְזָה, tirzah', from its hardness; Sept. ἀγριοβάλανος, but most copies omit; Vulg. ilex) is mentioned only in Isa 44:14 : “He (i.e. the carpenter, Isa 44:13) heweth him down cedars, and taketh the cypress,” for the purpose of making an idol. There is no doubt that the wood must have  been of a texture fit to be worked, as well as to retain the shape given to it. Though translated “cypress,” we have no proof that this tree was intended, but it is well suited for the purpose indicated. See FIR. The Greek translators, Aquila and Theodotion, have employed a word which denotes the wild or forest oak (ἀγριοβάλανος). The oldest Latin version renders the Heb. word by ilex, “the evergreen oak” (Rosenmüller, p. 317). As the wood of this species is well fitted for being worked into images, and was so employed by the ancients, it is possible that it may be that intended, though we have no satisfactory proof of its being so. Celsius (Hierob. 2:269, 70) defends the rendering of the Vulg. in Isa 44:14, but the etymology of the word from תָּרִז, to be hard (as in Latin we get robur, an oak), equally well suits the cypress, and there is great probability that the tree mentioned by Isaiah with the cedar and the oak is identical with the “cypress” (κυπάρισσος) of the Apocrypha. In Sir 24:13, it is described as growing upon the mountains of Hermon; and it has been observed by Kitto (Phys. Hist. of Palest. p. 224) that if this be understood of the great Hermon, it is illustrated by Pococke, who tells us that it is the only tree which grows towards the summit of Lebanon. In Sirach 1, 10, the high-priest is compared to a “cypress towering to the cloud,” on account of his tall and noble figure. It is usually supposed that the words translated “fir,” “gopher-wood,” and “thyine-wood,” in our version of the Bible indicate varieties of the juniper or cypress. (See each in its alphabetical order.)

Cypress, the κυπάρισσος of the Greeks and the suroo of the Arabs, called also by them shujrut-alhyat, or tree of life, is the Cupressus sempervirens, or the evergreen cypress of botanists. This tree is well known as being tapering in form, in consequence of its branches growing upright and close to the stem, and also that in its general appearance it resembles the Lombardy poplar, so that the one is often mistaken for the other when seen in Oriental drawings. In southern latitudes it usually grows to a height of fifty or sixty feet. Its branches are closely covered with very small imbricated leaves, which remain on the trees five or six years. Du Hamel states that he has observed on the bark of young cypresses small particles of a substance resembling gum tragacanth, and that he has seen bees taking great pains to detach these particles, probably to supply some of the matter required for forming their combs. This cypress is a native of the Grecian  Archipelago, particularly of Candia (the ancient Crete) and Cyprus, and also of Asia Minor, Syria, and Persia. It may be seen on the coast of Palestine, as well as in the interior, as the Mohammedans plant it in their cemeteries. That it is found on the mountains of Syria is evident from the quotations by Celsius (Hierobot . 1:133), from Cyril of Alexandria (in Esaiam, p. 848), Jerome (Comment. in Hos 14:6), and others. SEE CEDAR.

The wood of the cypress is hard, fragrant, and of a remarkably fine close grain, very durable, and of a beautiful reddish hue, which Pliny says it never loses (Hist. Nat. 16:33). As to the opinion respecting the durability of the cypress-wood entertained by the ancients, it may be sufficient to adduce the authority of Pliny, who says that “the statue of Jupiter, in the Capitol, which was formed of cypress, had existed above 600 years without showing the slightest symptom of decay, and that the doors of the temple of Diana at Ephesus, which were also of cypress, and were 400 years old, had the appearance of being quite new.” This wood was used for a variety of purposes, as for wine-presses, poles, rafters, and joists, and was an especial favorite for funereal grounds. Horace says (Carm. ii. 14, 23) that whatever was thought worthy of being handed down to remote posterity was preserved in cypress or cedar wood; and Virgil refers to it in similar terms (Georg. 2:442; AEn. v. 64). (See Penny Cycloepedia, s.v. Cupressus.) SEE BOTANY.

## Cyprian[[@Headword:Cyprian]]

             (Κύπριος), a Cypriot or inhabitant (2Ma 4:29) of the island of Cyprus (q.v.).

## Cyprian [[@Headword:Cyprian ]]

             is the name of several early saints and others:

1. A magician of Antioch, who is said to have been hired by one Idas to make a Christian virgin, Justina, enamoured of him, but was converted himself, and was martyred with her at Damascus, under Decius, or at Nicomedia, under Diocletian. The whole story is very probably a figment. He is the pretended author of the confession of Cyprian, found in some  MSS. He has been confounded with the great Cyprian by Prudentius (De Steph. page 13), and by Gregory Nazianzen (Orat. 18).

2. A saint of Corinth, who is commemorated March 10 among the disciples of Quadratus, and of whom a romantic story is told, which is absurd. His martyrdom, if there be any reality in it, must belong to the persecution of Diocletian.

3. A learned presbyter, to whom Jerome writes from Bethlehem (Letter 140, ed. Vall.), expounding Psalms 90.

4. A deacon, mentioned by Jerome (Letter 112, ed. Vail.) as the bearer of three letters from Augustine to him, at Bethlehem.

5. Saint, and bishop of Bordeaux. He was the sixth bishop of that diocese, and took part in the Council of Agde (506) and the synod of Orleans under Clovis I (511). He appears to have succeeded St. Gallicinus after the interregnum caused by the Arian troubles.

6. Saint, and third bishop of Toulon. He was second patron of that city, and belonged to the principal family in Montelieu, Marseilles. He flourished in the time of Anastasius, Justinus, and Justinianus, emperors, of Clovis, king of the Franks, and of Childebert, his son. He was born probably in 475 or 476, and ordained at thirty years of age by St. Cesarius of Aries, of whom he was a disciple. Cyprian was present at the fourth Council of Aries, A.D. 524. In 527 he subscribed to the Council of Carpentras, and the synodical letter to Agroecius, bishop of Antipolis. In A.D. 529 he came to the third synod of Vaison. In the same year he took part in the second synod of Orange, and was sent by Csesarius to the council of the bishops beyond the Isar, at Valentia, where he outshone all in scriptural and patristic knowledge. After the conquest of the Arian Goths, Cyprian went to the fourth Council of Orleans, A.D. 541. After the death of Ctesarius, he remained in the bishopric in peace. But soon afterwards Alboin, king of the Goths, invaded Gaul with a large army, and devastated all the cities of Gallia Narbonensis with fire and sword. His soldiers butchered the people, and killed many bishops. They found Cyprian, together with his friends Mandrianus and Flavianus, in the church, cast them out, and killed them (August 556). Such is the account of his death given by Guesnayus in Annal. Massil., but the Bollandists say that he was not martyred, but died a happy death, A.D. 549. He is commemorated on October 3. He wrote a Life of Cesarius of Ares, in 530.

7. Saint, and abbot of Perigueux. He was also called Subbranus. He took the religious habit in a monastery of which the abbot's name was Savalon, and having been a model to the whole community, retired to a solitude near the Dordogne, where he built a hermitage, which afterwards gave rise to the little town of St. Cyprien. He died towards the end of the 6th century, and Gregory of Tours recounts legends of several appropriate wonders, calling him a man of magnificent piety. He is commemorated December 9.

8. A monk of Monte Cassino in the time of the emperor Constantius VI and the empress Irene. He composed a Sapphic hymn on the miracles of St. Benedict, in twenty-four stanzas, to be sung on his festival.

9. A saint and martyr, lies buried in the Church of St. Francis, Boulogne, and is commemorated March 10.

10. A saint, and author of a poem on the resurrection, at the end of the works of Tertullian.

11. A bishop martyred with Justina. He is commemorated September 26.

12. A martyr in Africa under Humeric, commemorated October 12.

## Cyprian Manuscript[[@Headword:Cyprian Manuscript]]

             (CODEX CYPRIUS, so called from its place of discovery), usually designated as K of the Gospels, one of the important uncial MSS. of the N.T., containing the four Gospels complete, was brought into the Colbert collection from Cyprus in 1673. and is now in the Royal or National Library at Paris, where it is No. 63. It is an oblong quarto, written in a single column of about twenty-one lines on each page, in large upright and compressed characters, somewhat irregular. A single point of interpunction often standing where the sense does not require it, seems to indicate that it was copied from a text arranged in στίχοι. The subscriptions, τίτλοι, Ammonian sections, and indices of the κεφάλαια of the last three  Gospels, are believed to be the work of a later hand; the Eusebian canons are absent. The breathings and accents are by the first hand, but often incorrectly placed. The writing, etc., may be taken as proof that the MS. is not older than the middle of the ninth century. Wetstein used readings from it for his N.T., and Scholz also collated it, but not accurately. This has been done more thoroughly by Tischendorf and Tregelles. The MS. yields many valuable readings. —Scrivener, Introduc. p. 101 sq.; Tregelles, in Horne's Introduc. 4:201 sq. SEE MANUSCRIPTS, BIBLICAL.

## Cyprian Thascius Caecilius[[@Headword:Cyprian Thascius Caecilius]]

             a bishop and martyr, was born in North Africa, probably in Carthage, about the beginning of the third century. His father was wealthy, and one of the principal senators of Carthage. His noble parentage insured him a good education, by which his natural endowments, which were of a high order, were duly developed, both intellectually and. morally, according to the heathen type of training. The representation he gives, after his conversion to Christianity, of his earlier immoral life, is generally regarded as an exaggeration springing from humility, and the legend to the effect that he:had given himself to the practice of sorcery is not accredited. His life, while he still stood in heathenism, is very much buried in obscurity, even as to the precise time and place of his birth. His biographer, the deacon Pontius, regarded all this as unworthy of mention “in view of that spiritual greatness” which characterized his subsequent life. It seems, however, that he was an earnest student, and that, having enjoyed all the advantages furnished in his time, he excelled in the study of oratory and eloquence, and devoted himself to the teaching of law and rhetoric in his native city, where he was greatly admired, became wealthy, and lived in affluence and grandeur. His life seems to have received new impetus, concentrated purpose, and true meaning from the time of his conversion and baptism, which occurred A.D. 246, when he was not far short of fifty years old. He had been won to Christianity by a presbyter, Caecilius, who also instructed and prepared him for baptism, at which time Cyprian added to his name that of Caecilius, out of gratitude to his Christian teacher. Before his conversion he was exercised by a deep sense of the vanity of heathenism. In his tract De Gratia Dei, addressed to his friend Donatus soon after his conversion, speaking of his spiritual state while yet in heathenism, he says: ‘I lay in darkness, and floated on the world's boisterous sea, with no resting-place for my feet, ignorant of my proper life, and estranged from truth and light.” God's mercy in his baptism he ever praises as being a  marked epoch in his life. He felt himself to be a new man, having received “by means of the regenerating wave” the “second birth, by the Spirit derived from on high.” As a new man, he now devoted himself fully to the study of the holy Scriptures, and also to a life of celibacy and voluntary poverty.

He studied the holy Scriptures earnestly, and also the best ecclesiastical writers known, among whom Tertullian was his favorite, with whom he communed in mind every day, calling for him, as Jerome relates, with the simple word, “Hand me the Master.” He sold his estate, and gave the proceeds, together with almost all else that he possessed, for the support of the poor. This he did with the double end in view of renouncing and despising all secular influences, and at the same time fulfilling the law of charity, which he believed God prefers to all sacrifices. Besides the above-mentioned letter, ad Donatum, he about this time wrote several works, in which he unfolded his new principles and convictions, as, for instance, De idolorum vanitate and his Libri III testimoniorum adv. Judceos. So wonderfully grew his Christian reputation that, on the death of Donatus, the bishop of Carthage, there was a pressing cry from both clergy and laity that Cyprian might be ordained as his successor. He modestly declined the nomination, but the people would not be put off. They so besieged him with their importunities. that he fled into retirement to avoid the popular pressure; but the place of his concealment was discovered, and the people surrounded his house, closed every avenue of escape, and refused to withdraw until he should yield to their wishes. He at length humbly bowed to what. seemed to him now a necessity imposed on him by the providence of God. Thus, in perhaps not more than two years after his baptism, with the unanimous approbation of the bishops of the province, he was consecrated bishop of Carthage A.D. 248. His elevation to this place of dignity and power, though effected under such wide favor, was for him the beginning of long and severe conflicts. Opposition to him arose among some presbyters. Some of the more aged, among whom were Fortunatus and Donatus, who had themselves aspired to the vacant office, with some of their friends among the laity, opposed his elevation as being still only a novice in the Church. SEE DONATISTS.

These gave him much trouble. He treated them with kindness, but at the same time maintained the authority and dignity of his office with decision. In the time of peace which had preceded his official term, luxurious extravagance and immorality had gotten the upper hand in society. Cyprian pushed earnestly for reform and discipline. This became the occasion of increased opposition, his strictness having been attributed to a spirit of hierarchical assumption of power,  though he did nothing, especially in the beginning of his episcopate, without first gathering in the views of the presbyters, whom he calls his compresbyteri (comp. Ep. 14). Still worse troubles came with the persecution under Decius, which broke out not much more than a year after he had been raised to the episcopal office, in which the heathen populace with violence demanded his death, crying Cyprianurn ad leonem!

The cruel edict came to Carthage about the beginning of A.D. 250. The heathen hailed it as letting loose their rage upon one who, having but a few years before stood so prominent in heathenism, now occupied the front rank in the Christian Church. He accordingly was their first mark. He, however, saved himself by flight, which was made the occasion for fresh reproaches from those in the Church who still bore the old grudge against him. Some saw cowardice in this self-exile, but many praised it from considerations of prudence, and as a course which would still preserve his great worth and influence to the Church after peace should be restored. He kept himself in constant correspondence with the Church, and in the deepest sympathy with the trials of the confessors and martyrs. He longed to be with them, and looked upon himself as deprived of all this by a necessity painful to his heart. He himself seems to have possessed the' consciousness of having been in the path of duty, and he gave abundant evidence in his after life, in times of pestilence and in the persecution of Valerian, that he possessed the firmest Christian courage, and knew no fear of death in the path of duty. The strict and severe manner in which, after his return from flight, he dealt with those who had denied the faith under trial was not favorably regarded even by those who had faithfully endured the persecution, and was viewed as coming with less charity and grace from him who had himself withdrawn from the fire.

The effects of the persecution had been terribly disastrous. Multitudes were driven from the faith like chaff before the wind. Cyprian looked upon it as a providential sifting of the Church made necessary by its previous worldly and immoral state, and hence was concerned that the lapsed should not be restored without the strictest care. Of the havoc and confusion thus produced in the Church, and the troubles of restoration, he gives a sad picture in his work De Lapsis. His strictness with the lapsed gave rise to new troubles. The faction of disaffected presbyters was headed now by Felicissimus, with whom were joined Novatian and four others who refused to acknowledge his authority in the form he exercised it in the case of the lapsed. They undertook to establish an independent church, into which the lapsed were to be allowed to enter without further delay. Many of the impatient among  the lapsed were charmed by this open door for speedy restoration. The result was a serious schism. Cyprian maintains his position firmly, and in a letter warns all against this snare of the devil (Epistle 43).

An important series of controversies ensues relating to the unity of the Church, the nature of schism, the validity of baptism by heretics, and affiliated points, which became the occasion of one of the most important works of Cyprian on The Unity of the Church. This controversy also gradually involved the question of the independency of the episcopate, and the merits of the claims of Stephanus, the bishop of Rome, as over against the bishop of Carthage. (See Herzog's Real-Encyklopadie, 3, 219, 220; also four articles on Cyprian by Dr. Nevin in the Mercersburg Review, vol; 4:1852, particularly p. 527-536.) In this Novatian controversy Cyprian showed great bitterness as well as great firmness, and his statements as to his adversaries are to be taken with many grains of allowance. Hagenbach, in Herzog's Real-Encyklopadie, briefly sums up the closing scene of his life, and gives an estimate of his character, which we translate. “At length the time came when he should have opportunity to wipe out the stain which was supposed to rest on his name in consequence of his flight by the blood of his own martyrdom. It took place in the Valerian persecution. On the 30th of August, 257, it was demanded of him by the Roman consul, Aspasius Paternus, to offer to the gods. Having refused, he was banished to Caribis, a day's journey from Carthage. From this place he comforted the Church through letters. In a dream he saw foreshadowed the bloody fate which should in a year befall him. Having been called back from exile, he withdrew for a brief season to his country home. Under the consul Galerius Maximus, the successor of Aspasius Paternus, he received his final hearing.

With serene composure and the words ‘God be praised,' he welcomed the sentence, which was that he should be executed by the sword. Followed by a large crowd of spectators, he was led out beyond the city to a spot planted with trees. Here he laid off his over-clothes, kneeled down, prayed, and received the stroke of death, on the 14th of September, A.D. 258. To the executioner he gave twenty-five pieces of gold. The Christians buried him near the spot on which he suffered martyrdom. Over his grave, as well as over the place where he suffered death, churches were afterwards erected, which were, however, demolished at the invasion of the Vandals under Genseric. According to a legend, Charlemagne conveyed his bones to France, where they were preserved, first at Lyons and afterwards at Aries.” Other churches also (Venice, Compiegne, and Rosnay in Flanders) claim to be in possession of his remains.  The character of Cyprian and his acts, in the various circumstances of his life, have been variously estimated.

While some admire and praise his exalted views and shining virtues as a Church dignitary, others charge him with pride and despotism. The holy earnestness with which he honored his calling, the high degree of self-denial he manifested in life and in death, and as little be denied him as his extraordinary qualifications and activity as a leader in the Church. Herein we must seek his peculiar greatness. Speculative thinking was not his forte. In this respect he is excelled not only by the Alexandrians, but also by Tertullian, to whose theology he conformed his own. Prominent among his doctrinal presentations is that of tie Church, the unity of which he develops, not so much dialectically and theoretically as he apprehends it in actual life, and sets it forth in telling pictures in a concrete and energetic way. (Comp. his work, De unitate ecclesiae.) Cyprian may be regarded as the father of the Roman episcopal system. “In consequence of confounding the ideas of the visible and invisible Church, he referred all Christian life to communion with a definite external Body. In his view the Church was an outward organism founded by Christ, of which the bishops were the pillars; to them the Holy Spirit was communicated through the ordination of the apostles, and hence they were the indispensable links for connecting the Church with Christ. Only through them could the Holy Spirit be imparted, and out of the Church no one could be saved. AExtra eeclesiam hanc visibilem nulla salus. It is of no avail, says Cyprian, what any man teaches; it is enough that he teaches out of the Church. It can be only human outrageous wilfulness to substitute anything for a divine institution, to erect a human altar instead of the divine” (Neander). Nor can it be denied that Cyprian laid the foundations of the primacy of the see of Rome.

He placed the unity of the Church in the episcopate, making the bishops representatives of the apostles; and further, he made the chair of St. Peter the center of episcopal unity, and the Church at Rome the root of all (radix et matrix ecclesiae Catholicae, Epist. 45). Practically, in his quarrel with pope Stephen (see above), he denied this primacy; but the doctrine lay in his own writings, and, after he had passed away, the legitimate inferences from his doctrines were drawn by his successors. But, while the writings of Cyprian afforded undoubtedly a basis, on the one hand, for Roman and prelatical claims, they have unquestionable merit, on the other, of setting forth Scripture as the sole ground of faith. During his controversy with pope Stephen, who was continually talking, of tradition, Cyprian uttered the sharp and pregnant aphorism, “Custom without truth is only ancient error.” As an interpreter  of Scripture, Cyprian occupies altogether a practical stand-point, and hence does not despise allegory wherever it forces itself upon his fancy. (See Herzog, Real-Encyklop. 3, 220-221.) His life has been written by the African presbyter Pontius, De vita Cypriani (in Ruinart, Acta Martyrum, ii, and in the editions of the works of Cyprian). With this, compare Acta Proconsularia Martyrii Cypriani (in Ruinart, 216 sq.); Lactant. Div. Inst. v.1; Eusebius, H. E. 7:3; also later works of Pearson, Annales Cyprianici (Oxf. 1682); P. Maran, Vita Cypriani; H. Dodwell, Diss. Cyprianioc (Oxon. 1684); Tillemont, Memoires, 4:76 sq.; (Gervaise), La vie de S. Cyprien (Paris, 1717, 4 vols.); Freppel, St. Cyprien, et l'eglise d'Afrique en in. le ‘sicle (Paris, 1865, 8vo); Quart. Review, London, July, 1853, art. iv; Cooper, Free Church of ancient Christendom, p. 297 sq. (Lond. 1844, 18mo); Cunningham, Historical Theology, ch. vi, § 6.

The best editions of Cyprian's works (Opera Omnia) are those of Oxf. 1682, fol., ed. Fell; Amst. 1700; Par., Benedictine ed., 1726, fol., and Ven. 1728, fol. Translation: The genuine Works of St. Cyprian, with his Life, by Pontius, by Nathaniel Marshall, LL.B. (London, 1717, fol.); also in French by Lombert (1682). Translations of separate tracts: On Mortality, with others, by Elyot (1534), by Brende (1553), by Story (1556), and by Lupset (1560); on The Lord's Prayer, by Paynel (1539); on Virgins, by Barksdale (1675); on The Unity of the Church, by bishop Fell (1681, 4to); and by Horsburgh (1815). The Epistles translated, Library of the Fathers, vol. xvii (Oxf. 1844); the Treatises, Lib. of Fathers, vol. 3 (Oxford, 1840). The life and martyrdom of Cyprian, by Pontius, his intimate friend, is still extant, and printed in several editions of the Opera Omnia, but the style is too rhetorical for simple truth. A compact edition of Cyprian for practical use is Cypriani Opera Genuina, ed. Goldhorn (Leips. 18389, 2 parts). A new Life of Cyprian, by Poole, was published in 1840 (Oxf. 8vo); another, by Rettberg, in 1831 (Gottingen, 8vo); another in Saint Cyprien, OEuvres completes, traduct. Guillon (Par. 1836, 2 vols. 8vo). New editions of several of the epistles were published by Krabinger (Tubing. 1853-1858, sq.).

## Cyprian, Ernst Solomon[[@Headword:Cyprian, Ernst Solomon]]

             a Lutheran theologian of Germany, was born September 22, 1673, at Ostheim, in Franconia. He studied at Jena and Helmstadt, was in 1699 professor extraordinarius of philosophy, and in 1700 rector of the gymnasium academicum at Coburg. In 1713 he was called to Gotha as member of consistory, became vice-president in 1735, and died September 19, 1745. He was one of the few defenders of Lutheran orthodoxy during the 18th century, and wrote, Historie der Augsb. Confession, (Gotha, 1730; 3d ed. 1736): — Allgemeine Anmerkungen uber Arnold's Kirchen- und Ketzer Historie (Helmstadt, 1700; 3d ed. 1701): — Dissertatio de Omophorio Episcopor. Graecorum (1698): — De Propagatione Haeresium per Cantilenas (Coburg, 1708; Jena, 1715): — Tabularium Ecclesiae Rom. sec. 16, etc. (Frankfort, 1743): — Ueberzeugende Belehrung vom Ursprung und Wachsthum des Papstthums (Gotha, 1719, etc.). See Fabricius, Historia Bibliotheca Fabricianae, 4:455; Fischer, Leben E.S. Cyprians (Leipsic, 1749); Schulze, Leben Herzog Friedrichs II, von Gotha (1851); Herzog, Real-Encyklop. s.v.; Lichtenberger, Encyclopedie des Sciences Religienses, s.v.; Doring, Die Gelehrten Theologen Deutschlands, 1:297 sq.; Winer, Handbuch der theol. Lit. 1:20,  127, 328, 381, 533, 534, 544, 614, 639, 669, 678, 737, 738, 755, 849, 860. (B.P.)

## Cyprianus, Johannes[[@Headword:Cyprianus, Johannes]]

             a Lutheran theologian, was born at Rawicz, in Poland, October 24, 1642. He studied at Jena and Leipsic, was in 1678 licentiate, in 1699 doctor, and in 1710 professor of theology at Leipsic. In 1715 he was appointed canon of Zeitz and Meissen, and finally senior of the university. He died March 12,1723, leaving: — De Fundamento Ecclesiae Evangelicae: — De Apostasia a Christo et, Ejusdem Gratia Instituta per Opera Legatia: — De Propagando Evangelio ad Gen 4:26 : — De Nomine Christi Ecclesiastico ἰ χ θ ύ ς: — De Baptismo Proselytarum Judaico. See Jocher, Allgemeines Gelehrten-Lexikon, s.v. (B.P.)

## Cypriarch[[@Headword:Cypriarch]]

             (Κυπριάρχης, “governor of Cyprus”), the title of Nicanor (q.v.) as Syrian viceroy of the island of Cyprus (2Ma 12:2).

## Cypros[[@Headword:Cypros]]

             (Κύπρος, i.e. Cyprus), the name of several females of the Herodian family. SEE HEROD.

1. An Idumeean (or Arabian) of noble family, wife of Antipater the elder, by whom he had four sons, Phasaelus, Herod (the Great), Joseph, and Pheroras, and a daughter, Salome (Joseph. Ant. 14:7, 3; War. 1:9,9).

2. The second of the two daughters of Herod (the Great) by Mariamne; she was married to her cousin Antipater, the son of Salome, Herod's sister (Joseph. Ant. 18:5, 4).

3. The second of the two daughters of Phasaelus (Herod the Great's brother) by his niece Salampsio; she was married to Agrippa I, the son of Aristobulus, by, whom she had two sons and three daughters (Joseph. Ant. 18:5, 4; War, 2:11, 6). She once diverted her husband from his purpose of suicide (Ant. 18:6, 2).

4. The daughter of the above (No. 2) wife of Antipater; she was married to Alexas Selcias (Joseph. Ant. 18:5, 4).

5. A daughter by the marriage preceding (ib.).

## Cyprus[[@Headword:Cyprus]]

             (Κύπρος), the modern Kebris, one of the largest islands in the Mediterranean, and next to Sicily in importance. It is about 140 miles in length, and varies in breadth from 50 to 5 miles. The interior of the island is mountainous, a ridge being drawn across the entire length, attaining its highest elevation near the central region anciently called Olympus. It had several names in early ages, mostly poetical. From its numerous headlands and promontories, it was called Κεραστίς, Cerastis, or the Horned; and from its exuberant fertility, Μακαρία, Macaria, or the Blessed (Horace, Carm. 3, 26, 9). Its proximity to Asia Minor, Phoenicia, and Egypt, and its numerous havens, made it a general rendezvous for merchants. “Corn, wine, and oil,” which are so often mentioned in the Old Testament as the choicest productions of Palestine (Deu 12:17; 1Ch 9:29; Neh 10:39; Jer 31:12), were found here in the highest perfection. The forests also furnished large supplies of timber for  shipbuilding, which rendered the conquest of the island a favorite project of the Egyptian kings. It was the boast of the Cyprians that they could build and complete their vessels without any aid from foreign countries (Ammian. Marcell. 14:8, § 14). Among the mineral products were diamonds, emeralds, and other precious stones, alum, and asbestos; besides iron, lead, zinc, with a portion of silver, and, above all, copper, the far- famed oes Cyprium. The principal mines were in the neighborhood of Tamassus (Strabo, 14:6; 3, 245, ed. Tauchn.). Pliny ascribes the invention of brass to this island (Nat. Hist. 34:2). Cyprus is a famous place in mythological history. The presiding divinity of the island was Venus, who had a celebrated temple at Paphos, and is hence often called the Paphian goddess. The inhabitants were luxurious and effeminate (Herod. 1:199; Athen. 12, p. 516; Clearch. apud Athen. 6, p. 255). Nevertheless, literature and the arts flourished here to a considerable extent, even at an early period, as the name of the Cypria Carmina, ascribed by some to Homer, sufficiently attests (Herod. 2:118; Athen. 15, p. 682). Situated in the extreme eastern corner of the Mediterranean, with the range of Lebanon on the east and that of Taurus on the north distinctly visible, it never became a thoroughly Greek island. Its religious rites were half Oriental, and its political history has almost always been associated with Asia and Africa. — Smith's Dict. of Class. Geog. s.v. SEE PAPHOS.

Cyprus was originally peopled from Phoenicia (Gesenius, Mon. Phoen. p. 122). Amasis I, king of Egypt, subdued the whole island (Herod. 2:182). In the time of Herodotus the population consisted of Athenians, Arcadians, Phoenicians, and Ethiopians (vii. 90); and for a long time the whole island was divided into nine petty sovereignties (Xenoph. Cyrop. 8:6, 21; Pliny, v. 35; Diod. Sic. 16:42). It became a part of the Persian empire (Herod. 3, 19, 91), and furnished ships against Greece in the expedition of Xerxes (ib. 7:90). For a time it was subject to Greek influence, but again became tributary to Persia. After the battle of Issus it joined Alexander, and after his death fell to the share of Ptolemy. In a desperate sea-fight off Salamis (q.v.), at the east end of Cyprus (B.C. 306), the victory was won by Demetrius Poliorcetes; but the island was recovered by his rival, and afterwards it remained in the power of the Ptolemies, and was regarded as one of their most cherished possessions (Livy, 45:12; Josephus, Ant. 13:10, 4; Strabo, 14:684; Diod. Sic. 19:59, 79; 20:21, 47). It became a Roman province (B.C. 58) under circumstances discreditable to Rome (Strabo,  14:684; Flor. 3, 9; Veil. Pat. 2:38; Dion Cass. 38:31; 39:22). At first its administration was joined with that of Cilicia, but after the battle of Actium it was separately governed. In the first division it was made an imperial province (Dion Cass. 53:12). From this passage and from Strabo (xiv, p. 683) it has been supposed by some, as by Baronius, that Luke (Act 13:7) used the word ἀνθύπατος (proconsul, “deputy”), because the island was still connected with Cilicia; by others, as by Grotius and Hammond, that the evangelist employs the word in a loose and general manner. But, in fact, Dion Cassius himself distinctly tells us (ib. and 54:4) that the emperor afterwards made this island a senatorial province, so that Luke's language is in the strictest sense correct. Further confirmation is supplied by coins and inscriptions, which mention other proconsuls of Cyprus not very remote from the time of Sergius (q.v.) Paulus.

The governor appears to have resided at Paphos, on the west of the island. Under the Roman empire a road connected the two towns of Paphos and Salamis, as ‘appears from' the Peut. Table. One of the most remarkable events in this part of the history of Cyprus was a terrible insurrection of the Jews in the reign of Trajan, which led to a massacre, first of the Greek inhabitants, and then of the insurgents themselves (Milman, History of the Jews, 3, 111, 112). When the empire was divided it fell to the share of the Byzantine emperors. Richard I of England conquered it in 1191, and gave it to Guy Lusignan, by whose family it was retained for nearly three centuries. In 1473 the republic of Venice obtained possession of it; but in 1571 it was taken by Selim II, and ever since has been under the dominion of the Turks. Cyprus was famed among the ancients for its beauty and fertility, and all modern travelers agree that in the hands of an industrious race it would be one of the most productive countries in the world, but Turkish tyranny and barbarism have reduced it to a deplorable condition. Through the neglect of drainage, the streams that descend from the mountain range form marshes, and render the island particularly unhealthy. Imperfectly as it is cultivated, however, it still abounds in every production of nature, and bears great quantities of corn, figs, olives, oranges, lemons, dates, and, indeed, of every fruit seen in these climates; it nourishes great numbers of goats, sheep, pigs, and oxen, of the latter of which it has at times exported supplies to Malta. The most valuable product at present is cotton. The majority of the population belong to the Greek Church; the archbishop resides at Leikosia. — Penny Cyclopoedia, s.v.; M'Culloch's Gazetteer, s.v.  “This island was in early times in close commercial connection with Phoenicia, and there is little doubt that it is referred to in such passages of the O.T. as Eze 27:6. SEE CHITTIM.

Josephus makes this identification in the most express terms (Ant. 1:6, 1; so Epiphan. Haer. 30:25). Possibly Jews may have settled in Cyprus before the time of Alexander. Soon after his time they were numerous in the island, as is distinctly implied in 1Ma 15:23 (comp. Josephus, Ant. 13:10, 4; Philo, Opp. 2:587). The name also occurs 2Ma 10:13; 2Ma 12:2. The copper mines were at one time farmed to Herod the Great (Josephus. Ant. 16:4, 5), and there is a Cyprian inscription (Bockh, No. 2628) which seems to refer to one of the Herods. The first notice of it in the N.T. is in Act 4:36, where it is mentioned as the native place of Barnabas. In Act 11:19-20, it appears prominently in connection with the earliest spreading of Christianity, first as receiving an impulse among its Jewish population from the persecution which drove the disciples from Jerusalem at the death of Stephen, and then as furnishing disciples who preached the Gospel to Gentiles at Antioch. Thus, when Paul was sent with Barnabas from Antioch on his first missionary journey, Cyprus was the first scene of their labors (Act 13:4-13). Again, when Paul and Barnabas separated and took different routes, the latter went to his native island, taking with him his relative Mark, who had also been there on the previous occasion (Act 15:39). Another Christian of Cyprus, Mnason, called ‘an old disciple,' and therefore probably an early convert, is mentioned Act 21:16. The other notices of the island are purely geographical. On Paul's return from the third missionary journey, they ‘sighted' Cyprus, and sailed to the southward of it on the voyage from Patara to Tyre (ib. 3). At the commencement of the voyage to Rome they sailed to the northward of it on leaving Sidon, in order to be under the lee of the land (Act 27:4), and also in order to obtain the advantage of the current, which sets northerly along the coast of Phoenicia, and westerly with considerable force along Cilicia.” SEE SHIPWRECK (OF PAUL).

All the ancient notices of Cyprus are collected by Meursius (Opera, vol. 3, Flor. 1744). Comp. Cellarii Notit. 2:266 sq.; see also Engel's Kypros (Berlin, 1843) and Ross's Reisen nach der Insel Cypern (Halle, 1852). Further accounts may be found in Mannert, Geographia, VI, 2:422-454. Modern descriptions are given by Pococke, East, 2:210-235; Wilson, Lands of Bible, 2:174-197; Turner, Levant, 2:40, 528; Mariti, Viag. in  Cyper. (Flor. 1679); Unger and Kotschy, Die Insel Cypern (Wien, 1865); Cesnola, Cyprus (Lond. 1877).

## Cyprus, Christianity in[[@Headword:Cyprus, Christianity in]]

             Bishops of Cyprus are for the first time mentioned in the 4th century. Soon Constantia became the seat of a metropolitan, who asserted and maintained his independence of all the patriarchs. At the beginning of the 5th century the patriarch John of Antioch made an effort to have Cyprus incorporated with his patriarchal district, but the OEcumenical Council of Ephesus (431), before which the newly-elected metropolitan Rheginus and two other Cyprian bishops pleaded their right, decided in favor of the independence of Cyprus. Ever since the churches of Cyprus have constituted an independent group of the orthodox Greek Church. —Wetzer und Welte, Kirchen-Lex. 2:964 sq.

## Cyprus, Council Of[[@Headword:Cyprus, Council Of]]

             (Concilium Cyprianum), held A.D. 401, at the instigation of Theophilus of Alexandria which prohibited the reading of the works of Origen. See Smith, Dict. of Christ. Antig. s.v.

## Cyr[[@Headword:Cyr]]

             SEE CYRICUS.

## Cyra[[@Headword:Cyra]]

             SEE CIAR.

## Cyran, St[[@Headword:Cyran, St]]

             SEE DUVERGIER DE HAURANNE.

## Cyrene[[@Headword:Cyrene]]

             (Κυρήνη; Ghrenna, in modern Arabic), a city in Upper Libya, founded by a colony of Greeks from Thera (Santorini), a small island in the AEgean Sea (Thirlwall's History of Greece, vol. ii, ch. 12). Its name is generally supposed to be derived from a fountain (but according to Justin, Hist. xiii, a mountain), called Κυρή, Cyre, near its site. It was built on a table-land, 1800 feet above the level of the sea, in a region of extraordinary fertility and beauty. It was the capital of a district, called from it Cyrenaica (Barca), which extended from the Gulf of Plataea (Bomba) to the Great Syrtis (Gulf of Sidra). With its port Apollonia (Musa Soosa), about ten miles distant, and the cities Barca, Teuchira, and Hesperis, which at a later period were named Ptolemais, Arsinoe, and Berenice (Strabo, xvii; vol. 3, p. 496, ed. Tauchn.), it formed the Cyrenaic Pentapolis (Mel. 1:4, 8; Pliny, v. 5; Ptolem. 4:4, 11; Amm. Marcell. 22:16). It is observable that the expression used in Act 2:10, “the parts of Libya about (κατά) Cyrene,” exactly corresponds with a phrase used by Dion Cassius (Λιβύη ἡ περὶ Κυρήνην, 53:12), and also with the language of Josephus (ἡ πρὸς Κυρήνην Λιβύη; Ant. 16:6, 1). See LIBYA. Its inhabitants were very  luxurious and refined, and it was, in a manner, a commercial rival of Carthage (Forbioer, Handb. der alt. Geogr. 2:380 sq.; Ritter, Erdk. 1:946 sq.). The Greek colonization of this part of Africa under Battus began as early as B.C. 631, and it became celebrated not only for its commerce, but for its physicians, philosophers, and poets (Herod. 4:155, 164). It would seem that the old Hellenic colonists cultivated friendly relations with the native Libyans, and to a much greater extent than usual became intermingled with them by marriage relationships (Herod. 4:186-189). For above 180 years the form of government was monarchical; it then became republican, and at last the country became tributary to Egypt, under Ptolemy Soter. It was bequeathed to the Romans by Apion, the natural son of Ptolemy Physcon, about B.C. 97 (Tacitus, Ann. 14:18; Cicero, De leg. Agrar. 2:19), and in B.C. 75 formed into a province (Strabo, 17:3). On the conquest of Crete (B.C. 67) the two were united in one province, and together frequently called Creta-Cyrene. See CRETE. An insurrection in the reign of Trajan led to great disasters, and to the beginning of its decay. In the 4th century it was destroyed by the natives of the Libyan desert, and its wealth and honors were transferred to the episcopal city of Ptolemais, in its neighborhood. The Saracens completed the work of destruction, and for centuries not only the city, but the once populous and fertile district of which it was the ornament, has been almost lost to civilization. During three parts of the year the place is tenanted by wild animals of the desert, and during the fourth part the wandering Bedouins pitch their tents on the low grounds in its neighborhood. — Smith, Dict. of Class. Geog. s.v.; Penny Cyclopoedia, s.v. Cyrenaica, Cyrene; Rawlinson's Herodotus, 3, 108 sq.

Strabo (quoted by Josephus, Ant. 14:7) says that in Cyrene there were four classes of persons, namely, citizens, husbandmen, foreigners, and Jews, and that the latter enjoyed their own customs and laws (comp. Dio Cass. 58:32). Ptolemy, the son of Lagus, introduced them, because he thought they would contribute to the security of the place (Joseph. c. Apion. 2:4). They became a prominent and influential class of the community (Ant. 14:7, 2), and they afterwards received much consideration from the Romans (xvi. 6, 5). See 1Ma 15:23; comp. 2Ma 2:23. We learn from Josephus (Life, 76) that soon after the Jewish war they rose  against the Roman power. The notices above given of the numbers and position of the Jews in Cyrene (confirmed by Philo, who speaks of the diffusion of the Jews southward to Ethiopia, adv. Flacc. p. 523) prepare us for the frequent mention of the place in the N.T. in connection with Christianity. Simon, who bore our Savior's cross (Mat 27:32; Mar 15:21; Luk 23:26), was a native of Cyrene. Jewish dwellers in Cyrenaica were in Jerusalem at Pentecost (Act 2:10). They even gave their name to one of the synagogues in Jerusalem (Act 6:9). Christian converts from Cyrene were among those who contributed actively to the formation of the first Gentile church at Antioch (Act 11:20), and among those “who are specially mentioned as laboring at Antioch, when Barnabas and Saul were sent on their missionary journey, is Lucius of Cyrene (Act 13:1), traditionally said to have been the first bishop of his native district. Other traditions connect Mark with the first establishment of Christianity in this part of Africa. SEE AFRICA.

See Della Cella, Viaggio da Tripoli, etc. (Genoa, 1819); Pacho, Voyage dans la Mt-armarique, la Cyrenaique (Paris, 1827-29); Trige, Res Cyrneenses (Hafn. 1828); Beechey, Expedition to Explore the north Coast of Africa (London, 1828); Barth, Wanderungen durch das Punische u. Kyrendische Kiustenland (Berlin, 1849); Hamilton, Wanderings in North Africa (London, 1856), p. 78; Smith and Porcher, Hist. of Discoveries at Cyrene (Lond. 1865).

## Cyrenian[[@Headword:Cyrenian]]

             (Κυρηναῖος, Cyrenoean, “of Cyrene,” Mat 27:32; Act 11:20; Act 13:1), a native of Cyrene (q.v.) or Cyrenaica, in Africa (Mar 15:21; Luk 23:26; Act 6:9).

## Cyrenius[[@Headword:Cyrenius]]

             (Graecized Κυρήνιος, Luk 2:2; see Deyling, Obss. 2:431 sq.), for the Latin Quirinus (prob. not Quirinius; see Meyer, Comment. in loc.). His full name was PUBLIUS SULPICIUS QUIRINUS (see Sueton. Tiber. 49; Tacit. Ann. 2:30). He is the second of that name mentioned in Roman history (see Smith, Dict. of Class. Biog. s.v.), and was consul with M. Valerius Messala, B.C. 12. From the language of Tacitus (Ann. 3, 48), it would appear that he was of obscure origin, a supposition apparently favored by his surname, Quirinus, if rendered (as it might perhaps be) the Cyrenian, but opposed by it if referred to the old Sabine epithet of Romulus. He is  more likely to have been the son of the consul of the same name, B.C. 42. Tacitus, however, states (ut sup.) that he was a native of Lanuvium, near Rome, and was not a member of the ancient Sulpician family; and that it was owing to his military abilities and active services that he gained the consulship under Augustus. He was subsequently sent into Cilicia, where he was so successful in his campaign as to receive the honor of a triumph. In B.C. 1, or a year or two afterwards, Augustus appointed him to direct the counsels of his grandson C. Caesar, then in Armenia; and on his way thither he paid a visit to Tiberius, who was at that time living at Rhodes. Some years afterwards, but not before A.D. 5, he was appointed governor of Syria, and while in this office he took a census of the Jewish people. He was a favorite with Tiberius, and on his death, A.D. 21, he was buried with public honors by the senate at the request of the emperor. (Dion Cass. 54:28; Tacitus, Ann. 3, 22; Strab. xii, p. 569; Josephus, Ant. 14:1, 1.) — Smith, Dict. of Class. Biog. s.v.

The mention of the name of Quirinus in connection with the census which was in progress at the time of our Lord's birth presents very serious difficulties, of which, from the want of adequate data, historical and critical: inquiry has not yet attained an entirely satisfactory solution. The passage is as follows: αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τאς Συρίας Κυρηνίου, translated in the Authorized Version thus: “Now this taxing was first made when Cyrenius was governor of Syria.” Instead of “taxing” it is now agreed that the rendering should be “enrolment” or “registration” (of which use of the word ἀπογράφεσθαι many examples are adduced by Wetstein), as it is clear from Josephus that no taxing did take place till many years after this period. The whole passage, as it now stands, may be properly read, “This first enrolment took place while Cyrenius was governor of Syria.” This appears very plain, and would suggest no difficulty were it not for the knowledge which we obtain from other quarters, which is to the effect, 1. That there is no historical notice of any enrolment at or near the time of our Lord's birth; and, 2d, That the enrolment which actually did take place under Cyrenius was not until ten years after that event. The difficulty begins somewhat before the text now cited; for it is said that “in those days there went out a decree from Caesar Augustus that the whole world should be taxed” (enrolled). But since no historian mentions any such general enrolment of the whole empire, and since, if it had taken place, it is not likely to have been mentioned in connection with the governor of Syria, it  is now usually admitted that Judaea only is meant by the phrase rendered “the whole earth” (but more properly “the whole land”), as in Luk 21:26; Act 11:28; and perhaps in 21:20. The real difficulties are thus reduced to the two now stated. With regard to the enrolment, it may be said that it was probably not deemed of sufficient importance by the Roman historians to deserve mention, being confined to a remote and comparatively unimportant province. Nor was it perhaps of such a nature as would lead even Josephus to take notice of it, if it should appear, as usually supposed, that no trace of it can be found in his writings.

Quirinus held a census in Judaea after the banishment of Archelaus (Joseph. Ant. 18:1, 1), which took place B.C. 6. This is what is meant by the taxing (ἀπογραφή) in Act 5:37. Hence it is evident that he cannot have held a census in Judaea in the year of Christ's birth, as is said in Luk 2:2, in the capacity of head of the province of Syria (the census, however, being a general one throughout the empire, according to the emperor's command, v. 1). At that time Q. Sentius Saturninus (Tert. adv. Marc. 4:19), or, if Jesus was born after B.C. 6, P. Quintilius Varus, must have been governor of Syria (Ideler, Chronol. 2:394 sq.). The interpreters have attempted various methods of reconciling the words of Luke, “This taxing was first made when Cyrenius was governor of Syria,” Luk 2:2, with the chronology of Josephus. (See Wolf, Cur. 1:576 sq.; Zorn, Histor. Fixi Jud. p. 91 sq.; Thiess, Krit. Comment. 2:385 sq.; Kuinol, Comment. 2:101 sq., whose references, however, are not precise; K. Nahmmacher, De Augusto ter censum agente, Helmst. 1758, 2:4; Huschke, Ueb. d. zur Zeit der Gebusrt J. Chr. gehalt. Cens. Bresl. 1840; Wieseler, Chron. Synopse, p. 111 sq.). Apart from these, who cut the knot by pronouncing the passage an interpolation (as Beza in his first three eds., Pfaff, Venema, Kuinol, Olshausen, and others), we notice the following:

1. Some suppose that πρώτη, first, stands for προτέρα, former (comp. Joh 1:15, πρῶτός μου, before me), and that the genitive ἡγεμονεύοντος Κυρηνίου is governed by the comparative; rendering, this census took place before Quirinus was governor of Syria. (So J. G. Herwart, Admir. Ethnic. Theol. Myster. propal. Monach. 1626, p. 188; Petavius, Bynaus, Clericus, J. Perizonius, De Augusto Orbis Terrar. Descrip., in his Disquis. de Praetor. p. 908 sq.; Zeltner, Heumann, De Censu Antequir. 1732, and in his Dissert. Sylloge, 1:763 sq.; Norisius, Cenotaph. Pisan. 2:16; Storr, Opusc. Acad. 3, 126 sq.; Suiskind, Term. Aufstze, p. 63; Michaeler, Ueber d. Geburts und Sterbejahr Christi, 1:59  sq.; Tholuck, Glaubwiuld. p. 182 sq., and others). But this would be strange Greek, even if προτέρα stood in the passage (comp. Fritzsche on Romans 2:421 sq., where also the passage of the Sept. Jer 29:2, compared by Tholuck, is settled); and the possibility of writing πρώτη for it is not established by the reference to John, and certainly such a use would be especially avoided where, as here, every reader must naturally understand the passage as the Auth. Vers. renders it. More recently, Huschke, ut. sup. p. 89; Wieseler, ut sup. 117 sq., and an anonymous writer in Rheinwald's Repertot. 36:105, have discovered that Luke purposely places the superlative before the genitive to express this meaning: this census as the first (i.e. of all Roman censuses) before Quirinus became governor; and that there is here an abbreviated expression, as is usual with the comparative degree, which they would fill out thus: πρὸ τῆς ἀπρογαφῆς γενομένης ἡγεμονεύοντος κ.τ.λ. Surely no one acquainted with Luke's style could suppose him to have written such jargon, and expressed this complicated idea with words which on their face mean something very different. This is the result of considering a language only in the light of one's study, not in that of living intercourse.

2. Several have tried conjectural emendation (comp. Bowyer, Critical Conject. on the N.T. 1:117 sq.). Hermann gives as another's suggestion Κρονίου, corresponding to the Latin Saturninus. Whiston, Prim. N.T. (Lond. 1745), reads αὕτη ἡ ἀπογρ. πρ. Σατυρνίνου, δευτέρα δὲ ἐγένετο ἠγεμ. τἠς Συρ. Κυρ., i.e. This first census took place when Saturninus was governor of Syria, and a second under Quirinus. But the last clause has no pertinence here. L. Cappellus and Huetius, Demonstr. Evang. p. 781, put Κυιντιλίου, Quintilius, or K. Οὐάρου, Q. Varus, instead of Quirinus. Q. Varus succeeded Saturninus B.C. 6 (see Josephus, Ant. 17:5, 2; Tacit. Hist. v. 9). Michaelis, Einleit. ins N.T. 1:71, would read πρὸ τῆς after πρώτη (i.e. before that under Quirinus, etc.), which might easily have dropped out (comp. R. Roullier, Dissert. Sacr. Amst. 1750, No. 4). H. Venema, Selectee e Scholis Valck. 1:70, thought αὕτη ἡ ἀπογρ. πρώτη. ἡ β (i.e. δευτέρα) ἐγένετο ἡγεμ., etc., i.e. This was the first census; but the second took place when Quirinus, etc. But again the second clause is out of place. Valesius (ad Euseb. H. E. 1:5) would at once write Saturninus for Quirinus. All such changes of the text, especially in the face of the unanimity of manuscripts and versions (see Griesbach in loc.), is uncritical and forced.

3. Rejecting all these methods of reconciliation, some here suppose a mistake or misrecollection on Luke's part (Ammon, Bibl. Theolog. 2:271; Comm. de Censu Quir. Erlangen, 1810; Leben Jesu, 1:201 sq.; Thiess, Krit. Comm. 2:385; Strauss, Leben Jesu, p. 262 sq.; Weisse, Evangel. Geschichte, 1:204 sq.), it being, at the time of writing, many years since the occurrence. So Winer, who still holds the census as a fact, and thinks Quirinus may have conducted it (Neander, Leben Jesu, p. 25; Meyer on Luk 2:2), the only error being in naming him governor of Syria (comp. Altes und Neues, 1727, p. 120). Certainly it is not to be supposed that Luke here refers to the above-mentioned census of Quirinus (Act 5:37), and misdates it thus, for the mention of it in Acts shows that he was well acquainted with it; and even in Act 2:2, the word first seems to imply the other.

4. Another mode of getting over the difficulty is sanctioned by the names of Calvin, Valesius, Wetstein, Hales, and others. First, changing αὕτη into αὐτή, they obtain the sense: “In those days there went forth a decree from Augustus that the whole land should be enrolled; but the enrolment itself was first made when Cyrenius was governor of Syria.” The supposition here is, that the census was commenced under Saturninus, but was not completed till two years after, under Quirinus. Dr. Robinson (Addit. to Calmet, in “Cyrenius”) objects to this view the entire absence of any historical basis for it. But he must at the time have been unmindful of Hales, who, in his Chronology (in, 48-53), has worked out this explanation with more than his usual care and success. Hales reminds us that a little before the birth of Christ, Herod had marched an army into Arabia to redress certain wrongs which he had received; and this proceeding had been so misrepresented to Augustus that he wrote a very harsh letter to Herod, the substance of which was, that “having hitherto treated him as a friend, he would now treat him as a subject.” And when Herod sent an embassy to clear himself, the emperor repeatedly refused to hear them, and so Herod was forced to submit to all the injuries (παρανομίας) offered to him (Joseph. Ant. 16:9). Now it may be collected that the chief of these injuries was the performance of his threat of treating him as a subject by the degradation of his kingdom to a Roman province. For soon after Josephus incidentally mentions that “the whole nation of the Jews took an oath of fidelity to Caesar and the king jointly, except 6000 of the Pharisees, who, through their hostility to the regal government, refused to take it.”

The date of this transaction is determined by its having been shortly before  the death of Pheroras, and coincides with the time of this decree of enrolment and of the birth of Christ. The oath which Josephus mentions would be administered at the same time, according to the usage of the Roman census, in which a return of persons, ages, and properties was required to be made upon oath, under penalty of confiscation of goods, as we learn from Ulplan. That Cyrenius, a Roman senator and procurator, was employed to make this enrolment, we learn not only from Luke, but by the joint testimony of Justin Martyr, Julian the Apostate, and Eusebius; and it was made while Saturninus was president of Syria (to whom it was attributed by Tertullian), in the thirty-third year of Herod's reign, corresponding to the date of Christ's birth. Cyrenius, who is described by Tacitus as “an active soldier and rigid commissioner,” was well qualified for an employment so odious to Herod and his subjects, and probably came to execute the decree with an armed force. The enrolment of the inhabitants, “each in his own city,” was in conformity with the wary policy of the Roman jurisprudence, to prevent insurrections and to expedite the business; and if this precaution was judged prudent even in Italy, much more must it have appeared necessary in turbulent provinces like Judaea and Galilee. At the present juncture, however, it appears that the census proceeded no farther than the first act, namely, the enrolment of persons in the Roman register.

For Herod sent his trusty minister, Nicolas of Damascus, to Rome, who, by his address and presents, found means to mollify and undeceive the emperor, so that he proceeded no farther in the design which he had entertained. The census was consequently at this time suspended; but it was afterwards carried into effect upon the deposal and banishment of Archelaus, and the settlement of Judaea as a Roman province. On this occasion the trusty Cyrenius was sent again, as president of Syria, with an armed force, to confiscate the property of Archelaus, and to complete the census for the purposes of taxation. This taxation was a poll-tax of two drachmae a head upon males from fourteen, and females from twelve to sixty-five years of age-equal to about fifteen pence of our money. This was the “tribute money” mentioned in Mat 17:24-27. The payment of it became very obnoxious to the Jews, and the imposition of it occasioned the insurrection under Judas of Galilee, which Luke himself describes as having occurred “in the days of the taxing” (Act 5:37). By this statement, connected with the slight emendation of the text already indicated, Hales considers that “the Evangelist is critically reconciled with the varying accounts of Josephus, Justin Martyr, and Tertullian; and a historical difficulty satisfactorily solved, which has  hitherto set criticism at defiance.” This is perhaps saying too much, but the explanation is undoubtedly one of the best that has yet been given (Lardner's Credibility, 1:248-329; Wetstein, Kuinol, and Campbell, on Luk 2:2, etc.).

5. The preceding explanations all render πρώτη), “first,” as an adverb, but it is clearly not susceptible of such a construction, being an adjective regularly qualifying ἀπογραφή, evidently for the purpose of distinguishing the present “taxing” from a subsequent one under the same authority, namely, that mentioned in the Acts. The writer of an elaborate article in the Journal of Sacred Literature (October, 1851) indeed urges that Luke ought to have said Å ἀπογραφή ἡ πρώτη, and adduces many citations to show the adverbial force of προῶτος; but these are inappropriate, for they would rather require the rendering “this was the first taxing that took place,” etc., a sense equally difficult; and Luke's design does not appear to be to contrast so strongly the two taxings, since they were in a measure one, this the beginning, the other the completion. We are disposed, therefore, to adopt a modification of this last preceding explanation, and find the distinction between these two dates in the verb ἐγένετο, rendering it “effected” or completed, the enrollment having only been begun in the present case. This will combine all the historical notices above cited, and obviate all the objections that have been raised to the explanations of this difficult text hitherto proposed. (See Strong's Harmony and Exposition of the Gospels, Append. i, p. 20.) There is the greater propriety in this solution, inasmuch as Luke himself not only elsewhere alludes to the later enforcement of the tax-roll in question, but in this very passage under discussion he clearly implies it by the use of πρώτη, first; the rendering of which as an adverb (“first occurred”) makes the word itself either altogether nugatory or positively inapposite, since no later census of the kind is recorded than that referred to in the Acts. There can be no good philological reason assigned for adding this distinctive term, except to throw greater stress upon ἐγένετο, which otherwise would not naturally bear so strong a sense as the execution, under the direction of Quirinus, of what had already been inaugurated (πρώτη) under different auspices (see Alford, Gr. Test. in loc.). The parenthetical character of the clause is probably the cause of this somewhat blended antithesis in its phraseology. It is Luke who gives both incidents.

6. Many take ἡγεμών in the wider signification of high executive officer in general, including, for instance, the procurators. (So Casaubon, Exercit.  Antibaron. p. 126 sq.; Grotius, B. Ch. Richard, in Iken, Nov. Thesaur. 2:428 sq.; Magnani, Probl. de Nativ. Christi, p. 260 sq.; G.Wernsdorf, De censu quem Cces. Oct. August. fecit, Viteb. 1693, 1720; Deyling, Observat. 1:233 sq.; Weihnachtsprogr v. Helmstadt. 1737; K. Nahmmacher, ut. sup.; Velborth, De censu Quirini, Getting. 1785; Birch, De censu Quirini, Havn. 1790; Sanclemente, De Vulg. AEra Emend. p. 413 sq.; Munter, Stern d. Weisen, p. 88 sq.; Neander, Leben Jesu, p. 25, and others.) These suppose that Quirinus held this census as an extraordinary magistrate, at the especial command of Augustus. (Comp. Usher, Annal. p. 530 sq.; Wedel, De censu August. Jena, 1703.) Munter, p. 99 sq., has shown, after others, that extraordinary legates, besides the chiefs of the provinces, were sometimes sent for such special duties, though perhaps not all the instances adduced by him are valid. If we are fully to believe Justin Martyr, Apol. 1:44, Quirinus must have held the census when he first became ἐπίτροπος, or procurator in Judaea. See Credner, Beitrage z. Einleit. in N.T. 1:230 sq. But there were no procurators in Judaea in Herod's time. We must then suppose, with Credner, that Quirinus was then sent to Palestine as procurator of Syria simply to take the census of the people, whose number Augustus wished to know. But this is simply multiplying hypotheses. Comp. also Huschke, p. 73 sq. This view appears the more probable, since Quirinus, who was a favorite with the emperor, was then in the East on his commission (Tacit. Ann. 3, 48; 2:42). There is also an inscription (Muratori, Thesaur. Inscript. i, p. 670) which states that Q. AEmil. Palicanus Secundus, by order of Quirinus, held a census in Apamea (in Syria), and, likewise by his order, conquered the Ituraeans in Lebanon. But, though the word ἡγεμών is not limited to a permanent governor of a province, yet Luke could hardly use such a phrase as this (ἡγεμονεύοντος τῆς Συρίας) of an extraordinary officer. In common language this could only mean “being governor of Syria” (see besides, Huschke, p. 65 sq.). Just as little does Bengel hit the mark (Ordo Temp. p. 203) when he makes Quirinus to have filled, as governor, an interim between Saturninus and Varus.

7. Assuming, on the authority of Luke, that an enrollment actually did take place at the time of our Lord's birth, a modification of the last foregoing hypothesis proceeds to make out a probability that Cyrenius was then joint governor of Syria along with Saturninus. It is known that a few years previous to this date Volumnius had been joined with Saturninus as the procurator of that province, and the two, Saturninus and Volumnius, are  repeatedly spoken of together by Josephus, who styles them equally governors of Syria (Ant. 16:9, 1; 9, 8). Josephus does not mention the recall of Volumnius; but there is certainly a possibility that this had taken place before the birth of Christ, and that Cyrenius, who had already distinguished himself, had been sent in his place. He would then have been under Saturninus, a ἡγεμών “governor,” of Syria, just as Volumnius had been before, and as Pilate was afterwards, of Judaea. That he should here be mentioned as such by Luke rather than Saturninus is very naturally accounted for by the fact that he returned, ten years afterwards, as procurator or chief governor, and then held a second and more important census for the purpose of registration and taxation, when Archelaus was deposed, and Judaea annexed to the Roman province of Syria. The only real objection to this solution is the silence of all other history. But, although profane history does not affirm the fact of Cyrenius having formerly been procurator of Syria, yet it does not in any way deny it; and we may therefore safely rest upon the authority of the sacred writer for the truth of this fact, just as we do for the fact of the existence of the first enrolment itself. —Kitto, s.v. SEE SYRIA.

A. W. Zumpt, of Berlin, in his Commentatio de Syria Romanorun provincia a Caesare Augusto ad T. Vespasianum, has recently shown it to be probable that Quirinus was twice governor of Syria. This he supports by the following considerations: In B.C. 9 Sentius Saturninus succeeded M. Titius in the province of Syria, and governed it three years. He was succeeded by T. Quintilius Varus (Joseph. Ant. 17:5, 2), who, as it appears, remained governor up to the end of B. C. 4. Thenceforward we lose sight of him till he is appointed to the command in Germany, in which he, lost his life in A.D. 7. We also lose sight of the governors of Syria till the appointment of P. Sulpicius Quirinus in A.D. 6. Now, from the maxim acted on by Augustus (Dion. Cass. 52:23), that none should hold an imperial province for less than three or more than five years, Varus cannot have been governor of Syria during the twelve years from B.C. 6 to A.D. 6. Who, then, were the missing governors? One of them has been found — L. Volusius Saturninus, whose name occurs as “legatus Syrise” on a coin of Antioch, A.D. 4 or 5. But his proconsulate will not fill the whole time, and one or two governors must be supplied between Varus, ending B.C. 4, and Volusius, A.D. 4 or 5. Just in that interval falls the census of Luk 2:2. Could Quirinus have been governor at any such time? From January to August, B.C. 12, he was consul. Soon after that he triumphed over the  Homonadenses (Tacit. Ann. 3, 48). Now Zumpt applies the exhaustive process to the provinces which could by any possibility have been under Quirinus at this time, and eliminates from the inquiry Asia — Pontus and Bithynia — and Galatia. Cilicia only remains. But at this time, as he shows, that province had been reduced by successive diminutions, had been separated (Dion. Cass. 54:4) from Cyprus, and — as is shown by the history of the misconduct of Piso soon afterwards, who was charged with having, as ex-governor of Syria, attempted a forcible repossession of the province (Tacit. Ann. 3, 12), because he had attacked Celenderis, a fort in Cilicia (ib. 2:78-80), attached to the province of Syria. This Zumpt also confirms by the accounts in Tacitus (Ann. 6:41; 12:55) of the Clitae, a seditious tribe of Cilicia Aspera, who on two occasions were repressed by troops sent by the governors of Syria. Quirinus then appears to have been governor of Syria at some time during this interval. But at what time? We find him in the East (Tacit. Ann. 3, 48) in connection with Caesar's campaign against the Armenians; and this cannot have been during his well- known governorship of Syria, which began in A.D. 6; for Caius Caesar died in A.D. 4. Zumpt, by arguments too long to be reproduced here, but very striking and satisfactory, fixes the time of his first governorship at from B.C. 4 to B.C. 1, when he was succeeded by M. Lollius. — Smith, s.v. This, however, still leaves a discrepancy of one or two years between his first appointment and Christ's birth, which cannot be brought down so late as B.C. 4. (See Lutheroth, Recensement de Quirinius en Judee, Par. 1865.) SEE CENSUS.

## Cyria[[@Headword:Cyria]]

             (Κυρία, “lady,” 2Jn 1:1; 2Jn 1:5), a Greek term signifying mistress, and used as an honorary title of address to a female (so Epict. Ench. 40), as in English. But in 2 John it appears to be the proper name of the distinguished female to whom John directed his epistle (see Alford, Gr. Test. vol. v, proleg p. 185 sq.), That Cyria was often a proper name of females among the Greeks there is no doubt (Gruteri Inscript. p, 1127). Others regard the associated term ἐκλεκτή (“elect”) as a proper name, q. d. Electa (q. o), and the word in question as a common title. SEE JOHN, EPISTLES OF.

## Cyriaca[[@Headword:Cyriaca]]

             was a martyr, A.D. 282, and is commemorated July 7.

## Cyriacus[[@Headword:Cyriacus]]

             said to have been pope, and, according to Romish tradition, to have, for the sake of St. Ursula and her 11,000 maidens, forsaken the papal see to  suffer martyrdom with them at Cologne (Aug. 8th). His existence is probably as mythical and fictitious as that of the 11,000 virgins. The church and college of St. Cyriac (formerly St. Dionysii), at Neuhausen; near Worms, claims to have possessed his relics since the beginning of the 9th century.

## Cyriacus (2)[[@Headword:Cyriacus (2)]]

             patriarch of Constantinople at the end of the 6th century, and successor of John Jejunator after 595, took, like his predecessor, the title of ἐπίσκοπος οἰκουμενικός, which he caused to be confirmed by a council. The Romish bishop, Gregory the Great, opposed him at first without success, but by giving his support to the usurper Phocas he finally gained his end, and Cyriacus had to renounce his title. He is said to have died of grief in 606. —Herzog, Real-Encyklopadie, 3, 221.

## Cyriacus (3)[[@Headword:Cyriacus (3)]]

             the name of a number of saints, martyrs, and others. SEE CHRYSE; SEE CYRICUS.

1. A martyr who, with his brother Theodulus; was put to death in the time of Hadrian. They are commemorated May 2.

2. A deacon of Rome. He is said to have suffered martyrdom there early in the 4th century, under Maximin. His commemoration is given variously March 16, August 8, and July 15; the first, probably, being the festival of  his martyrdom, the second, of the removal of his bones by pope Marcellus, the last, of a church dedicated to his name.

3. A disciple of Marcellus of Ancyra.

4. A saint, commemorated in the menology of Basil as a man of Jerusalem, martyred with his mother by Julian the Apostate, his right hand being first cut off because his writings had made so many converts.

5. Bishop of Adana, in Cilicia. He was present at the Council of Constantinople in 381, and, by the permission of Diodorus of Tarsus, his metropolitan, remained behind on its separation to instruct Nectarius, who had been unexpectedly raised from the rank of a layman to the archiepiscopal see of Constantinople. He was one of the three bishops commissioned by the council to convey their synodal letter to Damasus and the other bishops of the West.

6. SEE CYRICUS 1.

7. A presbyter of Antioch, addressed along with Castus and Valerius and Diophantes by Chrysostom (Ep. 22, 62, 66, 107, 130, 222), and alone by his exiled fellow-presbyter Constantius in a letter wrongly ascribed to Chrysostom (Ep. 241).

8. A deacon who, together with Paul, accompanied the deputation of bishops who conveyed to Rome Chrysostom's letter to Innocent, in 404 (Pallad. page 11). He was unable to join his namesake, bishop Cyriacus, and his companions, in Rome in 405, his health not permitting him to take a long voyage (Ep. 148).

9. A bishop, apparently resident at Constantinople. He was a friend and correspondent of Chrysostom. From a letter to Olympias (Ep. ad Olymp. 12) it is evident that he had sufficient influence to change the place of Chrysostom's exile. Two letters of Chrysostom to Cyriacus are extant.

10. A bishop of Synnada, in Phrygia, friend and fellow-sufferer of Chrysostom, who, together with Eulysius, bishop of Apamea, embarked with him when expelled from Constantinople, in June 404, and accompanied him on the first stages of his journey. The whole party was arrested at Nicaea on suspicion of complicity in the conflagration at Constantinople, and thrown into chains. After a few days, Cyriacus and Eulysius were separated from Chrysostom and brought back and  imprisoned at Chalcedon (Pallad. page 38; Sozom. 8:22). While they were in prison Chrysostom wrote them a consolatory and encouraging letter (Chrysost. Ep. 147). Being acquitted of the charge, Cyriacus was sent back to Constantinople, but was driven from the city by the law enforcing communion with Arsacius, Theophilus, and Porphyry. He fled to Rome, where he arrived towards the beginning of 405. He laid the statement of his own and Chrysostom's troubles before Innocent, his oral account being confirmed by the letters brought a few days afterwards by Eulysius (Pallad. page 11). He accompanied the unfortunate western deputation to Constantinople in 406, and shared in the ill-treatment to which they were subjected (Chrysost. Ep. 156; Pallad. page 13). He and his eastern colleagues were seized and put on board a vessel, and it was reported that. they had been drowned. But they were purposely reserved by their enemies for insult and ill-usage. They were conveyed to places of exile in the most remote and desolate parts of the empire. Cyriacus was imprisoned in the Persian fortress of Palmyra, eighty miles beyond Emesa.

11. Bishop (Quiragos or Shahag) of Daik, in Persarmenia, about A.D. 390-411 (Faustus Byzantinus, 6:11, in Langlois, Coll. Hist. Arm. 1:309).

12. A sub-deacon of the Church of Macedonia, A.D. 414.

13. A bishop in Thessaly in the time of pope Boniface I. In a letter to Rufus, bishop of Thessalonica, Boniface tells him that he has separated from his communion Cyriacus, among other bishops, unless they obtain pardon through Rufus.

14. Bishop of Lodi (A.D. 451,452). Bearer of the synodal letter of the Council of Milan in A.D. 451 to pope Leo the Great.

15. One of the two deacons appointed to summon the bishops to the sessions of the Council of Chalcedon.

16. Bishop of Tyana. He supported the demand of Julian and Severus for the condemnation of the Council of Chalcedon, and the Tome of Leo, but in 518 turned completely round and signed the "relatio" to John, the patriarch of Constantinople, drawn up at the synod that met in that city, which asked for the restoration of the names of Leo of Rome, and Euphemius and Macedonius of Constantinople to the diptychs, and the condemnation of Severus and the other impugners of the decrees of  Chalcedon. In the Latin acts he appears as "Dominicus" (Labbe, Concil. 4:1586; 5:167; Le Quien, 1:400).

17. Abbot of St. Andrew's at Rome, employed by Gregory the Great about A.D. 593 in the conversion of the Barbaricini in Sardinia.

18. Martyr at Tomi, commemorated June 20.

19. The anchorite (A.D. 448-557), commemorated September 29.

## Cyriacus OF Carthage[[@Headword:Cyriacus OF Carthage]]

             who lived in the 11th century, in the time of Gregory VII, was one of the last Christian bishops of North Africa. He was highly esteemed by Gregory, who also recommended to him Sevandus, archbishop of Hippo Regius. See Jaffe, Regesta Pontif. ad ann. 1076, June; Gregorii VII, Registr. 3:19 sq.; Wagenmann, in Herzog's Real-Encyklop. s.v. (B.P.)

## Cyricius[[@Headword:Cyricius]]

             (Quiricus, or Syricus) was bishop of Barcino (Barcelona) in Spain, about 662. He wrote two letters to Ildefonsus of Toledo, in the first of which he thanks him, in language almost blasphemous in the extravagance of its praise, for having sent him his work on the Virginity of the Blessed Virgin Mary. In the second, he entreats him to devote his time to the elucidation of obscure passages of Holy Scripture.

## Cyricus[[@Headword:Cyricus]]

             (Cyr, or Curig; Lat. Cerinvs or Quinicus), is also the name of three early Christian martyrs

1. A martyr of Tarsus, in Cilicia, about 304. There is little doubt that this is the martyr Cyriacus, who, with his mother Julitta, suffered in the Diocletian persecution. St. Cyricus was venerated in the east of Scotland at an early period.. He is to be distinguished from the Pictish king Cyric, Grig, or Gregorius, who had his chief residence at Dunottar, in the 9th century. He is commemorated June 16.

2. A martyr who suffered by drowning in the Hellespont, commemorated January 3.

3. A martyr at Antioch, commemorated June 16 Cyril (Lat. Cyrillus) is the name of several persons in the early Church, besides those mentioned in volume 2:

1. A bishop of Antioch, who succeeded Timseus A.D. 283, and held the see to A.D. 304, when he was succeeded by Tyrannus. Eulebius speaks of him as his contemporary. During his episcopate Dorotheus attained celebrity as an expounder of Scripture (Euseb. H.E. lib. 7, c. 32; Chronicon ad ann. 4 Probi). According to an obscure tradition he suffered martyrdom at the commencement of Diocletian's persecution, and is commemorated in the Roman martyrology July 22.

2. An intruding bishop of Jerusalem who, followed by Baronius and Touttde, was thrust into the see of his great namesake during his deposition, in succession to Herennius. The two Cyrils are identified by some.

3. A presbyter or bishop of Palestine, to whom Jerome had delivered a written confession of his faith. Jerome refers to this when applied to for proof of his orthodoxy.

4. A martyr of Heliopolis, in Syria, a deacon who suffered for the faith in the time of Julian, having previously displayed great zeal in the destruction of idols, in the reign of Constantine. He is commemorated March 20.

5. A bishop in Armenia, reconciled by St. Basil to the Church at Satala in 372.

6. Deacon to St. Hilary of Aries, by whom he was wonderfully cured, after having had his foot bruised by the fall of a large stone.

7. Bishop of Adana, in Cilicia Prima. He was one of the Antiochene party at the Council of Ephesus, A.D. 431. He signed the remonstrance against the opening of the council by Cyril of Alexandria, before the arrival of John of Antioch and his companions, as well as the sentence of deposition passed by them on Cyril and his adherents. He also took part in the synod of Tarsus, A.D. 434.

8. Bishop of Coela, in Thrace, in the 5th century. In conjunction with Euprepius, bishop of Byza, he opposed at the Council of Ephesus (431) the custom of one bishop holding two or three sees, then prevalent in Europe.  The council authorized the custom, but afterwards special bishops were given to several towns.

9. Fourteenth bishop of Treves. He rebuilt the cell of St. Eucherius, near Treves, which lay burned and deserted. There he placed the bodies of the first three bishops of Treves, and his own remains were deposited with them after his death, which occurred about 458. He is commemorated May 19.

10. Bishop of Gaza, one of the prelates who .signed the synodal letter of John of Jerusalem to John of Constantinople, condemnatory of Severus of Antioch and his followers, A.D. 518.

11. Of Scythopolis (Bethshan), so called from his birthplace, a hagiologist, flourished cir. 555. His father, John, was famous for his religious life. Cyril commenced an ascetic career at the age of sixteen. On leaving his monastery to visit Jerusalem and the other holy places, his mother charged him to put himself under the instruction of John the Silentiary, by whom he was commended to the care of Leontius, the abbot of the monastery of St. Euthymius, who admitted him as a monk in 542. Thence Cyril passed to the Laura of St. Saba, where he commenced his sacred biographies with the lives of St. Euthymius and St. Saba, deriving his information from the elder monks who had seen and known those holy men. He also wrote the life of St. John the Silentiary, and other biographies, affording a valuable picture of the inner life of the Eastern Church in the 6th century. They have been unfortunately largely interpolated by Metaphrastes.

12. A bishop and martyr, apparently in Egypt, commemorated July 9. 13. A martyr at Philadelphia, in Asia Minor, commemorated August 1. Cyrilla was a martyr under Claudius, and daughter of Decius. She is commemorated October 28.

## Cyril[[@Headword:Cyril]]

             (ST.) (Κύριλλος), of Alexandria, was born in Alexandria towards the end of the 4th century, and was educated under his uncle Theophilus, bishop of that place. Theophilus died in 412, and Cyril was elected patriarch of Alexandria. One of his first steps, according to Socrates, was to plunder and shut up the churches of the Novatians (Socr. Hist. Ecc 7:7). He led on a furious mob, which drove out the Jews, who had enjoyed many privileges in the city for ages. This proceeding excited the anger of Orestes, the governor of the city, and made him henceforth the implacable opponent of the bishop. An attack was made on the governor in his chariot by a band of 500 monks; and one who severely wounded him having suffered death on the rack, Cyril, in his church, pronounced a eulogy over his body as that of a martyr (Socrates, 1. vii, c. 14). He is also charged with the murder of Hypatia, the celebrated daughter of the mathematician Theon; but his share in this atrocity was only indirect. SEE HYPATIA.

The titles of Doctor of the Incarnation and Champion of the Virgin have been given to Cyril on account of his violent dispute with Nestorius. “The condemnation and deposition of Nestorius having been decreed by Pope Celestine, Cyril was appointed to execute the sentence, for which he presided at a council of sixty bishops at Ephesus. John, patriarch of Antioch, having a few days afterwards held a council of forty-one bishops, who supported Nestorius and excommunicated Cyril, the two parties appealed to the emperor Theodosius, who forthwith committed both Cyril and Nestorius to prison,  where they remained for some time under rigorous treatment. Cyril, by the influence of Celestine, was at length liberated and restored (431) to the see of Alexandria, which he retained until his death, which occurred in 444” (Engl. Cyclop. s.v.). SEE NESTORIUS.

Cyril's doctrinal writings are chiefly on topics connected with the controversies on the Trinity. The following are some of the principal treatises: Thesaurus on the Trinity, intended as a complete refutation of Arianism. In Dialogues on the Incarnation, in Five Books against Nestorius, and in an ample Commentary on St. John's Gospel, the same subject is continued. Ten books against Julian contain replies to that emperor's three books against the Gospels, which, if Cyril's quotations are faithful, were as weak and absurd as the answers. Seventeen books On Worship in Spirit and Truth show that all the Mosaical institutions were an allegory of the Gospel; “a proof,” says Dr. Adam Clarke, “how Scripture may be tortured to say anything.” Thirteen books on the Pentateuch and the Prophets are written with a similar view. Thirty paschal Homilies announce, as customary at Alexandria, the time of Easter. Sixty-one epistles nearly all relate to the Nestorian controversy. Cyril's Synodical Letter contains twelve solemn curses against Nestorius, who as solemnly replied with twelve curses against Cyril. His writings abound in turgid praises of Mary, though he did not hold her to be with out sin. “The history of none among the Christian fathers is more disgraceful to the Christian character than that of St. Cyril of Alexandria — a man immoderately ambitious, violent, and headstrong; a breeder of disturbances; haughty, imperious, and as unfit for a bishop as a violent, bigoted, unskillful theologian could possibly be but resolved that if the meek inherit the earth, the violent should have possession of the sees” (Clarke, Succession of Sacred Literature, 2:137). “But the faults of his personal character should not blind us to the merits of Cyril as a theologian.

He was a man of vigorous and acute mind, and extensive learning, and is clearly to be reckoned among the most important dogmatic and polemic divines of the Greek Church. Of his contemporaries Theodoret alone was his superior. He was the last considerable representative of the Alexandrian theology and the Alexandrian Church, which, however, was already beginning to degenerate and stiffen; and thus he offsets Theodoret, who is the most learned representative of the Antiochian school. He aimed to be the same to the doctrine of the incarnation and the person of Christ that his purer and greater predecessor in the see of Alexandria had been to the doctrine of the Trinity a century before. But he overstrained the supranaturalism and mysticism of the Alexandrian theology, and in his zeal  for the reality of the' incarnation and the unity of the person of Christ he went to the brink of the Monophysite error, even sustaining himself by the words of Athanasius, though not by his spirit, because the Nicene age had not yet fixed beyond all interchange the theological distinction between οὐσία and ὑπόστασις” (Schaff, Church History, § 171). The best edition of the Opera Omnnia of Cyril, in Greek and Latin (Paris, 1638), is that of Aubert (7 vols. fol.). This edition is followed by Migne, in his Patrol. Cursus Completus (lxviii-lxxvii). His Comm. in Lucca Evangeliumn was re-edited in Latin by R. P. Smith (Oxford, 1858); and in an English version; by the same, with notes (Oxf. 1859). See Clarke, Succession Sac. Lit. 2:137; Cave, Hist. Lit. Anno 412; Tillemont, Memoires, 14:272; Butler, Lives of Saints, Jan. 28; Neander, Church History, 2:453-498; Lardner, Works, vol. iv; Dorner, Person of Christ (Edinb. trans.), div. i, vol. ii.

## Cyril (2)[[@Headword:Cyril (2)]]

             (ST.) (Κύριλλος), of Jerusalem, is supposed to have been born in that city about A.D. 315. He was ordained deacon by Macarius about 335, and priest by the patriarch Maximus about 345. On the death of Maximus, Cyril was chosen to succeed him (A.D. 350). A luminous appearance in the heavens, called the “Apparition of the Cross,” is said to have marked the beginning of his episcopate (Socrates, Hist. Eccl. 2:28). He soon became involved in disputes with the Arian Acacius, bishop of Caesarea, who commenced a persecution against him, which terminated in his deposition by a council in 357. He was restored to his see, but was deposed a second time by the Arian Council of Constantinople in 360. On the accession of Julian, Cyril returned to his bishopric, but was expelled a third time (A.D. 367). Finally, under Theodosius, he was restored by the Council of Constantinople in 381, and died, cleared of all charges against his orthodoxy, May, 386. “An incident noticed by all the biographers of St. Cyril is the celebrated attempt and failure of the emperor Julian to rebuild the temple of the Jews at Jerusalem, ostensibly for the purpose of promoting their religion, but really with the sinister view of falsifying the prophecies respecting its irreparable destruction” (see Gregory Nazian. Orat. 4 advers. Julian; Theodoret, Socrates, Philostorgius, Sozomen, and bishop Warburton's Dissertation on the subject, p. 88).

“The extant writings of St. Cyril are in the Greek language, and consist of eighteen books of Catecheses, or sermons, delivered during Lent to the catechumens (called before baptism Illuminati); five similar discourses  delivered during Easter week to the neophytes after baptism, called Mystagogic, being explanatory of the mysteries of the Christian sacraments; a treatise on words, and the letter to Constantius, besides which several homilies and epistles are sometimes improperly included. Rivetus (lib. in, c. 8, 9, 10, De Cyrilli Catechesibus) considers the five Mystagogics and the letter to Constantius as supposititious; but by Vossius, Cave, Mill, Whittaker, and bishop Bull, they are received as genuine. The books of Catecheses are crowded with quotations from Scripture, and the style is dull and tiresomely prolix; but the facts they contain relating to the doctrines and discipline of the Eastern Church in the 4th century are extremely interesting to the student of Christian antiquities. In the first Catechesis are described the effects of baptism. The fourth gives an Exposition of all the Christian doctrines, and treats of numerous questions concerning the body, soulvirginity, marriage, etc. The subsequent discourses exhibit and enjoin a belief in the miraculous virtues of the relics of saints, which are represented as worthy of all veneration; in the efficacy of prayers and sacrifices for the dead; in the powers of exorcism, consecrated unction, oil, and water. Christians are exhorted to cross themselves on every occasion and action throughout the day. The enthusiastic adoration of the cross displayed by St. Cyril was probably owing to his officiating in the church of the Holy Cross in Jerusalem, where, after the ‘Invention of the Cross,' it was deposited in a silver case, and shown by the archbishop to thousands of pilgrims, who each took a little chip of it without occasioning any diminution of its bulk! A description of this cross is given by Touttee at the end of his edition of Cyril's works. His chief theological work is the above-named Κατηχήσεις φωτιζομένων, Catecheses, delivered in preparing a class of catechumens for baptism, and it is the first example we have of a popular compend of Christian doctrine. The perpetual virginity of Mary is taught by Cyril. The state of virginity in general is extolled as equal to that of angels, with an assurance that, in the day of judgment, the noblest crowns will be carried off by the virgins. The resurrection is proved and illustrated by the story of the Phoenix” (English Cyclopaedia). The best editions of his works are, Mille, Opera Omsia, Graece et Latine (fol., 1703, with notes, indices, and various readings); Touttee (Benedictine, Gr. et Lat., Paris, fol., 1720); also in Migne, Patrologice Curs. Grae. vol. 33. The Catecheses are given in English in the Library of the Fathers (vol. ii), Oxford, 1839, 8vo.See Clarke, Succession Sac. Liter. 1:279; Lardner, Works, iv; Neander, Church  History, 2:98; Cave, Hist. Lit. 1:211; Taylor, Ancient Christianity; Schaif, Hist. of the Christian Church, § 168.

## Cyril Lucar[[@Headword:Cyril Lucar]]

             (CYRILLUS LUCARIS), a Greek patriarch of Constantinople, noted for his efforts to introduce into his Church the doctrines of the Reformed (Calvinistic) churches. He was born about 1568 in Candia, which at that time was under the sovereignty of Venice and the chief seat of Greek scholarship. He studied for several years in Venice and Padua, and subsequently made a journey through several European countries. In Geneva, where he staid for some time, he became acquainted with several prominent theologians of the Reformed Church. In Lithuania he was rector of a literary institution at Ostrog, and took a prominent part in opposing the projected union of the Greek churches of Poland and Lithuania with Rome. After his return to his native land, he was soon promoted by the  patriarch of Alexandria to the dignity of an archimandrite. In 1602 Cyril succeeded Meletius as patriarch of Alexandria. While holding this position he carried on an active correspondence with David le Leu, de Wilelm, and the Remonstrant Uytenbogaert of Holland, Abbot, archbishop of Canterbury, Leger, professor of Geneva, the republic of Venice, the Swedish king Gustavus Adolphus, and his chancellor, Axel Oxenstierna. Many of these letters, written in different languages, are still extant. They show that Cyril was an earnest opponent of Rome, and a great admirer of the Protestant Reformation. He sent for all the important works, Protestant and Roman Catholic, published in the Western countries, and sent several young men to England to get a thorough theological education.

The friends of Cyril in Constantinople, and among them the English, Dutch, and Swedish ambassadors, endeavored to elevate Cyril to the patriarchal see of Constantinople. They would have succeeded in 1613, after the banishment of the patriarch Timotheus, but for the unwillingness of Cyril to pay the amount demanded by the Turkish government. After the death of Timotheus in 1621, he was elected his successor by a unanimous vote of the synod. His life as patriarch was full of vicissitudes. The Jesuits, in union with the agents of France, several times procured his banishment, while his friends, supported by the ambassadors of the Protestant powers in Constantinople, obtained, by means of large sums of money, his recall. During all these troubles, Cyril, with remarkable energy, pursued the great task of his life. In 1627 he obtained a printing-press from England, and at once began to print his Confession of Faith and several catechisms. But, before these documents were ready for publication, the printing establishment was destroyed by the Turkish government at the instigation of the Jesuits. Cyril then sent his Confession of Faith to Geneva, where it appeared, in 1629, in the Latin language, under the true name of the author, and with a dedication to Cornelius de Haga. It created throughout Europe a profound sensation, and many were inclined to regard it as spurious. Cyril, however, openly confessed the authorship, published in 1633 a Greek edition of the Confession, and in 1636, in a letter to the professors of Geneva, declared his concurrence in the principal doctrines of the Reformed Church. Many opponents, however, now rose against him in the Greek Church, and in 1638 a synod convened at Constantinople to try him. But, before sentence was pronounced, the Janissaries arrested him by order of the government, carried him to a boat, strangled him, and cast the corpse into the sea. Some friends found the corpse and buried it upon an island, and ten years later a solemn funeral was held at Constantinople.  Several synods condemned the innovations attempted by Cyril, but the Confession of Faith was generally treated by them as spurious.

The Confession of Cyril uses of the procession of the Holy Spirit the compromising formula ἐκ τοῦ πατρὸς δὶ᾿ υἱοῦ (a patre per filium). It teaches absolute predestination, denies moral freedom prior to regeneration, declares strongly against the rights claimed by the popes, and acknowledges only two sacraments, baptism and the Lord's Supper. It recommends the reading of the Bible, distinguishes the canonical from the deutero-canonical books, and rejects the veneration of images. It has been published by Kimmel in his Libri symbol. eccles. Groecoe. — Thom. Smith, Collectanea de Cyrillo Lucari (Lond. 1707); Bohnstedt, De Cyrillo Lucari (Halle, 1724); Herzog, Real-Encyklop. 8:538; Pichler, Geschichte des Protestantismus in der Orientalischen Kirche, etc. (Munich, 1862, 8vo); Stanley, Eastern Church; Princeton Review, v. 312; Murdoch's Mosheim, Church History, 3, 347, note 5 (N. Y. 1854).

## Cyril, St[[@Headword:Cyril, St]]

             the apostle of the Slavi, was born in Thessalonica about 820. His original name was Constantine. He was educated at Constantinople, where he became acquainted with Photius, and gave for some time lectures on philosophy. He therefore received and always retained the name “The Philosopher.” After some time he took orders, became a monk, and soon, with his brother Methodius, withdrew into solitude. He now fell out with Photius, defended the veneration of images, and wrote against the Mohammedans. About 860 he was sent by the emperor Michael III as a missionary to a Tartar tribe, the Chazari, which at that time inhabited the northern shores of the Black Sea as far as the Lower Volga. Jews and Mohammedans vied with Christian missionaries to gain an influence upon this tribe, and the selection of Constantine by the emperor for this difficult mission indicates the high reputation which he enjoyed. He first went to Kherson, acquired a knowledge of the language, and put himself in possession of some relics of Clemens Romanus, which he seems to have always carried with him from this time. A portion of the tribe embraced Christianity, but there is no proof of a Christianization of the whole tribe and of the organization of a national Church. After his return to Constantinople he again lived with his brother Methodius in ascetic retirement until he was sent by the emperor as a missionary to the South Slavic tribes. Both Greek and Roman missionaries had for some time been at work among this people, which, anxious to preserve its independent nationality, mistrusted both.

Constantine gained their confidence by convincing them that he sympathized with their national sentiments, and had in view nothing but their conversion to Christianity. He became the founder of a Slavic literature by translating into their language portions of the Scriptures and the most important liturgical books. For this purpose he used an alphabet which either had been invented by him or modified from one (the “Glagolitic”) more ancient. The new alphabet, called after him the “Cyrillic,” was adopted by most of the Eastern Slavi (Bulgarians, Servians, Bosnians, Slavonians, Russians, etc.), but subsequently underwent in the several countries a number of modifications. By prince Rastislav he was called as a missionary into the Slavic countries outside of the Greek empire. This Rastislav is probably the same whom the Germans call Rastices, the founder of a great Moravian empire whose exact limits cannot  at present be defined. About 863 they arrived at the court of Rastislav, the seat of which we do not know, but which was probably at a point far to the south-east from the present Moravia. By disseminating the Scriptures and celebrating divine worship in the Slavic language, they soon founded a flourishing Slavic Church in the territory of Rastislav and other Pannonian princes. When pope Nicholas I heard of their successes he invited them to Rome. In 868 they followed this invitation, accompanied by many disciples. Their Slavic Bible and Slavic mass attracted great attention, and the successor of Nicholas (who in the meanwhile had died), Adrian II, received them with marks of great favor. They presented the pope with the relics of Clemens Romanus, and the pope approved their work, inclusive of the Slavic translation of the Bible and the Slavic liturgy, and declared his intention to organize the new churches in the Slavic provinces as an independent ecclesiastical province, under Constantine and Methodius as bishops. But Constantine, who felt the end of his life approaching, preferred to remain as a monk in Rome, assumed the name of Cyril, under which he has since been known in Church history, and died a few weeks later, Feb. 14, 869. The work of evangelization was continued by his brother Methodius. The works which were formerly ascribed to Cyril (Apologi Morales, Vienna, 1630; Opusculum de Diction. Venice, 1497) are spurious. —Herzog, Real-Encyklop. 3, 223; Schafarik, Slav. Alterthimer, 2:471; Wattenbach, Beitragie zur Geschichte der christl. Kirche in Mihren u. Bohmen (Vienna, 1849); Acta Sanctorum, Mart. 2:14; Dobrowsky, Cyrill und Method (Prague, 1823); Philaret (Russian bishop of Riga), Cyrillus und Methodius (German transl., Mittau, 1847); McLear, Missions in the Middle Ages, chap. 13.

## Cyriltonas[[@Headword:Cyriltonas]]

             a Syriac hymn-writer, lived about the end of the 4th century. His name, as well as his hymns, have only become known of late. A German translation of his hymns, with introduction and notes, was published by Bickell in 1872, at Kempten. See Streber, in Wetzer u. Welte's Kirchen-Lexikon, s.v. (B.P.)

## Cyrinus[[@Headword:Cyrinus]]

             (or Quirinus) is the name of several early ecclesiasts and martyrs

. SEE CYRICUS.

1. Bishop of Chalcedon. He was an Egyptian by birth, and a relative of Theophilus, patriarch of Alexandria. In 401 he accompanied Chrysostom as a friend in his visitation of Ephesus and the Asiatic churches; but for some unexplained reason he became from this time his most virulent enemy, accusing him of pride, tyranny, and heresy. He was prevented from taking part in the opening of the proceedings against that father, at Constantinople, in 403, by a bishop stepping upon his foot, producing a painful wound, which inflamed and gangrened, eventually producing his death. He was present, however, at the synod of the Oak, and never relaxed his persecution of Chrysostom, being one of the four bishops who, after his recall, took his condemnation on their own heads. His death, in 405, after twice resorting to amputation and enduring great suffering, was regarded by the friends of the persecuted father as a mark of the vengeance of Heaven.

2. A German Benedictine, also called Aribo. He became abbot of St. Dionysius, at Schlechdorf, and in 760 the fourth bishop of Freising, in Bavaria. He died in 783. Cyrinus wrote the life of St. Corbinianus, the first bishop of Freising.

3. A martyr at Rome under Claudius. He is commemorated March 25.

4. A martyr at Rome under Diocletian, commemorated April 26.

5. A martyr at Milan under Nero, commemorated June 12.

## Cyrion[[@Headword:Cyrion]]

             (1), bishop of Doliche, one of the subscribers to the Semi-Arian Council of Seleucia. (2) Presbyter and martyr, commemorated February 14.

## Cyrnwulf[[@Headword:Cyrnwulf]]

             SEE CYNEWULF.

## Cyrus[[@Headword:Cyrus]]

             (Hebraized Ko'resh, כּוֹרֶשׁ[twice כֹּרֶשׁ, Ezr 1:1 lat. clause, 2], 2Ch 36:22-23; Ezr 1:1; Ezr 1:7-8; Ezr 3:7; Ezr 4:3; Ezr 4:5; Isaiah xiiv. 28; 45:1; Dan 1:21; Dan 10:1; Chald. id, Ezr 5:13-14; Ezr 5:17; Ezr 6:3; Ezr 6:14; Dan 6:28; Greek Κῦρος, as in 1Es 2:3; 1Es 4:44; 1Es 4:57; 1Es 5:71; 1Es 5:73; 1Es 6:17; 1Es 6:21; for the old Persic Kurush, supposed by the Greeks to mean the sun [Ctesias, Pers. Exc. 49; Plutarch, Artax. I], but rather connected with the Sanscrit Kuru, of unknown signif., Rawlinson, Herod. 3, 455), originally called Agradates (Α᾿γραδάτης, Strabo, 15:729; see Rosenmüller, Alterth. I, 1:367), the celebrated Persian king (מֶלֶךְ פָּרִס) and conqueror of Babylon, who promulgated the first edict for the restoration of the Jews to their own land (Ezr 1:1, etc.). “In consequence of a dream, Astyages, it is said, designed the death of his infant grandson, but the child was spared by those whom he charged with the commission of the crime (Herod. 1:109 sq.), and Cyrus grew up in obscurity under the name of Agradates (Strab. 15:729). His real parentage was discovered by the imperious spirit which he displayed while yet a boy (Herod. 1:114), and when he grew up to manhood his courage and genius placed him at the head of the Persians. The tyranny of Astyages had at that time alienated a large faction of the Medes, and Cyrus headed a revolt which ended in the defeat and capture of  the Median king, B.C. 559, near Pasargadae (now Murgh-Aub) (Strabo, 15:730). After consolidating the empire which he thus gained, Cyrus entered on that career of conquest which has made him the hero of the East. In B.C. 546 (?) he defeated Croesus, and the kingdom of Lydia was the prize of his success. While his general Harpagus was engaged in completing the reduction of Asia Minor, Cyrus turned his arms against the Babylonians. Babylon fell before his army, and the ancient dominions' of Assyria were added to his empire (B.C. 538). The conquest of Babylon opened the way for greater designs. It is probable that Cyrus planned an invasion of Egypt; and there are traces of campaigns in Central Asia, in which he appears to have attempted to extend his power to the Indus (Ctesias, Pers. c. 5 sq.). Afterwards he attacked the Massagetse, and, according to Herodotus, (1. 214; comp. Josephus, Ant. 11:2, 1), he fell in a battle against them B.C. 529 (Clinton; Fast. Hell. 2:301 sq.). His tomb is still shown at Pasargadae (Arrian, Exp. Al. 6:29), the scene of his first decisive victory (Rawlinson, Herod. 1:273).

“It is impossible to insist upon the details of the outline thus sketched. In the time of Herodotus Cyrus was already regarded as the national hero of Persia, and his history had received various popular embellishments (Herod. 1:95; comp. 3, 18, 160; Xenoph. Cyrop. 1:2, 1). In the next century Xenophon chose him as the hero of his romance, and fact and fiction became thenceforth hopelessly confused in classical writers. But, in the absence of authentic details of his actions, the empire which he left is the best record of his power and plans. Like an Oriental Alexander, he aimed at universal dominion; and the influence of Persia, like that of Greece, survived the dynasty from which it sprung. In every aspect the reign of Cyrus marks an epoch in universal history. The fall of Sardis and Babylon was the starting-point of European life; and it is a singular coincidence that the beginning of Grecian art and philosophy, and the foundation of the Roman constitution, synchronize with the triumph of the Arian race in the East (Niebuhr, Gesch. Ass. p. 232).” The following points demand especial consideration, and we therefore elaborate them at considerable length.

1. His Parentage. — Herodotus (1. 107) and Xenophon (Cyrop. 1:2, 1) agree that he was son of Cambyses, prince of Persia, and of Mandane, daughter of Astyages, king of the Median empire. In an Assyrian inscription he is called the “son of Cambyses the powerful king” (Rawlinson, Herod. 1:193). Ctesias denies that there was any relationship  at all between Cyrus and Astyages (Pers. Exc. 2). According to him, when Cyrus had defeated and captured Astyages, he adopted him as a grandfather, and invested Amytis, or Amyntis, the daughter of Astyages (whose name is in all probability only another form of Mandane), with all the honors of queen dowager. His object in so doing. was to facilitate the submission of the more distant parts of the empire, which were not yet conquered; and he reaped excellent fruit of his policy in winning the homage of the ancient, rich, and remote province of Bactria. Ctesias adds that Cyrus afterwards married Anmytis. It is easy to see that the latter account is by far the more historical, and that the story followed by Herodotus and Xenophon is that which the courtiers published in aid of the Persian prince's designs. Yet there is no reason for doubting that, on the father's side, Cyrus belonged to the Achsemenidae, the royal clan of the military tribe of the Persians. See Sartorius, De rationib. cur in expon. vita et rel. gest. Cyri, Xenophonti potius quan Herodot. sit credendum (Libben, 1771). A different view is taken in Smith's Dict. of Class. Biog. s.v. SEE DARIUS (THE MEDE).

2. His Elevation to the Throne. — It was the frequent practice of the Persian monarchs, and probably therefore of the Medes before them, to choose the provincial viceroys from the royal families of the subject nations, and thereby to leave to the vanquished much both of the semblance and of the reality of freedom. This will be sufficient to account for the first steps of Cyrus towards eminence. But as the Persian armies were at that time composed of ruder and braver men than the Medes (indeed, to this day, the men of Shiraz are proverbially braver than those of Isfahan), the account of Xenophon is credible, that in the general wars of the empire Cyrus won the attachment of the whole army by his bravery; while, as Herodotus tells, the atrocious cruelties of Astyages may have revolted the hearts of the Median nobility. SEE PERSIA.

3. Transition of the Empire from the Medes to the Persians. — Xenophon's romance omits the fact that the transference of the empire was effected by a civil war; nevertheless, the same writer, in his Anabasis, confesses it (in, 4, 7, 12). Herodotus, Ctesias, Isocrates, Strabo, and, in fact, all who allude to the matter at all, agree that it was so. In Xenophon (l. c.) we find the Upper Tigris to have been the seat of one campaign. where the cities of Larissa and Mespila were besieged and taken by Cyrus. From Strabo we learn that the decisive battle was fought on the spot where Cyrus afterwards built Pasargadse, in Persis, for his native capital. This  agrees with Herodotus's account of two armies being successively lost, which may mean that the war was ended in two campaigns. Yet Ctesias represents Astyages as finally captured in the palace of Ecbatana. Cyrus (says Herodotus) did Astyages no harm, but kept him by his side to the end of his life. Ctesias, however, states that he was first made ruler of the Barcanians, and afterwards murdered by a eunuch sent by Cyrus to bring him home to visit his family. The date of the accession of Cyrus is fixed by the unanimous consent of the ancient chronologers as occurring in B.C. 559 (Africanus, ap. Euseb. 10:10; Clinton, ii, s. an.).

The Medes were by no means made subject to the Persians at first. It is highly probable that, as Herodotus and Xenophon represent, many of the noblest Medes sided with Cyrus, and during his reign the most trusted generals of the armies were Medes. Yet even this hardly explains the phenomenon of a Darius the Mede, who, in the book of Daniel, for two years holds the government in Babylon, after the capture of the city by the Medes and Persians. Indeed, the language used concerning the kingdom of Darius might be explained as Oriental hyperbole, and Darius be supposed to have been a mere satrap of Babylon, were it not for the fact that Cyrus is clearly put forward as a successor to Darius the Mede. Many have been the attempts to reconcile this with the current Grecian accounts; but there is one only that has the least plausibility, viz. that which, with Xenophon, teaches that Astyages had a son still living (whom Xenophon calls Cyaxares), and that this son is no other than Darius the Mede; to whom Cyrus, by a sort of nephew's piety, conceded a nominal supremacy at Babylon. SEE CYAXARES. In the reign of the son of Cyrus the depression of the Medes probably commenced. At his death the Magian conspiracy took place, after the defeat of which the Medes doubtless sunk lower still. At a later time they made a general insurrection against the Persian power, and its suppression seems to have brought them to a level with Hyrcanians, Bactrians, and other vassal nations which spoke the tongue of Persia; for the nations of the poetical Irân had only dialectual variations of language (Strabo, 15:2, p. 311). SEE MEDIA.

4. Military Career of Cyrus. — The descriptions given us in Ctesias, and in Plutarch's Artaxerxes (the latter probably taken from Ctesias), concerning the Persian mode of fighting, are quite Homeric in their character. No skill seems to be needed by the general; no tactics are thought of: he does his duty best by behaving as the bravest of common soldiers, and by acting the part of champion, like a knight in the days of chivalry. We cannot suppose  that there was any greater advance of the military art in the days of Cyrus. It is agreed by all that he subdued the Lydians, the Greeks of Asia Minor, and the Babylonians: we may doubtless add Susiana, which must have been incorporated with his empire before he commenced his war with Babylon; where also he fixed his military capital (Susa, or Shushan), as more central for the necessities of his administration than Pasargadae. Yet the latter city continued to be the more sacred and beloved home of the Persian court, the place of coronation and of sepulture (Strabo, 15:3, p. 318; and Plut. Artax. init.). All Syria and Phoenicia appear to have come over to Cyrus peaceably.

With regard to the Persian wars, the few facts from Ctesias, which the epitomator has extracted as differing from Herodotus, carry with them high probability. He states that, after receiving the submission of the Bactrians, Cyrus made war on the Sacians, a Scythlan (i.e. a Slavonic) people, who seem to have dwelt, or perhaps rather roved, along the Oxus, from Bokhara to Khiva; and that, after alternate successes in battle, he attached the whole nation to himself in faithful allegiance. Their king is called Amorges by Ctesias. They are undoubtedly the same people that Herodotus (7. 64) calls Amyrgian Sacians; and it is highly probable that they gave to the district of Margiana its name. Their women fought in ranks as systematically as the men. Strabo has cursorily told us of a tradition (15. 2, p. 307) that Cyrus escaped with but seven men through the deserts of Gedrosia, fleeing from the “Indians” — which might denote an unsuccessful war against Candahar, etc., a country which certainly was not reduced to the Persian empire until the reign of Darius Hystaspis.

The closing scene of the career of Cyrus was in battle with a people living on one or both banks of the river Iaxartes, now the Syr-deria. Herodotus calls the enemy the Massagetans, who roamed along the north bank of the river: according to Ctesias it was the Derbices, who seem to have been on the south. Both may, in fact, have combined in the war. In other respects the narrative of Ctesias is beyond comparison more credible, and more agreeable with other known facts, except that he introduces the fiction of Indians with elephants aiding the enemy. Two battles were fought on successive days, in the former of which Cyrus was mortally wounded, but was carried off by his people (B.C. 529, according to Clinton). In the next, the Sacian cavalry and the faithful Amorges came to support him, and the Derbices sustained a total and bloody defeat. Cyrus died the third day after his wound: his body was conveyed to Pasargadae, and buried in the  celebrated monument, which was broken open by the Macedonians two centuries afterwards (Strabo, 15:3). A description is given of the tomb in Arrian (6. 29): it was a neat quadrangular edifice, with a low door leading into a little chamber, in which lay a golden sarcophagus, containing the body of Cyrus. The inscription, reported by Aristobulus, an eyewitness, is this: “O mlan, I am Cyrus, who acquired the empire for the Persians, and was king of Asia. Grudge me not, then, this monument.” It is generally supposed to have perished, but Sir R. K. Porter has sought to identify it with an extant building known by the natives as that of “the mother of Suleiman” (Travels, 1:498). His name is found on monuments at Murghab, north of Persepolis (Hock, Vet. Med. N. Pers. Monum.).

5. Conduct and Relations of Cyrus towards the Jews. — Hitherto the great kings, with whom the Jews had been brought into contact, had been open oppressors or seductive allies; but Cyrus was a generous liberator and a just guardian of their rights. An inspired prophet (Isa 44:28) recognized in him “a shepherd” of the Lord, an “anointed” king (Isa 45:1; מָשִׁיחִ, Messiah); and the title seemed to later writers to in. vest him with the dignity of being in some sense a type of Christ himself (Jerome, Comm. in Isa 45:1). His successes are connected in the prophecy with their religious issue; and if that appear to be a partial view of history which represents the restoration of a poor remnant of captive Israelites to their own land as the final cause of his victories (Isa 44:28; Isa 45:4), it may be answered that the permanent effects which Persia has wrought upon the world can be better traced through the Jewish people than through any other channel. The laws, the literature, the religion, the very ruins of the material grandeur of Persia have passed away, and still it is possible to distinguish the effects which they produced in preparing the Jews for the fulfillment of their last mission. In this respect, also, the parallel, which has already been hinted, holds good. Cyrus stands out clearly as the representative of the East, as Alexander afterwards of the West. The one led to the development of the idea of order, and the other to that of independence. Ecclesiastically the first crisis was signalized by the consolidation of a Church, the second by the distinction of sects. The one found its outward embodiment in “the great synagogue,” the other in the dynasty of the Asmonaeans.  The kings of Assyria and Babylon had carried the Jews into captivity, both to remove a disaffected nation from the frontier, and to people their new cities. By undoing this work, Cyrus attached the Jews to himself as a garrison at an important post. But we may believe that a nobler motive conspired with this. The Persian religion was primitively monotheistic, and strikingly free from idolatry; so little pagan in its spirit that, whatever of the mystical and obscure it may contain, not a single impure, cruel, or otherwise immoral practice was united to any of its ceremonies. It is credible, therefore, that a sincere admiration of the Jewish faith actuated the noble Persian when he exclaimed, in the words of the book of Ezra, “Go ye up and build in Jerusalem the house of Jehovah, God of Israel; he is God!” — and forced the Babylonian temples to disgorge their ill-gotten spoil. It is the more remarkable, since the Persians disapproved the confinement of temples. Nevertheless, impediments to the fortification of Jerusalem afterwards arose, even during the reign of Cyrus (Ezr 4:5). SEE CAPTIVITY.

Perhaps no great conqueror ever left behind him a fairer fame than Cyrus the Great. His mighty achievements have been borne down to us on the voice of the nation which he elevated; his evil deeds had no historian to record them. What is more, it was his singular honor and privilege to be the first Gentile friend to the people of Jehovah in the time of their sorest trouble, and to restore them to the land whence light was to break forth for the illumination of all nations. To this high duty he is called by name by the prophet (Isa 44:28; Isa 45:1), and for performing it he seems to be entitled “the righteous man” (Isa 41:2; Isa 45:13). There are also important passages in Jeremiah (Jer 25:12; Jer 29:10; Jer 23:7-13) that predict the same event, without mentioning the name of Cyrus as the agent. The corresponding his. tory is found in the books of Daniel and Ezra. The language of the proclamation in Ezr 1:2, and 2Ch 36:22, seems to countenance the idea that he wu acquainted, as he easily might be through Daniel, with the prophecy of Isaiah respecting him. SEE DANIEL.

The “first year of Cyrus” there spoken of is not the year of his elevation to power over the Medes, nor the date of the conquest of Persia, nor yet that of the fall of Babylon, B.C. 538; but at the close of the two years succeeding this last event, during which “Darius the Mede” held the viceroyship of Babylon, i.e. in B.C. 536. It was not till then that Cyrus became actual ruler over Palestine, which continued to be attached to the Babylonian department of his empire (see Browne's Ordo Soclorum, p.  173). The edict of Cyrus for the rebuilding of the Temple (2Ch 36:22-23; Ezr 1:1-4; Ezr 3:7; Ezr 4:3; Ezr 5:13; Ezr 5:17; Ezr 6:3) was, in fact, the beginning of Judaism; and the great changes by which the nation was transformed into a church are clearly marked. (On the identity of the times of Cyrus and Daniel, see Jour. Sac. Lit. July, 1854, p. 435 sq.; Jan. 1855, p. 364 sq.)

(1.) The lesson of the kingdom was completed by the captivity. The sway of a temporal prince was at length felt to be at best only a faint image of that Messianic kingdom to which the prophets pointed. The royal power had led to apostasy in Israel and to idolatry in Judah, and men looked for some other outward form in which the law might be visibly realized. Dependence on Persia excluded the hope of absolute political freedom, and offered a sure guarantee for the liberty of religious organization.

(2.) The captivity which was the punishment of idolatry was also the limit of that sin. Thenceforth the Jews apprehended fully the spiritual nature of their faith, and held it fast through persecution. At the same time wider views were opened to them of the unseen world. The powers of good and evil were recoghised in their action in the material world, and in this way some preparation was made for the crowning doctrine of Christianity.

(3.) The organization of the outward Church was connected with the purifying of doctrine, and served as the form in which the truth might be realized by the mass. Prayer — public and private — assumed a new importance. The prophetic work came to an end. The Scriptures were collected. The “law was fenced” by an oral tradition. Synagogues were erected, and schools formed. Scribes shared the respect of priests, if they did not supersede them in popular regard.

(4.) Above all, the bond by which “the people of God” were held together was at length felt to be religious and not local, nor even primarily national. The Jews were incorporated in different nations, and still looked to Jerusalem as the center of their faith. The boundaries of Canaan were passed; and the beginnings of a spiritual dispensation were already made when the “Dispersion” was established among the kingdoms of the earth (comp. Niebuhr's Gesch. Assurs und Babels, p. 224 sq.; Ewald, Gesch. d. Volkes Israel, 4:60 sq.; Jost, Gesch. des Judenthums, 1:13 sq.). SEE DISPERSION (OF JEWS).

## Cyrus (2)[[@Headword:Cyrus (2)]]

             is the name of several early bishops:

1. Of Bercea, succeeded Eustathius as bishop of that city in 325. He was persecuted, on account of his orthodoxy, by the Arian party, and deposed by Constantius.

2. Bishop of Tyre, was present at the Council of Ephesus in 431. He was a leading member of the party of John of Antioch and the Oriental bishops, against Cyril of Alexandria, and was chosen as one of the deputation to wait on Theodosius II to lay a complaint of the illegality of his proceedings, but being indisposed, Macarius of Laodicea took his place. He was deposed by Cyril in the name of the council.

3. Bishop of Aphrodisias, and metropolitan of Cairo. He was born of Christian parents, and was a monk when elevated to the bishopric. He was conspicuous at the Council of Ephesus, in 431, for his vacillation, signing one day the act for the deposition of Nestorius, and on the next an appeal to the emperors against the legality of the acts of the council. Although still greater weakness of character was shown when, at the "Robber's Synod" in 449, he signed the act of condemnation of Flavian and Eusebius, yet he stood so high that in 456 he was specially exempted from the operation of a general law by the emperor, on account of his great merits.

4. Bishop of Phasis, in Colchis, and afterwards patriarch of Alexandria, 630-641. Although the plans of Heraclius for the union of the monophysite party with the Church were at first unacceptable to him, he afterwards gave them his hearty support, and was rewarded by elevation to the patriarchate of Alexandria. He now succeeded in effecting a temporary union of the Egyptian monophysites, known as Theodosians, with the Catholic body. But the agreement being such that both parties claimed a victory, it could not be lasting. Although counselled by pope Honorius I to give less attention to theological refinements, and more to true godliness, Cyrus called a council at Alexandria, which adopted the Ekthesis published by Heraclius in 639. This met with no better success than the former agreement, and in the midst of these distractions the Saracens invaded Egypt under Amron, in June 638. Heraclius appointed Cyrus prmefect of Egypt. and gave him the conduct of the war. Cyrus prevailed on Amron to withdraw his forces by the promise of an annual tribute, and the hand of the emperor's daughter Eudocia. Indignant at these terms, Heraclius summoned the patriarch to Constantinople. His life would not have been spared but for the siege of Alexandria by Amron. He was sent back to negotiate, but arrived too late The city fell after fourteen months' siege, December 22, 640, and Cyrus died some time in 641.

5. Forty-third patriarch of Constantinople, 705-711. He was formerly a recluse at Amastris, and had predicted to Justinian II his restoration to the  imperial dignity. He was deposed by the monothelite emperor Bardanes, on his accession to the throne in 711, and confined in the monastery of Chora, which he had founded.

6. A martyr in 292. He was a wonder-worker, but not mercenary. His death is commemorated January 31, and his translation June 28,

## Cyrus-Plorus[[@Headword:Cyrus-Plorus]]

             SEE PAULUS SILENTIARIUS.

## Cyzicus, Council Of[[@Headword:Cyzicus, Council Of]]

             (Coicilium Cyzic-num), held A.D. 376, according to Mansi, being the meeting of SemiArians mentioned by Basil in his letter to Patrophilus, and spoken of as a recent occurrence. "What else they did there I know not," says he; "but thus much I hear, that having been reticent of the term Homoousion, they now give utterance to the term Homoiousion, and join Eunomius in publishing blasphemies against the Holy Ghost.

## Cyzicus, The Martyrs Of[[@Headword:Cyzicus, The Martyrs Of]]

             are commemorated April 29 (al. 28).

## Czechowitzky, Martin[[@Headword:Czechowitzky, Martin]]

             a Socinian teacher and preacher, who died at Lublin in 1608, is the author of Synopsis Justificationis Nostrce per Christum: — De Auctoritate Sacrce Scripturae: — De Paedobaptistarum Origine: — Dialogi 13 de Variis Religionis Articulis. He also translated the New Test. into Polish, which he published, with notes. See Sandii Bibl. Antitrinit.; Witte, Diarium Biographicum; Jocher, Allgemeines Gelehrten-Lexikon, s.v.; Winer, Handbuch der theol. Lit. 1:184. (B.P.)

## Cène[[@Headword:Cène]]

             SEE LECÈNE.